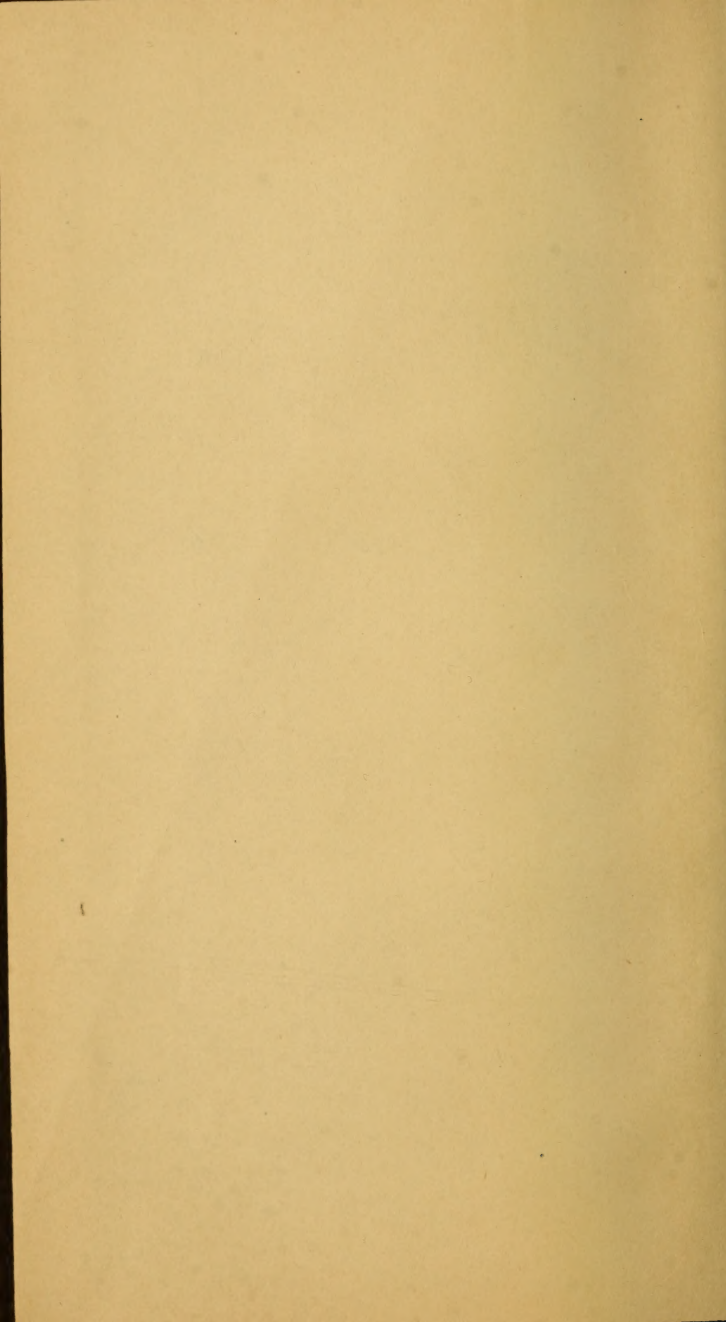
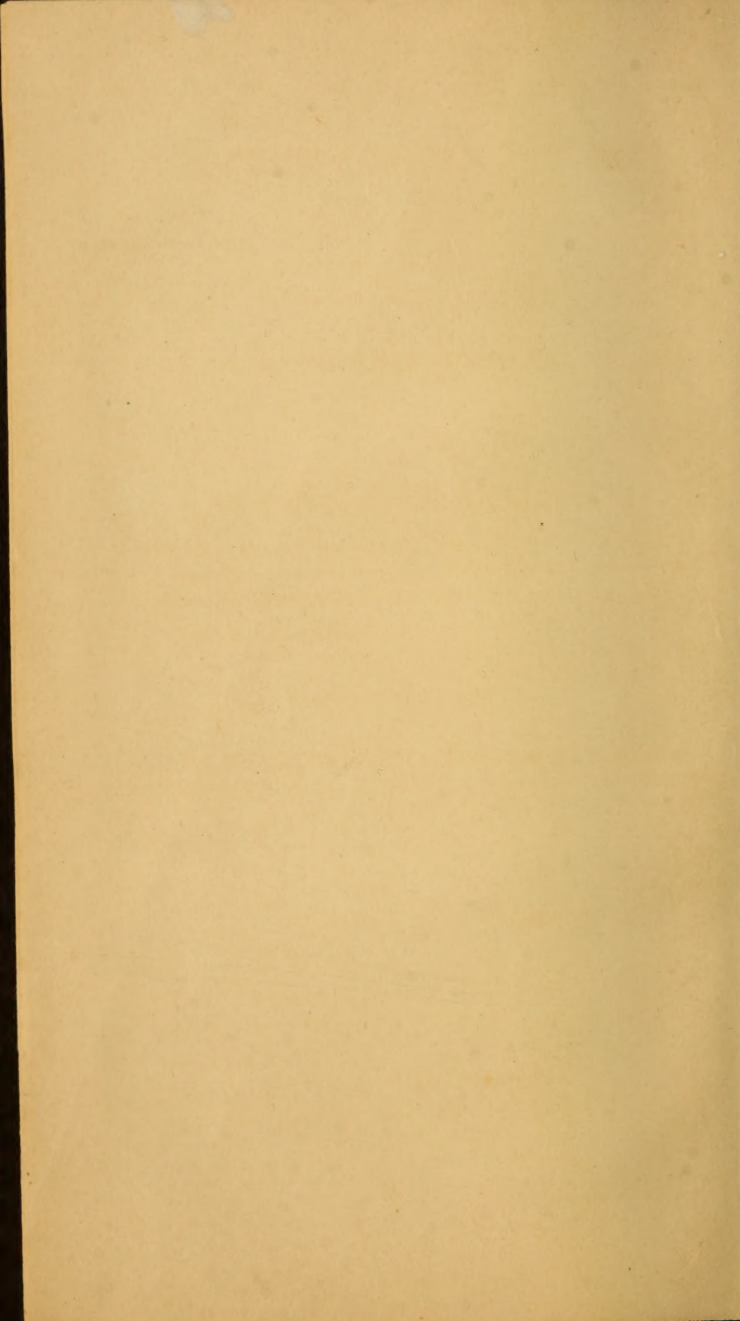


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THE ONE THING NEEDFUL,

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TO SPREAD AS RAPIDLY AS POSSIBLE

THE GLORIOUS MANIFESTATION

OF

OUR LORD JESUS CHRIST,

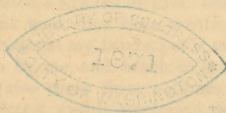
AS THE SAME IS REVEALED WONDERFULLY FOR THE ESTABLISHMENT
OF UNIVERSAL PEACE AMONGST ALL THE NATIONS OF THE EARTH
IN OUR DAYS, BY MANY SIGNS, THE EXPLANATION OF WHICH
IS GIVEN IN THIS VOLUME,

WRITTEN BY

✓
ANDREAS BERNARDUS SMOLNIKAR,

PROFESSOR OF THE BIBLICAL STUDY "OF THE NEW COVENANT," AND APOSTLE
OF CHRIST.

17
TRANSLATED FROM THE GERMAN.



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BARRETT & JONES, PRINTERS,
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1841.

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1841

PRELIMINARY REMARKS.

THAT the power and glory of our Lord Jesus Christ, in order to procure to all nations of the earth the universal peace, which will through thousands of years, in the fullness of time, would be manifested in a quite extraordinary manner, has been declared in the Holy Scriptures manifoldly; and that the last preparations for this peace should begin with the year 1836, has been indicated by profound investigators from the prophetic data during the lapse of the last hundred years, as I have shown in the third volume of the "Memorable Events," in such manifold ways that it could have become known throughout all Christendom, if those who were in duty bound to announce such great things, had fulfilled their duty. But since they failed in this, the Lord has fulfilled his promise: "Behold, I come as a thief," (Rev. xvi. 15,) and has caused every thing to be prepared secretly in such a manner that, as soon as the nations shall be made sensible of it, the great motion for the universal peace will begin.

The reader can be assured that, by a correct study of this book, he will be informed of such great things prepared and executed under the direction of our Lord Jesus Christ, by the heavenly host, (Rev. xix. 14), for the universal peace of all nations, as he could not possibly have expected; but he has to keep this in mind, that he must not judge about this book till he shall have studied the whole of it, impartially, so well as to be enabled fully to understand the connexion of the events contained in it. For many of them have been mentioned already, in the beginning or the middle of this volume, of which the peculiar circumstances are unfolded in the sequel, by which the divine spectacle which is therein displayed in a manner surpassing all human expectation in sublimity, is more and more laid open, till the reader will finally be fully convinced even of this fact, that beings not perceptible by bodily eyes have counted the pages and lines of this book, and also the days when it was set in type, that several mysteries of the kingdom of Christ on earth disclosed in it, came upon the pages calculated for them, and each of them was set in type on the day appointed for it. This book has been written with the wish that it might be made first amongst my books, yet it supposes the existence of three volumes written by me, and much in it can only then be fully comprehended when also these three volumes shall have been duly studied, since by the latest events explained in this book those which have been explained in the previous three volumes, received by it an extraordinary illustration and confirmation, and I wish only on that account that this one of my books might be studied first and correctly, because this would prepare the reader for the attentive study

of the former three volumes. In these three volumes I had indeed to develop the signs of the great manifestation of Christ in our days, in the same order in which they have been disclosed to me, and which, in order to perceive the whole correctly, requires a quiet study of the entire work. But in this volume I could, soon after its beginning, by the supposition that my three volumes were published, mention a resurrection from the dead as a sign of confirmation of the events narrated in the three former volumes; then, amongst other signs equally remarkable as that resurrection, preachers, priests, bishops, and princes-bishops, who, instead of studying my three volumes, subjected themselves to be actuated by evil spirits, in order to lay obstacles in the way of their circulation, are introduced as the most remarkable signs for the confirmation of the present most glorious manifestation of Christ, and this, as warning examples that by a few many millions of human beings might be brought to reflection, and get disentangled from the slave-yoke of Satan. Therefore, each of my readers ought to consider these men placed on the stage as signs, in the light in which I view them. They appear as men subjugated by Satan, and they were as such set up for a warning to the many, as the Spirit has shown to me; but they are our brethren, given to us by Christ for the sake of a great information, to whom, after having duly disclosed their interior, guided by the Spirit of Christ, if they will turn to Christ with all their heart, I proclaim them his peace, and receive them as my colleagues for the further propagation of his great manifestation, and as I hope every thing good on their part, so I wish my readers to do, and to turn with all his heart to Christ, to pray to him for illumination, and to read in humbleness of mind this volume, in order to perceive correctly the wonders of the most glorious manifestation of Christ contained in it.

Being obliged to have in this book very many references to my previous three volumes, I call it sometimes my work, sometimes the three volumes, sometimes the three books, whereby always the same work is to be understood, namely the three volumes, which have already appeared, and bear the general title: "Memorable Events in the life of Andrew Bernardus Smolnikar," and of which I give here only the special title of the third volume, viz: "Explanation of the prophecies by which Christ, the Lord, has confirmed, that He has appeared unto us for the fulfilling of His promises, in order to restore his kingdom upon the whole earth and to give His peace to all nations, and has at His appearance appointed the author as an extraordinary messenger or Apostle, and performed by him all the mysteries for the foundation of that peace. With an introduction for the easier comprehension of the following explanation of the prophecies and a supplement, respecting the signs relative to the assemblages, on the place, called in Hebrew Harmagedon, Rev. xvi. 16. New York, printed with stereotypes, in the year 1840."

Since it is but by the perusal of this book that a perfect idea about

the importance of the three preceding volumes can be formed, I entreat every body in the name of Christ, whose cause is here concerned, to contribute as much as possible towards its spreading. Each one will from the volume itself gain the conviction, that he can now, by doing so obtain higher merits in the cause of all Christians, than by going in the most remote regions of the heathens, in order to preach the Gospel.

THIS volume was translated by a German teacher of languages; the Germanisms were corrected by an American scholar, and I myself endeavored also to conform the translation to the original, as far as I could remember words or phrases more corresponding to the original, than that applied by the translator; but I had not acquired sufficient practice in the English language to enable me to find out everywhere the most proper phrases to express the meaning of the original more perfectly than it was expressed by the translator. That which is wanting in this edition will be supplied in the next following by the co-operation of several American scholars, and when all shall be done, that the English nation may receive the most perfect translation of my work, it will be stereotyped. There are in this book also some passages quoted from the English writings, which do not correspond verbatim with the original, because the English writings from which the passages were translated in my book, were not at hand when the translation was composed. In the following pages of this volume some preceding pages are quoted, yet it was necessary to quote the numbers of the pages, as they occur in the original, because in numbers of pages mysteries are concealed. In the next following edition every page will exactly correspond with the original; but it was not possible to observe this rule in this edition composed from the manuscript, corrected in many passages by the American scholar and by myself. The reader, however, might easily find the quoted passages, observing this rule, that the original is more extensive than the translation, viz. in this proportion, that the contents of page forty-five of the original is in page forty-four of the translation; then 142 in 140; 190 in 187; 295 in 291; 388 in 383; 540 in 534. After this proportion it is not difficult to find every passage quoted as it is in the German edition. Besides this, it is to be observed that many proper names mentioned in this book are significant and prophetic, the signification of which was adjoined in parenthesis; yet it was not repeated always when the name was recurring. The three volumes which are often quoted in this book, are not yet published in the English translation; but they will be, as soon as means shall be afforded for it, and I hope that in the mean time this book will be propagated as far as it is possible by the most extensive commerce of the great English nation with other nations.

The price of each single copy of this volume, substantially bound in sheep-skin, is here in the book stores, one dollar and twenty-five cents: the price of a dozen bound copies is thirteen dollars, at Messrs. Barrett & Jones, Printers, No. 33 Carter's Alley, opposite the Girard Bank, Philadelphia, Pa.

I was too much engaged, and too distant from the printing office, to revise the proof-sheets myself; but I had afterwards superficially reviewed a copy of the printed sheets, and found only a few typographical errata, and these chiefly in the proper names; the most of them may be easily corrected by the reader himself, and some of them which the reader himself might not perceive, are quoted on the last page. THE AUTHOR.

THE reader has seen in the title of the third volume of my work, quoted in the preface of this, that I call myself an Apostle or Messenger of Christ, and even an Apostle at his manifestation for the foundation of his glorious reign, and of his peace on the whole earth. It is not here the place to quote the many passages of Scripture by which this kingdom and this peace are promised, since so much in this respect as was required to the understanding of the present manifestation of our Lord has been explained in my before mentioned work ; neither is this the right place to declare that Christ, who once appeared in the flesh, likewise in other times, frequently makes his appearance, though invisibly to bodily eyes, yet recognisibly to those to whom he is used to manifest himself. To prove this manifestation such signs can take place which can convince every body.

When Paulus, called Saulus, went from Jerusalem towards Damascus, in order to persecute the Christians, Christ appeared to him on the road, whom he recognised not with his bodily eyes, but in the spirit. That Christ did really appear unto him is testified not only by the subsequent events of Paul's life, but also by all the signs which happened together as a testimony that Christ had called him for the Apostleship. I likewise tell in the above quoted work, that Christ has appeared to me. He did not make his appearance on my account alone, but for all nations' sake, in order to impart his peace to all of them. The many signs which have taken place, and the manifold prophecies which are now going to be fulfilled, as I have shown in the three volumes, will serve as proofs. But the public was not prepared to study such a great work with all due attention to comprehend the connexion of all the events explained in it, in order to view with me, Christ the Lord in the spirit, and to glorify him for his mercies which now in the fulfilling

of the times quite peculiarly begin to develope themselves; but they behaved like the Jews of old, when I began to explain to them the manifestation of the Lord for the universal peace of all nations. This conduct, however, did not result in detriment of the cause, but it became more and more visible how much the present Christians were in need of the manifestation of our Lord; and the more incredible to them appeared my annunciation, the more deserving of credit the same has demonstrated itself, as my former as well as this present volume will prove more than sufficiently.

Yet is the manifestation of Christ in our days not taking place in order to transmit new doctrines to the church, but for the purpose of unfolding many mysteries as yet concealed in the scriptures; to exhibit the doctrines of Christianity, till now in many ways deformed, in their purity, and duly to give an explanation of the truth, in order that all nations may be united in Christ, enjoy his peace through thousands of years, and become harmonious participants of his blessings, which are prepared in various ways. Blind belief will not lead to this end, but only conviction. The will of our Lord must first be shown clearly to the nations, ere it can be expected that they should keep steadfast in the careful practice of the same through tens of centuries.

That there are in the Holy Scriptures many still undeveloped mysteries, is well known to the more profound investigator of the Bible. So was it for instance, till now a hidden, though in many places of the Holy Scriptures an enunciated mystery, that exactly in our days an Apostle would proclaim the manifestation of Christ for the establishment of universal peace, although since the last hundred years, it has been shown in various ways from the Holy Scriptures, that this manifestation of the Lord would exactly take place in our days: yet this remained hidden to all men till it was opened to us, how it would take place. I have unfolded the mystery as it was unfolded to me by the Lord. and proved in three volumes by signs which now took place, that the Lord has confided to me in his present manifestation the apostleship, and also explained in the third

volume Scriptural passages, which treat of the Apostle of our days, and are fulfilled by the steps which I had to take in the name of Christ. In the present volume new signs will again be produced for the same testimony, and my readers will see that I am provided with so many testimonies of this truth, that I could, if necessary, write many more books about them. Only false prophets and false apostles could demand a blind belief; those on the contrary, who are sent by the Lord, prove themselves as his messengers by testimonies which he imparts to them, and require all persons to examine the matter closely as I do, and am ready to answer to each antagonist of my cause.

As in this point no blind belief is required, also in all the following points only that will be defended which can be firmly defended; blind belief must cease and men must become Christians from conviction of the truth. As soon as several capable collaborators shall be united with me, we shall begin to demonstrate the pure doctrine of Christ. That which we shall prove as truth, will be laid before all Christianity with testimonies, and every one who is capable of examining the cause, will be invited to do it and to refute whatever he can by arguments. For the time will come when the earth will be divided into certain districts, and a common work in which everything leading to the general welfare shall be adopted, will be distributed through all the districts, in order that it may reach the hands of every one who, according to his office ought to read it. A Committee of Representatives of all Christianity, as it has been already prophesied by the Apostle John in his Revelation, will be assembled as well for the publication of this work as for other purposes constantly in place, which will be shown by the spirit. As soon as men will open their eyes and understand the manifestation of the Lord, the means will be provided to sustain constantly the most adequate and worthiest of Representatives of Christianity. Amongst the twenty-four representatives or elders of the church, none will have a preference, and in consequence of the spirit which will inhabit them, no one will seek a superior place; for the spirit will point

out those who are to be received into the number of those representatives; as likewise the spirit will indicate it if any one should have rendered himself unworthy of remaining any longer in this number, that he may be expelled from it. These representatives will only act as members of the church under Christ our Saviour and King; they will be under the superintendence of all Christianity, as they will likewise superintend the whole Christian community. They will indeed enjoy deeper insights into nature and the mysteries of the heavenly kingdom, and have other clearsighted ones around them, and what they will discover for the general welfare of mankind, they will distribute in a work, divided in numbers, through all districts of the christian world. What they publish will be subject to the examination of all, that every one who might find an error in their views might bring forth, as in duty bound his objections founded on argument, in order to have them published in the next number. For the most expedient regulations will be adopted that nothing shall emanate from the press, but what can bear the strictest examination as likewise others will not communicate to them any thing but what is beneficial to the community. Where Christ is considered as head, and his religion is taken as the foundation of the universal salvation, every thing leading to it will be used. Already railroads and steamboats are abundantly in vogue, in order to transport men and things from one place to another, yet there will be had far swifter means of conveyance for all those things which will be conducive to the general welfare, and even such telegraphs and telescopes of which the present unbelieving world can now have no conception. All experiments and propositions which till now have been made for the purpose of rendering the earth a paradise, will be examined, and every thing useful will be spread throughout the whole community. Whatever since time immemorial has been preserved as valuable for the whole society, and whatever may be invented in after times to increase this stock will be every where extended by the most adequate means. And also the climate and the production of the fruits of the earth will work in quite other proportions

than the present ones, after the destruction and removal of all malignity on and from the earth. Where sin dominates, the earth is under the curse, and where righteousness prevails, it enjoys the blessing of heaven, and how great this blessing will be during a peace, lasting through thousands of years, we in our low degree can scarcely imagine. Many machines will also operate in such a way that for the exigencies of our bodily life, which are with the uncorrupted very small, little will remain to be done, in order that the time might be spent for the cultivation of the soul, quite otherwise than now could be done in this period of the first development and under the horrible yoke of slavery.

To deliver the nations from this yoke, Christ has freely manifested himself to us, the times having filled the measure of his glory, in order to destroy the power of Satan on earth, showing itself in the suppression of the weak, and in various kinds of injustice, and to make righteousness reign, which imparts to all men as children of one father and brethren amongst themselves, the true liberty. So much in general, in order that nobody might give audience to the spirit of lies, which promises to those who permit themselves to be deceived by him, their freedom, where slavery reigns and blindfolds them that they may not see the abyss which he has prepared for them. He who promulgates truth seeks not secret connexions, but invites publicly all to examine the cause. This is what I desire, whilst bringing the joyful message that Christ has now appeared to us, in order to establish amongst all nations true liberty together with a lasting peace.

When my third volume of the "Memorable Events" had left the press on Easter Saturday, 1840, I set out for travelling in May, principally for the purpose of directing the attention of such priests and ministers of the gospel, as were conversant with the German language, (it being the only one in which till now, the work had appeared,) to this manifestation of the Lord, and to require them to study my work. The Lord who spoke of his present appearance, "Behold, I come as a thief," Rev. xvi. 15, did also work great things during this voyage, yet every

thing as before so clandestinely, as from the perusal of this work will be understood, in which, however, only some facts belonging to it can be received, and first of all an event which happened when I had already made more than two thousand miles, (constantly meaning English miles through the whole book when using this word,) and which must be mentioned here before others, because it caused the appearance of the same.

Having arrived during this journey at Harrisburg, the seat of the government of Pennsylvania, I learned that Jacob Erb, heir bishop of the United Brethren in Christ, as they are called, and who it is hoped will soon unite with us in Christ, resided out of town. I arrived at his residence when the sun was about setting, and tried to employ one copy of my "new work" with him. But he declined purchasing the same. Notwithstanding all the former sad experience I had made with predicants, and especially in Harrisburg with Weinbrenner (wine-distiller) the head of another anti-christian sect, I found this conduct very strange. If want of means had been observable, I would have offered it gratuitously, though I can only by the most painful struggles gain the most indispensable necessities for the continuation of the cause of our Lord as loans. But with the Bishop, there was only prejudice prevailing, which prevented him from buying my work. Entertaining a hope that the Lord might enlighten him if I could stay the night with him, I asked him for a night's lodging, which he granted to me: yet from this evening's conversation, my hope for his illumination was in vain.

When I had retired to rest, the Lord appeared to me in a vision, showing to me two men, and saying, "They will oppose thee." I met then in the morning the bishop, in the same dress in which he had been shown to me in the nightly vision, and which was not that in which I had seen him the foregoing evening. I endeavored anew to bring him to the resolution of taking my books, but found him much more repugnant than the evening before. I consequently told him at last: "I would converse with you longer if it were not for a vision I had last night. I

brought peace with me into this house, but the peace is leaving the same together with me, as it is said by the Lord, If a house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you." Matt. x. 13. The bishop then replied: "Now I know that thou art a catholic priest." &c. Since the Lord has manifested to us his presence for the abolition of popery and all religious sects, and for the union of all who believe in Him and his glorious kingdom of peace, by signs of every kind and by the fulfilling of his prophecies, and I am proclaiming this, the catholics like all the other parties, are scared and speak abusively of what they have not examined.

From Harrisburg I went to York, in Pennsylvania, commonly called "Little York," where the Lord gave several signs, some of which will be mentioned afterwards in this book, but here it must be related that John Jacob Thomson, whose residence is four miles distant from it, came in the last hour before my departure from York to Baltimore, and made it known to me that he had charges for me from the Lord. I soon recognised in him, when we conversed alone, a man of God, who has perused my first two volumes, and was waiting for the third. It was in the second half of the month of July, 1840, and he delivered to me a letter, dated May 16th, 1840, with the remark, that he had been about sending the same to me, when it was disclosed to him not to do so. It was indeed more to the purpose, since I was on the 16th, already on my way, and would not have received the letter before this man paid me his visit. I mention this letter without explaining its contents, because it pre-supposes that I am a messenger of Christ in the time of his manifestation, which was to be remarked on account of the following events.

Having left J. J. Thomson in York, I went without delay to Baltimore, where I met (without mentioning other events) the preacher John Rossel, (little horse) editor of the German Periodical "The Busy Martha." I was anxious to make him sensible of his being (not only as a preacher but also in the quality of an editor of a

religious paper,) in duty bound to study my work, in order to propagate this cause of the utmost importance. He prepared his excuses, amongst others that he might incur the anger of his community by doing so. Becoming finally convinced that his excuses were annihilated by my christian principles, he said that his bishop, Jacob Erb, would come in a few days to pay him a visit, when he would speak with him about this subject, and learn from him whether he should procure my work for himself or not. Seeing that I had now the second man before me of those two who had been shown to me in the vision when at the Bishop's, I told him how stubborn his Bishop was, took the 3d volume of the "new work" in my hands, opened the same at page 766, where the becoming blow has been dealt to the Lutheran president, and to the editor of that Synod, declaring to him, that they should, (meaning himself and his Bishop,) be dealt with alike rigorously, if they should pertinaciously oppose the will of our Lord, which now has been manifested by signs of every description. This caused with John Rossel fear and horror: He said he needed time for reflection, and that I could stay with him. I accepted the offer, partly to be enabled to write something in a very commodious and quiet house, partly in order to learn what would be the consequences of the vision in which Bishop Erb and his Rossel had been shown to me, and came consequently on the evening to Rossel's to stay there; and wrote on the following day, (24th July) in his dwelling on the window below the roof, the long article which appeared on the 31st of July in the "Disseminator of Truth," (Wahrheits-Nerbreiter) in Baltimore; in which I mention only the stubbornness which I have experienced from catholic priests during my journey, warning several of them, pointed out to me by the Spirit; by their names, and then proceeded to say: "I declare in the name of our Lord, as his Apostle, that all these priests, who are in this article introduced with their names as opposers of the great message, are excluded from the Church of Christ."

I can exclude nobody from the church of Christ, for this belongs only to Christ, who caused the mysteries of

the exclusion of popery, together with all sects from his church to be consummated on Easter-day, 1838, as it was announced by many prophecies, by which, consequently, those are excluded from the church of Christ, who, being by their call obliged to investigate this matter, and to promote the cause with all their strength, since the same can bear the strictest examination, are, instead of doing this; its most obdurate opposers : whilst on the contrary, those are excusable, who had no opportunity of perceiving the same. I announce, in the name of the Lord, this exclusion only to those expressly, who by signs and the spirit of Christ pointed out to me as such who must be marked out as examples to caution others against them, and when a peculiar opportunity is offered to declare it by means of the press (as such a one appeared convenient, for instance in Baltimore, the see of a Catholic Arch-bishop,) to place before the world some warning instances of priests, and to write this warning in a house, the head of which has likewise been held forth as a warning example to all the clergy, as the reader will find in the sequel.

John Rossel, did not, during his time to consider, come to an insight, and I left him on the 25th of July, in his blindness. But the Lord caused then, that in secret every thing was prepared, that at last, on the 3d of October, 1840, the public testimony appeared, that He has deigned to give me in July, at Bishop Erb's, the vision of the two men, who would resist me to the glorification of his name. The "Busy Martha" of John Rossel, published on the 3d of October, 1840, several documents serving as evidences of my Apostleship, and for the confirmation of my vision indicative of the resistance of Jacob Erb and John Rossel against me. We will first hear the testimony of John Jacob Thomson, by which he, in the name of the Most High, declares, in the columns of the "Martha," solemnly, that we stand already in the 5th year of the manifestation of the Lord. His declaration begins thus : "Dear brother Rossel, the grace and the peace of our Lord Jesus Christ to thee, and to all

who love his apparition. In the 5th year of the manifestation of the Lord Jesus Christ," &c.

There is not sufficient room here to insert the whole article, and to explain it, since the same can be fully clear only to those, who have perfectly studied my new work, in three volumes. For this reason I shall here only add the beginning and the end of the short remark, added by the editor of the "Martha," John Rossel, to the solemn declaration of Thomson. He says, "To come forth with the declaration of whatsoever in the name of the Tri-une Being of Beings is of the highest importance; and must indeed stand with the apostle in the most intimate connexion, if it be worked through the Holy Spirit."

I do not know whether Rossel intended to speak of the Apostle or of the Apostles, since the German article stands in the singular, but the substantive in the plural number; but we shall see that No. 15 of the "Martha" has made its appearance through spiritual influence; and that Thomson stands with me, as a prophet with an Apostle in connexion, as we both are connected with the Prophets of old and the Apostles, the head of all of whom is Christ; and but now by the present glorious manifestation of Christ, our Lord, the prophecies and promises contained in the writings of the Prophets and the Apostles are concentrated.

After some more remarks of Rossel about the solemn declaration of Thomson, he concludes with the final observation, "If this be so, a new wonder is added to the seven old ones, that that woman 'Martha' is permitted to promulgate it first." It would not exactly be a miracle, if even this "Martha" had, as the very first, published the solemn Annunciation of the manifestation of our Lord. But this was not the case, since I have made known the same already on the 4th of July, 1838, in the German "New York State Gazette," and since this time in many more papers. But this is a miracle of the hidden guidance of our Lord, that John Rossel has, in the same number, first, as we shall see, excommunicated me, and

yet at the same time published the solemn declaration of Thomson, which, as we shall soon see, involves the admission that I am the messenger of the Lord at His manifestation. But this wonder will not be numbered among the seven, but to the seventy times seven, and many times more so many, by which the Lord has testified that He has appeared to us, and that I am His messenger at His manifestation. Rossel, after several abortive attempts towards explaining the solemn declaration of Thomson, said finally : " The remainder of his letter I cannot understand, and therefore I shall call it a mysterious revelation." He cannot conceive how we are already in the 5th year of the manifestation of our Lord, because he would not read my work, and Thomson was not permitted to declare expressly in his publication, that I was a messenger at the appearance of our Lord, for if he had spoken of me, No. 15 of the " Martha" could not have contained all those parts, which it really contains.

Now I have to show that Thomson stands really as Prophet with me in the most intimate connexion. I saw this already in July, when he came to me with a letter of the 16th of May. This became still more plainly perceptible, when he sent me No. 15 of the Martha to Boston, Mass. which I would not have received otherwise. Immediately afterwards I wrote this book, transmitted the manuscript on the 5th November, and did not receive the same back, until in this month of March, 1841, I paid a visit to Thomson. But it is exactly by this delay that I am enabled to insert here important circumstances. When I arrived in July at York, the minister of the congregation of United Brethren, W. Lennert, sent expressly somebody the distance of four miles for Thomson, without having spoken to me about it, or my ever hearing it from Thomson, till but a week ago he told me the same. Thomson met me, as before mentioned, in the month of July, at York, in the last hour before my departure, and we had but a few moments for private conversation in the garden, when I learned only so much, that in the year 1836, the begin-

ning of the new Kingdom of the Lord has been made known to him from the spiritual world, without my being able to find sufficient time to ascertain how he had entered into such a connexion with the spiritual world. After having received on the 15th of October the 15th number of the "Martha," and a letter from the same, together with a letter, in order to lay it before the conference of the English ministers, who in connection with their captain, W. Miller, announce the approach of the appearance of the Lord, and have assembled for this purpose at Boston, on the 14th October, in conference. I became still more convinced, from these documents that Christ, the Lord, has really called Thomson as a witness of his manifestation; and, in order to indicate to the reader our connexion briefly, I quote only the following words from his letter to me, to which No. 15 of the "Martha" and the letter to the convention or conference of said ministers was annexed. He writes to me: "Friend of my soul—I take the liberty of directing the letter to the Convention to you, since I have entreated the friends to receive you as a messenger of the Lord Jehovah," &c.

From reasons, which will be mentioned in the sequel of this book, I thought proper not to appear personally in this convention or assembly of preachers, which was appointed on account of the approaching coming of the Lord, but to send the letter of Thomson, directed to the convention, together with my accompanying documents, to the conference of these ministers; and since Thomson had sent the letter to the Assembly sealed, I knew its contents only so far as he had indicated the same in his letter to me, till I went finally from the 7th to the 12th of this month, March, 1841, in his house, through his Journal, and there found also a copy of this letter to the conference, which ended with the words, "Be pleased receive A. B. Smolnikar as a Messenger of the Kingdom of our Lord and Saviour, Jesus Christ, Jehovah," and in the beginning of this letter he says, "The second advent of the Lord has begun the 3d day of January, 1836," and the same I have seen in many other letters, of which

he has retained copies in his diaries, viz. that he calculated the beginning of the new kingdom of the Lord, from the 3d of January, 1836, which I would not have known, without my having perused his Journals during this month. I was, till then, ignorant of the reason for his calculating the appearance of the Lord, from the year 1836, though indeed this year, 1836, is to say so, the leap year, during which the Lord has given several signs of his approach, which have been explained in my work ; but the command of the Lord was given unto me on the 5th of January, 1837, at 5 o'clock in the evening, and at the same time the great sign became visible in the firmament, since which a new order of things begins. As it has been shown in my 1st and 2d volume, and proved in the third, that this Sion has been prophesied by the prophets as the mark of the beginning of the new reign of the Lord, consequently, according to my calculation, the fifth year of the Lord began only on the evening of the fifth, or, according to the biblical chronology, at the beginning of the sixth of January of this year, 1841; and the solemn declaration of J. J. Thomson in the "Martha" of the 3d of October, 1840, that we were then already in the fifth year of the manifestation of the Lord, and his other assertion, that the manifestation had begun on the 3d of January of 1836, appear to be in contradiction with my declaration. But this contradiction is but seeming, and serves as corroboration of the cause; since Thomson, as we have already seen, and shall see still clearer, acknowledges me as a messenger of the manifestation of the Lord, and testifies only that which he has for testimony's sake received: but I, on my side, must explain how his testimony must serve to confirm my testimony, as I have already shown in three volumes, upon 1966 pages, how the evidences of the patriarchs, the prophets, the apostles, and of the following centuries, are here concentrated, that Christ has really appeared to us for the purpose of universal peace, and that I am his messenger at his manifestation. Now to the subject.

By the perusal of the diaries of J. J. Thomson, I be-

came informed that not only he himself has received many prophetic visions, which I could explain as evidences of my annunciation, if every thing could be possibly explained by me; but that he stands, also, in connection with one of the most memorable *clair-voyants*. I have demonstrated in the third volume of my work, how the Lord has caused, also, by animal magnetism, and through the instances of clair-voyance in the latter and latest time, evidences to come forth in the light of day about his appearance; not as if there was a want of sufficient testimonies of other kind, but out of mercy towards our time, which has so lamentably and deeply sunk into external, sensual life, that the great mass of men know nothing more of internal life. For this reason, it has pleased the Lord to awake sensual men by animal magnetism, and to order the same, also, for future times, for purposes which this would not be the proper place to explain.

That, amongst the clear-sighted, the female seer of Prevorst occupies, in the time of preparations for the present manifestation of our Lord, a far more important station than could be understood before the publication of my work, the reader will perceive from my third volume of the "Memorable Events," Dorathea Bayer was in the service of the seeress of Prevorst, during her clair-voyance. How, then, the Lord directed every thing, that she came to America, and how, finally, in Baltimore, whilst laboring under a horrible paroxysm, nobody but Thomson was able to operate upon her to procure relief; and how he led her, by means of magnetism, and by degrees, into the state of clear-sightedness—to speak of all these things, this is not the place. The beginning of the magnetic process took place on the 26th of July, 1835; and towards the end of the year 1835 she prophesied, as we shall see afterwards, important things about the events explained through me, in three volumes. Here I remark this as preparation to the 3d January, 1836, from which time Thomson reckons the new year of the manifestation of the Lord.

What precedes this day indicates the preparation to a

great revelation. Amongst others of the 1st of January, 1835, is remarked, that after having suffered the most violent mental agonies, she had fallen finally, on the evening, into a magnetic sleep, when, about six such dreadful spasms came on, that a loud cracking noise was heard, and the body was twisted so that the head stood backwards, and there was white foam at the mouth, &c. The whole scene together betokened death, representing the most violent agony. After nine o'clock, and during the night, as well as during the whole 2d of January, her state was an uninterrupted magnetic sleep.

After such preparations, something important may be expected. She begins speaking on the 3d of January, at seven o'clock: "Every thing is so sick—I am so loath of returning again into the body: every thing is so dead, it makes me so sad." Then she narrated something she had seen; and amongst other things, that she had seen at Thomson's a large letter, which cannot, according to the connection of things, as I shall mention afterwards, mean any other letter than exactly that same manuscript in the original form in which I sent it, in November, 1840, written on very fine letter paper, in the form of a large letter, to Thomson, when the Lord directed every thing, so that I went myself out for the same, in order to become acquainted with other great wonders—as at the end of the book something will be hinted at—and nothing about Dorathea could have been mentioned in it, if I had not made this trip myself. She then says: "I believe that all these dreams will prove true, and when the letter arrives all will be verified." Her assertion is, for instance, now verified; and the reader will see in the sequel what singular things happened with that large letter, that a number of hidden things came to the light of the day. Before, the angels of the Lord impelled Thomson to publish it solemnly in the "Martha," that we are in the fifth year of the manifestation of the Lord. And, as soon as I had this declaration in my hands, I have been urged by the Spirit in an extraordinary manner, to hasten with the writing of the manuscript, or the large letter, but which, as soon

as I had despatched the same, went the most singular route; and when, finally, Thomson was already on the road to see me, he has been consecutively driven back by the angel of the Lord, in order to write to me; that I then went to him, and saw ultimately, from the documents which I examined in his house, that this mysterious voyage was necessary in order that Dorathea's prophecies might be fulfilled. After having prophesied on the 3d of January, 1836, at seven o'clock, of my large letter, she begins, finally, as follows:

"The gracious year—hallelujah! hallelujah! Lord Jesus Christ! thou art worthy to take praise, and thanks, and glory, and obedience; to fulfil thy will with joy. Hallelujah! the gracious year begins: now begins the first day," &c.

This is the fact which causes our brother Thomson to calculate the new kingdom of the Lord from the 3d of January, 1836. I have hinted already, that Dorathea, in the foregoing, has mentioned many such things concerning me, which neither I nor any other mortal whatsoever, could possibly know. She prophesied about my three books, "Memorable Events," at a time when I, indeed, had prepared much for the press in the Latin language, but did not think of ever publishing any single page in the German; and when I finally wrote the large letter, I should have rather expected the near approach of my end, than that my manuscript should go the journey which it had to go through—and that I would then go after it, and add many important things, and leave out others from it. But Dorathea has prophesied still other important things, of which I shall afterwards touch some, and which, perhaps, hereafter will be more clearly explained. Here I have mentioned only so much as was necessary to point out that Christ the Lord has called, also, Thomson and Dorathea to give testimony that I am his messenger at his manifestation for universal peace; not that I needed these additional evidences, since I have, from the time of the patriarchs through all the subsequent centuries, to this hour, testimonies for this truth: the Lord has, in the case of Thomson and Dorathea,

more hidden ways, which it is far too early yet to reveal; that Thomson has written to emperors and kings as a witness of the manifestation of our Lord, we shall hear afterwards. But now the seeming contradiction is to be solved, how Dorathea indicates the 3d of January, 1836, as the commencement of the new reign, whilst I have proved that the 5th of January, 1837, five o'clock in the evening, is the real term of its beginning. Dorathea says, then, when the large letter comes, all will prove itself true. I, for instance, said in it, that also from the year 1836 the commencement of the manifestation of the Lord can be calculated, since, in the year 1836, several signs of his approach have been given—or even from the 7th of February, 1835, on which day the star has appeared as the great sign for the nations. We have received, at different occasions, signs of the appearance of the Lord; but the 5th of January, 1837, is the real dawning of the day of the new reign, as the reasons for it are to be found in my third volume; and on the 3d of January, 1837, as can be seen by comparing page fifty of my first volume, with page ninety-one of my second volume, began the great preparation to that which the Lord did then on the 5th of January, at five o'clock in the evening. It was, consequently, founded in, and proper to the connection of these events, that she perceived, on the 3d of January, that, in the spirit which, on the same day 1837, was beginning to enter into preparation, so that then, on the 5th of January, at five o'clock, the most sublime scene did take place. There is no reason for wonder that to this seeress the vision came a year before, since, in my work examples are found, that visions were experienced in the last century, as well as in the foregoing, in the same years in which they were fulfilled in the present century; and since we find, also, that to the prophets of old things were represented as present what really took place only in our days. Every thing happens in the course ordained by Providence. Thomson has already, in October past, announced that we were in the fifth year of the manifestation of the Lord, though the fifth year begins only

since the 5th of January of this year, 1841. But that which he has foretold previously, receives its solution first by this large letter: the Lord had before to indicate, how that which was revealed to Thomson was connected with what has been manifested to me relative to the conjunction between the past and the future; where, also, the evidences of Dorathea, as I have alluded to them, can be admired till the time will come when a greater light will be thrown upon her testimonies—since I am not permitted to explain every thing which I know in this respect. Her testimony is important, since she brings forth things in relation to my steps in the name of the Lord, about which the other prophets are silent, though they already—centuries and tens of centuries before—have pointed out circumstances relative to these steps, which only he could see, before whom every thing is present. But she is also remarkable on that account, because her depositions have been finally confirmed by a peculiar sign. Of this sign Thomson speaks in several letters, of which I have found copies in his journal. Here I will quote only some words from one of his letters relating to this point, when he speaks of Dorathea as follows:

“Her spirit was for three days separated from her body, and introduced into the region of the spirits; then a fixed moment was indicated to me, which was, that I should, exactly when the hand of the clock would point out three o’clock in the morning, call her in the holy name of the Lord Jesus Christ. Amongst the many whom I invited to be present, only seven witnesses, or persons who were believing, did appear.”

Dorathea is now living 1500 miles distant from Thomson, neither is the diary of her utterances, when in the magnetic state deposited with Thomson, but near Dorathea’s residence; with him I found only a part of her statements viz: to the 7th of January 1836 in a copy. But he expects that Dorathea, together with the entire manuscript of her evidences, will soon return to him, when great things will then begin to reveal themselves. The manuscript of her statements, not being completely in his

hand, he could not tell me the precise days of the death and the resurrection of Dorathea, but, according to his calculation it appears to have been the time of Easter of the year 1837. Of the remaining circumstances I have the following account out of his own mouth.

Previous to it she did precisely indicate the hour in which she would die as well as the time during which her body would lie separated from the spirit, and the hour when the latter would again return into the former, provided Thomson would in the indicated time call her back into the body in the name of Christ, adding, that should this not take place in the fixed time, she would remain in the regions of eternity. When then the time of her foretold death arrived, every symptom of death supervened, before the criteria of her being really dead followed. When no sign of life any longer existed and the body had become quite cold, the same was divested of its former clothes, washed and dressed as is usual with the deceased. This was done on an evening. Thomson, firmly confiding in the Lord, that, as the remaining evidences, uttered in her clear-sighted state were confirmed, He, the Lord had also ordained her resurrection as a testimony, invited on the following day many witnesses that they might come in the evening and watch with him till the hour indicated by Dorathea, since she would rise from the dead in that fixed hour. Most of them would not believe; but seven did appear, of whom three are still in Baltimore, others in Illinois and one has since died. They watched, sang and prayed till the third hour. The deceased had her hands folded crosswise, and held a palm-branch in her right; and at the moment indicated by her, Thomson, in firm belief, called in the name of Christ Dorathea back into this life. For some moments all stood in the greatest expectation, and the hands of Dorathea began to turn upwards; she raised herself with the shout of joy: "Hallelujah! Hallelujah!"

I have not heard the other witnesses about this event, but I confide in the testimony of Thomson as firmly, as if many other witnesses had confirmed the same, since the Lord has assured me by signs, of which several will

be mentioned in this book, and to explain all of which would require a great work to be written about them, that he has ordained Thomson as a Prophet and witness of his manifestation, and he leads, as a witness of the Lord and in the manner of the Prophets of old a strict life. The signification of the death and resurrection of Dorathea that is translated "Gifts of God" will become more and more clear by being connected with those memorable events, explained by me, for which reason I must first answer the question whether Dorathea was really or only seemingly dead? She was really dead, that is, the spirit had really left the body, so that it would not have returned, if Thomson had not called it back in the name of Christ. With this agree not only the symptoms, which announced in her dying hour her approaching death, and the marks of death, whilst she was then remaining dead as long as the body of Christ in the grave, but her prediction in the state of clear-sightedness serves also as a confirmation of her death, since the truth of the sayings of such clear-sighted persons in a pure state is not doubted even by the unbelieving ones: she foretold in this state for instance not only with precision the hour when she should be called away from the dead, but she foretold, that with this act of resuscitation the magnetising process would end, and she be restored to health, which really came to pass.

Since we shall see the intimate connexion of this resuscitation from the dead with the mysteries of the present manifestation of our Lord, as explained in my three volumes, I observe that in the enunciations of Dorathea in the state of clear-sightedness, already, on the 25th of December, 1835, a magnetic dream did occur, in which she perceives, that she would die; yet not to moulder in the grave, but in order to be re-wakened from the dead. This prediction given more than a year before, is carefully to be distinguished from the far later exact indication of the days and hours, when she would die and rise again. But it is well to be observed, that when she foretells on the 25th of December, 1835, her death and resurrection, this prediction stands in such a connection with

the mysteries of heaven, performed through me by order of the Lord, that already from this conjunction can be seen, that the Lord caused this death and this resurrection to take place as evidence of his manifestation, as announced by me. Only a few hints of this connection can be given here.

From the 22d to the 23d of December, Dorathea utters a prediction of my three volumes of Memorable Events, in which time I had not yet the smallest idea, that I should write these three volumes, most of the events having taken place only after this prediction, causing the writing and printing of these three volumes in the years 1838, 1839 and 1840. On the 24th of December, she utters a prediction about our migration to Germany, as I saw the same in the spirit; on the 25th the fore-telling of her death and her resurrection; then follows the prophetic narration, that she had come far into a place, where she had seen Count Leon in a spacious saloon. I must remark, that this Count Leon (literally a lion) was the founder of Philippsburg on the river Ohio. His School-Director, the deacon Benjamin Gottlieb Walz, arrived at Baltimore before the magnetising of Dorathea commenced, and whilst Thomson was magnetising her, Walz wrote down her declarations, and after her resurrection from the dead she went with Walz's family to Philippsburg; to which place Walz took the original of the declarations with him; Thomson kept only back part of it in copy; that is, Providence permitted at least so much to be reserved, as I am now in need of, in order to show the connection of the events.

From Philippsburg they then wandered farther, before I on my long journey in the summer of 1840, by a wonderful guidance, arrived at the same place, as the reader will afterwards find in this volume. They told me at Philippsburg of Walz and a clair-voyant, who had uttered wonderful things about the millenium. I did not listen at all to those sayings, for how could I then think it possible, that I should ever give an account of this clear-sighted person, and how could I in October 1840, when I wrote this book have an idea that the Lord would not

permit it to be printed before I had received the necessary explanation and there deposited my report about this clear-sighted individual ! I entreat the reader, when he shall come to read in this book, according to the manuscript of my report, as made in October, how the Lord's angels have carried me to Philippsburg, to keep the circumstance in mind, that, if I then had known any thing about Dorathea, I scarcely would have left it unremarked, that it was very much in furtherance of the purpose, that the angels of the Lord did convey me miraculously to the place, where Dorathea was, through whom the Lord caused such important things to be foretold, as evidences of my being sent in the name of the Lord. But I did not reflect at Philippsburg about that, which people told me of Dorathea, and did not mention it in the manuscript, made in October. I spent a month in travelling from Philippsburg to York ; since I had to celebrate many mysteries on my road, till finally, in July of the last year Thomson met me likewise in York, with whom I was before as little acquainted as with any other one of those many hundred people in America who are partly already mentioned in the three volumes of Memorable Events as witnesses of the manifestation of our Lord, partly will be introduced as such in this volume. Amongst all these witnesses only my former school fellow Baraga and Pirz, my neighbor during my youth, were personal acquaintances of mine, both of whom are now Missionaries amongst the Indians. But, though Thomson became already in July 1840, personally acquainted with me, since he had his attention directed upon my three volumes by Dorathea, which she calls, on account of several mysteries, "unbound books," I yet, notwithstanding our repeated correspondence, did not know any thing of his being connected with a clear-sighted person, till he mentioned in the letter, dated 1st of this month March (whilst I am writing this on the 19th) something of it, from which I quote the following passage for memory's sake.

"Friend of my heart and brother ! Even now I was about starting for Philadelphia ; but the spirit says: No. Come then, if thou canst, to me. The writings are in

Mr. Reily's hands; I delivered them to him, since he has more opportunities of sending them to thee; in case that thou comest not to this place with Mr. A. Leimer. The cause is God's. I pray you, my beloved, to acknowledge and accept the same as such, since likewise a re-conjunction with my female Sonnambulist will take place."

Here I learned first that he was also connected with a Sonnambulist, but I believed her to live in his neighborhood; but she is 1500 miles distant from him, and might according to our subsequent oral conversation not return to him before several months. But, that my conversation with Thomson was intended to take place in Philadelphia, the reader perceives from the alledged words of his letter; to which is to be added, that he was not only about starting for Philadelphia in order to see me, but was already on his way, having gone already the four miles from his house in the country to York for this purpose, and having informed not only our Reily but also Dr. Schmucker, that he was now about going to Philadelphia to see me; but just when he was about paying money for his fare at the rail-road, he received the command of the spirit to return to his home, and to write to me, which he did then instantly in the house of J. R. Reily. The writings mentioned here, are the large letter, of which Dorathea foretold, or this manuscript in its anterior form, in which I had sent it not immediately to him but to our Alexander Leimer, who dwells sometimes in this room where I am writing this now in Philadelphia, but generally in his house four miles distant from Philadelphia. That the same is an equally important witness of the manifestation of our Lord as Thomson, has already been shown by me in the third volume of the "Memorable Events." When I had sent him in November 1840, this manuscript in order that he might, according to the direction, which he would receive by the spirit, either have it published by himself or send it to Thomson; he chose, as the reader can now see from important reasons then unknown to me, the latter; he having at the time when my manuscript was handed to him, undertaken to publish

a new edition of the German "Cloud above the Sanctuary," in order to rouse men by this little volume from their indifference at the manifestation of the Lord. It would, as now is to be seen, not have been agreeable to the divine guidance to have my manuscript then printed, it having been foretold by Dorothea that the same would come in the form of a large letter into the hands of Thomson. When Thomson had received the same he had to proceed with it several ways, till he finally went away with it, when about to see me at Philadelphia at the end of the last month, whilst I was arriving from Boston at Philadelphia. But this would not have been in order, for he had not his diaries with him, from which I had necessarily to insert several things into the large letter, and there did signs of the Lord occur, when I made my visit at Thomson's house, for which another place would not have been suitable. Of these signs I shall perhaps mention something at the end of this book. From the 7th till the 12th of this month March, 1841, I first have learned the prophecies of Dorothea in Thomson's house, from written documents of which I might have learned much in July, 1840, at Philippsburg, Beaver County, on the Ohio river, if I had paid any attention to it. But in the same connection in which she prophesied, that she would come to Philippsburg, she foretells also of the new Hymn book, of new preachers, namely in the time which now begins and particularly much about me, of which I shall adduce here only some points, since to introduce the whole would be too early, and require too much explanation.

She said amongst other things: "Not I, but that . . . man will speak to you . . . He speaks, and you think it is I. The man speaks that all learn . . . I can only speak the German language; he will speak any language . . . He is the same man who cried 3 o'clock."

This and other things besides, which would remain incomprehensible without explanation, she speaks (as the connection of her words prove) of me, as every one can explain himself, who has attentively studied my three volumes. The reader must not wonder at her saying of me, that I

spoke (or rather understand) all languages. "All" means here, as much as "many." In the beginning of the same year, 1835, at the end of which she prophesied about me, I wrote about the relationship of all languages, when the Lord, after my having done with that essay, gave me a great prophecy, and in the same time a great sign in the firmament, mentioned in all the three volumes of my new work, that He was now near to the fulfillment of his promises; and, indeed, few men have studied more languages than I—if there be *any*, now living, who have studied so many.

On the 27th of December, she prophesied that the Lord was now near; and from the 29th to the 30th, that the future service of the Lord would differ from the primitive. On the 30th of December, she tells of her being born between one and two o'clock, begins then again to speak of me, and says, finally, "It is truly important that I am born between one and two in the new year."

The reader will find in my three volumes, that I was already, fifteen years ago, once after midnight, surrounded by a heavenly light, and that I finally heard, five minutes after one o'clock, a heavenly voice of the highest importance; that then, afterwards, at one o'clock after midnight, the angel of the Lord did bring me heavenly commands, the writing down of which then often engaged me till three o'clock, or else I awoke at the third hour. Moreover, the calling of three must have reference to my three volumes, principally, since from the 30th of December, 1835, to the 3d of January, 1836, great preparations had taken place that she might prophesy on the 3d of January, the beginning of the new reign, which prophecy is immediately preceded by that of this manuscript in its anterior form. But then follows, after the prophecy about the beginning of the new reign, from the 4th to the 5th of December, a magnetic dream, in which she saw, among other things, three pieces of white sugar, which a young man gave to her, above whom was hovering another man, holding a burning coal over them, by which those three pieces were melted into one.

I believe that these predictions, also, begin now to enter into their fulfilling. Amongst the now living, the two most important witnesses of the manifestation of the Lord, are A. Leimer and J. J. Thomson, who, indeed, together with me, give evidence that Christ has verily appeared unto us, and destined me as his messenger at this manifestation. But we went, in giving these testimonies, each one his own way, and neither Thomson nor Leimer could before duly comprehend the connection of that which has been revealed unto them, till they learned from my works how their testimonies agree with that, which already others, from the times of the patriarchs to this hour, have testified of this manifestation; because the Lord has committed unto me the charge, to make known to the world the unison of those who are testifying his manifestation.

"The man speaks that all men learn," is a prophecy that all nations, of all future centuries, will perceive that which I explain in respect of this manifestation of the Lord; and to this point tends likewise the declaration that I knew all languages—since my works will be translated into several languages, and that which I have explained will be proclaimed to all nations. This is the great connection and concordance of the things prophesied by Dorathea; whilst she, at the same time, foretells that she will die, but then again be called from the dead; and it will be seen already, from the circumstance that she prophesies her death and resurrection in connection with the coming of our Lord, as I explain the same, that her dying and returning into life has taken place to elucidate my annunciation of the Lord's appearance; as, also, other similar events happened for the same purpose. Thus, for instance, to John Tropheter, vol. 3d, page 11, sqq., death has likewise been announced, together with many torments which had to precede it; since the Lord, as I have proved in the quoted passage, has exhibited him a witness of his present manifestation.

In volume 3d, page 208, sqq., I am speaking of a clair-voyant, who has indicated the time of the appearance of the Lord, seemingly in contradiction with the

remaining predictions, yet, after a nearer investigation of the case, quite correctly. The spirit of the clair-voyant was, indeed, during its travels from the earth into the remaining planets, also not perfectly separated from the body, yet was often very near its solution. With our Dorathea, on the contrary, it has separated itself perfectly from the body, but remained in correspondence (rapport) with Thomson, in order to return into the body in the hour determined for it by Providence—in order to illustrate the former prophecies; and that, after the re-union with Thomson, still more important things will come to light. She has remained dead exactly as long as Christ in the grave; whilst his apostle, on the festival of Easter, 1838, has performed in the Catholic Cathedral in Boston, the great mysteries through which Christ has commenced to prove his great resurrection for the foundation of the new reign on earth. These mysteries are so great, that I have written many hundreds of pages, in the three volumes of which Dorathea has prophesied, about the signs which the Lord caused to take place for the purpose of confirming and illustrating these mysteries, and about the predictions which have been given respecting them. When the mysteries of the killing of the beast with the number 666, (Revel. xiii. 18,) and of the resurrection of Christ for the foundation of the new reign, shall have been correctly learned from my three volumes, then the death and resurrection of Dorathea will be likewise duly understood.

I adduce in the first volume, page 408—431, some instances of extraordinary cases of death, for the purpose of illustrating the manifestation of our Lord, and mention, on page 413, that I saw at the funeral of Christiana, in the spirit, that if I should call in the name of Jesus Christ, her spirit would immediately return into the body; that I was then about calling loudly, in the German language, “Christiana, rise! in the name of the Lord Jesus Christ!” but that, at the same moment when I would do so, the higher spirit ordered me to desist from it. For I knew about that corpse only so much, that the Lord had destined the same for a great sign; subsequently it has

unfolded itself by degrees, that her burial and the following obsequies were as great signs, as if I had called her back from the dead in the name of the Lord—a fact which the reader, however, can only understand when he will have duly appreciated what I have narrated in my first volume and further illustrated in the second. I made, in my books, the remark, that resuscitations were no adequate signs for our time. Christiana has been destined by the Lord, that she has become a great sign through her death, which yet the spectators could not then understand, and which the nations only will perceive from the connection of the events as displayed in my new work. But it would have been then, (as I from my present point of view understand,) quite an inadequate sign if I had called Christiana into life in the name of the Lord, which would have caused only disturbances in the following steps; for the Lord has caused it to be prophesied, that He would appear as clandestinely in our days, as a thief makes his appearance for the purpose of stealing the property of others; and it was so becoming his supreme wisdom that he should execute his wonders thus in secrecy, that sensual men could not perceive his manifestation—and even those possessed of his spirit could not understand how those signs of his near approach, which they had observed, were connected with the remaining. It would not have been good if, for instance, the Emperor of Austria, to whom I have already sent (in August, 1838) my first book, together with my writings, had had his eyes immediately opened and co-operated to the dissemination of the appearance of the Lord; for, in this case, neither he nor others would have come to a correct insight of their miserable state. It was necessary that the second, and then, especially, the third volume should be added to the first, that it became by degrees demonstrated in what horrible misery the regents and the teachers of religion, as well of the Papal as the other Christian sects, are immersed; for how could they repent their perversion if this had not been shown to them gradually? But this could not have taken place, if such striking wonders had been performed as that

would have been, if I, for instance, had called Christiana in the name of Jesus Christ, in the presence of so many people, back into life. This Christiana of our days had, also, in so short a time, received too little experience in the reign of spirits, to be able to impart unto men the necessary explanations about the same. For that reason it was more proper that the Lord ordained, that the patriarchs and prophets of old, the apostles and other confessors—also, departed pious ones of the later and latest times, should re-appear at his present manifestation, even as signs of the great resurrection, (as can be seen in my three books,) than to call, at my steps, in his name, the one or other corpse, destined for burial, back into life. But since Dorathea, for the confirmation of the appearance of our Lord, as I announce the same, has risen from the dead, it is to be observed that her resurrection, also, though performed before the necessary witnesses, was yet done much in secrecy; and it can be seen only from my explanations, how her death and her resurrection serve as a testimony of the present manifestation of our Lord; and since she is on a ground on which but few men are placed, respecting the reign of spirits, nothing is to be feared of her resurrection, since she can impart the necessary communications about it to each one who is desirous of information about the condition of men after death.

So much, my brethren, that you may have the testimony that John Jacob Thomson, who, on the 3d of October, 1840, has solemnly proclaimed in the "Busy Martha," No. 15, that we are already in the fifth year of the manifestation of the Lord Jesus Christ, for the foundation of his new reign on earth, has done this indeed in the name of the Lord, as he pretends himself in his annunciation; that yet, indeed, the fifth year, whilst he is calculating the same from the period of the prophetic deposition of Dorathea, had begun only with the 5th of January, 1841, since we calculate the manifestation of our Lord from the 5th of January, 1837, and live now, whilst the Lord causes this mystery to be explained through me, really in the fifth year of the manifestation

of the Lord for the purpose of the peace of all nations. But there will follow, in different places of this book, other signs for the illustration of this subject, that Thomson, by a higher impulse, made known the appearance of the Lord Christ in the "Martha," for a testimony that I, as a messenger of Christ, announce this appearance. The hellish dragon, with his retinue, trembled when J. J. Thomson sent to John Rossel the annunciation of the appearance of Christ for the "Martha," and since, in the same, no mention was made that I was apostle or messenger of Christ at this manifestation; Rossel believed that Thomson announced another manifestation of Christ than I, and he permitted himself to be actuated by the devil, in order to use this opportunity, and to write in the same No. 15 of the "Martha," that against me which was dictated unto him by Satan, in which Thomson announces, in the most intimate connection with me, the manifestation of the Lord. We must, then, now hear the blasphemy of Satan through Rossel, since, to me not only the prophets, but even the devils (yet in their own way,) give testimony to me, that I am an apostle at the manifestation of Christ. The devil's testimony is contained in Rossel's article, No. 15 of the "Martha," having for a head the words, "Ei, was ist das?" [Eh? what is this?] the explanation of which the reader shall now receive, according to my manuscript composed in Boston, or according to the large letter which Dorathea has seen in the spirit. Rossel's "Eh? what is this?" begins thus:

"Lately I was visited by a Catholic Professor." He so expresses himself that the reader might be induced to believe I had been with him but a few days before the appearance of the "Eh!" though the article, written by me in his dwelling had appeared already on the 31st of July, in the "Disseminator of Truth," a German periodical tending towards materialism, and his "Eh!" only on the 3d of October in the "Busy Martha." For since it is the Lord's will to show to the preachers in the strangest ways of his wonderful guidance their horrible blindness; the unbelievers must, as often as it pleases the Lord, promulgate my articles through their papers, whilst the preachers, as

the scribes did in the time of the appearance of Christ in the flesh, endeavor to hinder the progress of his cause. Yet all their exertions can produce only this effect, that the great manifestation of our Lord Jesus Christ reveals itself the more gloriously. I ask our preacher Rossel, how it happened, that so late as the month of October, he mentioned my visit in his periodical, in such a manner as if I had been only a few days before with him, although it took place in the month of July. He will not be able to answer this question until he has studied my work. Then he will become fully convinced from my 3d volume, that now Christ leads the supreme command, sitting on the white horse, and that hosts of white horses follow him, as is written in Revel. xix. 11—16. Christ with his hosts stands in the field of battle at Harmageddon on my side, and his servants indicate unto me, when I have to strike with the iron-rod, and when to hold back the same, which he has confided to me at the foundation of his glorious kingdom on earth, as has been prophesied in Revel. ii. 27—and in other places. This rod extended far, and hit first at the Bishop of Detroit, in Michigan, then it extended itself to the court of Austria, and fell upon the Aulic Curate of the Emperor; then others; yet did the same strike only single party-leaders of the Christians, obviously, that the great motion towards the peace of Christ on earth, might prepare itself duly.

As on my side the heavenly dwellers lead the supreme command, so stands on the opposite side the hellish dragon with his army, and takes those whom Christ orders to be stricken with the iron-rod, in his custody, and the heavenly hosts are watching about the performance of that which is necessary as a preparation to the great victory of Christ over his enemies at Harmageddon. Thus I have given, for instance, to the Catholic Bishop of Detroit, (to whom, as he was a German, I sent before the festival of Easter, 1839, the first two volumes of my work,) at the same time, in the name of the Lord the solemn declaration, that, in case he would not begin to announce the great manifestation of our Lord, as explained in my work, on the next festival of Easter, he should be expelled on the

same festival of Easter from the church of Jesus. He has not fulfilled his duty, and has consequently, on the feast of Easter been stricken by the iron-rod and delivered unto Satan in his custody, and been carried soon afterwards to Europe, where he has renounced the bishopric, from which he was expelled by Jesus Christ the Lord, on Easter.

But not only those to whom I expressly announce in the name of the Lord, the exclusion from his church, are stricken by the iron-rod, but it is said in the 3d volume of the "new work," as it is called in the "Eh, what is this?" page 455: "The punishment of exclusion from the church of Christ falls upon each teacher of religion, of a christian denomination, when he does not (as soon as he can,) thoroughly study my three volumes of memorable events, and then at the next opportunity announce the present mercies of our Lord Jesus Christ. I am the first who brings the joyful message, Rev. 14, 9—11. But to this message belong all teachers of religion throughout all Christianity, &c." Then it is said on the end of this solemn annunciation: "Christ the Lord has determined the great term of separation in which we shall know to distinguish the worthy expounders of the gospel from the worshippers of the beast and his image."

It is not myself, but Christ, the Lord, who has ordained this solemn proclamation, to be already prophesied by his Prophets of the old and new covenant, in manifold manners, and now confirmed by a long chain of wonders and signs of every kind, that every preacher of any Christian denomination, who now neglects his supremely important duty of promulgating the great manifestation of our Lord for the establishment of universal peace, be excluded from his church. How could Christ bring forth his peace on earth, if he had not made known at his appearance by his messenger, that he excluded all preachers from his church, who have opportunity to announce the great things, which he now has done for us, in case they should neglect this duty? Are not such ministers servants of their bellies, and worshippers of the beast and its image, since they, though Christ has appeared to us for the foundation of his peace,

keep alive the hellish spirit of party? And have not all those, to whom I have paid personal visits in order to offer to them the new work, had the fairest opportunity to become convinced about this subject? As my master, though he was the Lord of heaven and earth, during his earthly career, was pleased to be poor for our sake, thus also his Apostle, to whom roads for obtaining great riches were opened, is extremely poor, and for printing his books several poor mechanics lent money. Consequently my books cannot be distributed gratuitously, but from the sale debts will be paid. The price of the "new work," having become large, is moderate. But where I have found preachers who gave me hope that they would study it, but who complained about want of money, I added, that I would give them also the work cheaper, and when I expected, it might bring good fruits, I gave it even gratuitously. But our Rossel, where I met with no signs of poverty, would not take it even when I remarked, that if he wished I would leave it cheaper: Therefore, Christ, the Lord, has, when I left him without having succeeded, without my announcing it to him, excluded him immediately from his church, and Satan has taken him in his custody, that he might serve to preachers as a sign of warning.

In my work it has been shown by many examples, that now the heavenly host on white horses are carefully watching that, all that which belongs to the great mystery of the present manifestation of our Lord, be performed not only by our, but also by the opposite party in due time. I have therein introduced many persons, who, being prepared for the attack of Satan, were to be seized by him in the right moment, to furnish me that which I wanted exactly from him, in order to strike Satan, and to open the eyes of the blind. And so it happened also with John Rossel. When he, at my visit had evil thoughts about me, he opened his heart to Satan, who took possession of him. But the host on white horses walked over him, that he was not permitted to express himself sooner in his paper about me, till the right moment had arrived, viz. at that time when some of the heavenly army instigated Thomson solemnly to declare in the name of the Lord,

that we are already in the 5th year of the manifestation of our Lord, and silently to include into this solemn declaration, that I am the messenger of the Lord at his manifestation, and to have this promulgated by the "Martha." The demons, observing that the Lord was preparing for them a new stroke, became infuriated, and the heavenly host, when the right moment arrived, allowed the hellish fury to be poured out in the same number of the Martha upon the Messenger, in which he solemnly has been declared as such, in order that he might explain the hellish composition, for the benefit of the blind, whose eyes were to be opened by it. But, mark well, the heavenly watchmen, as will be seen kept the strongest inspection, that the demons could not let flow more in the pen of their hireling, than that was wanted for the present occasion.

Before I give an account of the parts of this product, I must observe, in order to increase the astonishment of the reader, that I went from our Rossel immediately to Philadelphia, and met there a Catholic Doctor of Divinity, editor of a German religious paper, entitled "Hosianna." Him I induced to promise me a report to be given by him in his new periodical about my work. He did so on the 12th of August, 1840, and speaks in No 6. of the "Hosianna," thus of me.

"Mr. Smolnikar, whose personally unblemished character, sober way of living, philological and physiological knowledge, and noble exertions to unite all nations into the one church of Christ, are objects to which in every respect the tribute of our respect is due, and full justice is done by us, does not belong to a class of those vulgar religious fanatics, who so frequently visit this land, divided by a thousand sects, and are used to deceive their stupid proselytes through the mask of hypocrisy, &c." Dr. Charles Joseph Koch, when writing the above, had not yet studied thoroughly my work, and he also must be pointed out by me as a sign. When he was seized by the direction of the Lord, I sent to him a long article for several numbers of his paper, beginning on the 1st of September in No. 8, to which he has added in the beginning the following remarks:

"We open the columns of our paper with pleasure to every reply, considering the maxim as a sacred one. *"Audiatur et altera pars,"* (Let the other party be listened to likewise); the truth appearing the more gloriously out of the struggle. We admit with the less scruple the articles of Mr. Smolnikar, the more we consider his tendency toward uniting all confessions, to be of a magnanimous character, &c."

This is the testimony of a man, who then indeed had not yet taken the right view, but who was yet by no means, so much under the influence of Satan, as to serve as the writer of such a product as the "Eh, what is this?" to which now short remarks will be added, with the observation; that every one who possess dexterity in writing could with the help of my work write a big volume about this and the remaining products of the same number of the "Martha," as far as they serve to illustrate the same. I shall in quoting the words of the "Eh, what is this?" not address Mr. Rossel, but only his driver, the devil, who has produced this piece by his instrumentality.

Satan calls me a "Catholic professor." Why did he not add "a Catholic professor of the biblical study?" This I was during the last 10 years, before the Lord has called me to the Apostleship. From the professional chair of biblical studies, I had to teach by what principles one must be guided, and what studies must precede and accompany the explanation of the sacred scriptures, in order to enter into the true sense of the holy writ: I had at the same time to explain the scriptures, as also to answer becomingly to their antagonists. But Satan uses the title of "Catholic professor," only for the purpose of rendering me odious to the sects. From whence else did the sects originate, but either immediately out of the Catholic church or mediately, when older sects produced new ones? And wherefrom did the sects derive that which they are still possessed of, of Christian character, than either directly or indirectly from the Catholic church? Out of the Catholic church came Luther, Calvin, and other leaders of sects, and every thing of a Christian character, which is still to be found on earth, had to pass through the

Catholic church. Those, who in the Catholic church investigate the sources of Christianity becomingly, know better to distinguish than the sectarian preachers, what is in them truly Christian, and what originated with the beast, and the Lord, as every one can convince himself from my 3d volume, has caused it to be prophesied, that He would call his messenger at the foundation of universal peace in our days out of the Catholic church. But Satan, in order to render him odious to those blinded by prejudices, calls him a Catholic professor.

"The Devil is a liar, and the father of lies," says the Lord. In the "Eh, what is this?" he has proved himself again as such: for he asserts of me, that I pretend to have myself written my work by Divine inspiration, in three volumes. Where and when did I assert this?—How my work originated, every body knows who has duly studied the same—I having likewise, about this point, written as much as was necessary. But the ignorant confound the higher guidance with Divine inspiration. If they had studied what is required in order to understand the Bible, they would not bring forth such nonsense. Now, they need only to study my work, in order to view a thousand things even in the Bible from the right point, which they, till now, have seen in the wrong light. My work has originated exactly as the Bible—by the higher guidance; for this the proofs are the signs through which the Lord has shown that I am his apostle; and I have even brought forth in my work, diverse signs of quite a peculiar description, which have not yet made their appearance in the Bible, but only now at the present manifestation of the Lord. But, as in the Bible occur many things of which the biblical writers were aware, not by immediate higher illumination, but in other ways, this is also the case with my work, in the publication of which the higher direction has even arranged it in such a manner, that the deepest mysteries, on pages with the mystic numbers on them, most corresponding to their contents, and other astonishing things, came forth through the numbers of the pages. This will be seen from my third volume; and, though seemingly of no moment, will cause

surprise. I shall, also, in this treatise, find an opportunity of introducing some examples to the amazement of all future centuries.

But we must deal with Satan in a short manner. He pretends that, should I exclude his agent from the church, "there would be already a horn of the seven-headed beast." I have already declared that I can exclude nobody from the church of Christ whom Christ does not exclude. I am not Christ, but only an apostle of Christ, who labors incessantly that all might be united in the church of Christ; and I stand with all those whom Christ acknowledges to belong to him in the fellowship of the church: nay, they, as long as the mystery disclosed in my work cannot be known by them, belong to whatsoever party, who are not animated by party spirit—which is a spirit of Satan—but by the spirit of Christ; who, however, were not capable of removing the partitions, which have originated by the folly of the leaders, till the lord has appeared unto us, and gave by his apostle the solemn declaration, that now, together with popery, all religious parties in his church are ceasing. To announce this, is now the duty of every minister who can know this; and those who refuse to do so, are excluded by Christ from his church; as he caused this to be prophesied by the prophets and confirmed by signs of every description, whether I may announce them by their names as excluded, to the believing, or not. However, that nobody may deceive himself, and that the great motion for the purpose of the universal peace of Christ be prepared, I have first solemnly announced some leaders in the Catholic church as excluded from the church of Christ—having risen first as apostle of the Lord in the Catholic church, and most solemnly performed the mysteries of the great exclusion of the beast and its adherents, on the feast of Easter, 1838, in the Catholic Cathedral church here in Boston. But the reader must study the explanation of the beast, and of the mysteries for its exclusion, in my work—since this matter cannot be treated with brevity. Amongst the Protestant preachers, I have only made known, by means of the press, the

exclusion of three from the church of the Lord, who had risen publicly against the cause of the Lord; and the reader can come, by means of my third volume, to the conviction that the Lord has shown by signs, that I must do this as a faithful servant of Christ. My heart bleeds, when experiencing the blindness and stubbornness of men, which must have the effect that Christ separates them from his body, that the whole body may not perish. But Satan makes of me a horn of the beast for my having given, as a servant of Christ in the new work, the necessary disclosure about the horns of the beast; deceiving thus men, by inducing them still to adore the beast, which has given rise, by party spirit, to the greatest desolations.

Let us hear the spirit of lies, what else he utters in his "Eh, what is this?" He lies in making me say, that I "was the apostle sent by God for the purpose, that the Christians must adhere to me if they wanted to be saved." To this lie he adds, furthermore, the singular remark: "The devil said, also, to the Saviour, that he would give unto him all the kingdoms of the world, provided he would prostrate himself before, and adore him." Where did I say that the Christians must adhere to me in order to be saved? Did I not already, on the title page of the first volume, indicate, that therein the historical proof was contained, that Christ ordained my rising as an extraordinary messenger for the union of all nations in his church? Has not, in the second volume, a nearer illustration of this proof been given? Have not, in the third volume, the prophecies been explained, which prove as clearly as the light of the sun, that Christ has appeared unto us in our days, for the foundation of universal peace on the whole earth, and has destined me his messenger at his manifestation? Do I not repeat in my work, that I am the least deserving of the servants of Christ, not possessing any preference on this account before other men; that the Lord has made me his messenger and has proved it by signs of every description? He has not worked signs for my sake, but as an evidence of his great manifestation, which I announce in his name, in

order that the preachers might, with me, unite in Christ to bind the dragon, who deceives the nations. Where did I seek for adherents? The leaders of sects strive to gain followers; but the apostle looks only out for men, in order to unite with them in Christ, and to found, with united strength, the kingdom of Christ on earth. But this enrages Satan, that he distorts my words, and he contrives even to appear in the shape of an angel of light, to represent me as an idol, claiming that men should prostrate themselves before and adore me. But how dangerous to the devil this apostle is, whom he has stigmatized with the character of an idol, he himself teaches his readers, in order to press it upon their heart to be on their guard against the apostle, by declaring of him, "He has studied in his time a good deal, yet not enough: the one thing is needful. Mary has chosen the best part."

I must turn one moment from the devil to Rossel; for even Satan must remind us sometimes of something. Thus, I have, for instance, learned from him, amongst others, that I have entreated the brethren, in vol. ii. page 592, who are united with me in Christ, to give me the title of "Brother Andrew;" and Rossel should come to the understanding that only Satan could drive him to such assertions—and this, because he has become subject to the power of the former by not lending an ear to my request in the name of Christ, to promulgate his apparition for the purpose of universal peace. It is, finally, time he should learn that, strictly to perform what he has been called upon by me to do already, as early as July, 1840, is most needful for him, if he wishes to be saved.

But let us once more hear the devil portraying the apostle of the peace of Christ. He paints him thus: "He is dressed plainly, shows much affectation and politeness; thus are all the belly-servants when they are looking out for money." I am, indeed, dressed not only plainly but very poorly. I had to wander about, during the greatest heat, in a patched winter dress; and when I arrived from Baltimore at Philadelphia, a mechanic of my acquaintance gave me a hat, already thrown away by

him, with the remark that it would yet do better than my own. Again, here in Boston, another mechanic presented me with a pair of breeches, already used—mine being already much torn. This is not done for the purpose of making money, but because I have none—even for procuring the most indispensable necessities. But the devil assumes every form to blacken me. Through some, he proclaims me as excessively rude, whilst I am only dealing him the merited blows; by others, that I indulged in a show of affectation and politeness. Whatever my motives might be, he would certainly never be satisfied, since he is constantly tormented by me, in the name of the Lord, and this hellish beast numbers me with the belly-serving hirelings who are striving for money. There were roads opened to me in my native country for gathering riches; but the Lord has early taught me to strive for higher treasures than gold and silver; and I was free, when he has called me in the adjacent country, in order to prepare me there during twelve years for my present vocation. There, also, I might have had all commodities of life; but I was content with the necessities, in order that the belly might not impede me in the deeper investigation and contemplation of things sublime. Finally the call of the Lord ordered me to travel to America. He has prepared for me what was necessary for the journey, but no means to subsist on for many weeks. I could have induced the three hundred priests, who had been my students and as many who were otherwise my friends, to contribute, amongst themselves, money, and to collect amongst others, on my behalf, that I, furnished with earthly means, could do, here in America, the necessary steps for the work of God. But the Lord has taught me to be on my guard, to avoid even the faintest appearance that I was anxious for money, and to fly to America, when they were about collecting for me, against my will, and how I have to fight, in America, the idol Mammon, in order to be able to disseminate the manifestation of the Lord—this will be seen in my work. I could, indeed, write a still larger volume than the third is, in order to show how, even after

its publication, the devil is taking possession of all to whom I am applying for money in behalf of the continuation of the work of the Lord, except that some poor ones, who have been enlightened by the Lord, cheerfully do that which is in their power. On my journey, Satan has taken such a hold of most of the preachers, that I would have been unable to defray my travelling expenses from the sale of my books, had I not, upon the road, usually been contented with bread and water, in lieu of the customary aliments. Thus I served the belly.

Listen, how the devil further declaims against me. "He says he had mastered several languages. Of this the most stupid boor could boast likewise, after having studied them daily for years." I don't remember in what connection languages have been mentioned. This is yet, as every thing else alleged by Satan, only for the purpose of calumniating me, and to make the ignorant believe that, after the lapse of some years, even the most stupid boor could master several languages. I am not used to say this of myself, but Satan misconstrues my words—since I know well the import of the expression, "to be master of a language." I have, indeed, in order to discover the craftiness of Satan in various ways, studied a couple of dozens of languages, but not with the purpose of mastering all of them; and the most stupid boor cannot even master his own language, even if he would devote his whole life time to the study of the same; because this already requires talent, and each one who is destitute of the same, can but poorly express himself in his own language. Yet, in order to prevent the boor's presumption, to look down upon the learned man with disdain, and entertain the opinion that he could advance in a brief space of time so far as to master several languages, I would add only this much, that Alfieri, who had the mastery of his own language, the Italian, tells us in his autobiography, that the study of this his own language, has cost him ten years of trouble and labor; and Cicero, who had the command of his native language, the Latin, spent far more than ten years before he got full possession of the same. The writer, by whom Satan has said

the above, is now too old to hope that he could ever master his own tongue.

One more little specimen of the angel of darkness in the glimmer of light. He says, "I requested him, in the morning, to lead the devotion of my family by prayer; he excused himself by saying, 'Pray you; I am used to repeat the prayer.' To repeat prayers is also given to parrots." I have looked through the tempter's mind, and used indeed the alleged words, without further explanation, that I am accustomed, when I have an opportunity of assembling with my people for this purpose, to pray before them; but in his family would only repeat his words when he precedes me. The writer has, in the "Eh, what is this?" only become a parrot of the seducer. When it appeared to the Lord to have filled his measure, he ordered the tempter to bring to the light of day that which was hidden, but was to be made public, in order that I was enabled now to repeat his words; an act to which the blindness of our times forces me so often that I have become quite accustomed to it.

But about Demme and Bishop Erb, of whom he is also speaking to me in the "Eh, what is this?" I shall not follow his words, since I have already done so relatively to Dr. Demme, because he would not listen to my prayers: but to Bishop Erb, Rossel might declare, that with the hymn book announced by the bishop on the page following the "Eh, what is this?" as soon ready for publication, some delay ought to take place; since quite a new song will now appear, which he must propagate before all other hymns, provided he wishes to belong to the number of Christian preachers.

Now we must repeat likewise the following words of Satan, yet with the remark that, whilst repeating the same, I often am neglectful of repeating likewise his orthographical and other grammatical blunders: "As to his three volumes, they appear to me to be like a vat, the light must altogether come from outward into it, except what he has borrowed from Hilling and Bengel," &c. From Satan nothing better can be expected to come than nonsense and contradiction. First he boasted of his

steadfastness when I tried "to force my three volumes upon him," and now he dares to pronounce a verdict against them without having read them. But if he had even perused them, no light would have entered into him, he being a densely closed vessel, where dwells nothing but darkness. Nobody has as yet disgraced my books, and nobody will disgrace them throughout eternity, except those who, instead of studying with an upright heart the great things revealed therein, which Christ has done in his present manifestation, that they may comprehend them correctly, allow themselves to be actuated by Satan to calumniate them. This I have demonstrated in my third volume by warning examples on so called doctors, amongst whom is also Dr. Demme; that is, since at the present manifestation of our Lord, every one to whom are confided peculiar parts, must bear the appellation properly belonging to it—in plain language, teachers of darkness; of whom already the apostle Paul has prophesied, yet so secretly, that it was (till I unfolded it in my third volume) as hidden from all mortals as it was concealed to the writer of the "Eh, what is this?" that I am the apostle of Christ, and as such I must also literally repeat that which he writes of me. "He says he would inflict upon Dr. Demme and Bishop Erb a blow: the angels of Satan had also inflicted blows upon Paul." (The reader will observe from the foregoing that I did not intend to quote these words, but some of the heavenly host on white horses reminded me that I had to quote them, because Satan also was forced to cite the same.) Thou, hellish serpent! speak not so absurdly of the apostle, who has shown to thy writer that he has stricken Dr. Demme already, in the third volume, on page 766, without giving him further explanation that Christ, at his present manifestation, caused the exhibition of a singular spectacle by this teacher of darkness, and the whole synod, over which he presided, beginning on page 666 and ending not sooner than 766, with the blow which Dr. Demme and his squire Schmidt, editor of the German Lutheran Church paper, received by the apostle. Dr. Demme,—whose first name I left in the new work

unexplained, presupposing that every one understands what doctor means, but certainly the second, which, to decypher, all teachers of languages would have proved to be too incompetent,—must already appear in the third volume, page 666, where he makes his first entry in my work with his name, bearing all the titles of deeply mysterious signification belonging to him as a representative, in order that the prophecy of Swedenborg might prove itself true, asserting that the beast in the revelation, with the number 666, would finally be realised by the Protestants. But, exactly one hundred pages further, (a very deep mystery relating to the number of one hundred having been discovered in my new work,) stands, on page 766, the following; after the previous occurrence of such signs which, if I had no others than those happening by Christ's ordinance, during my steps with Dr. Demme and his champion, would alone sufficiently prove that Christ has appeared unto me. "Therefore, every one could easily see, without so many proofs of my apostleship, only from that which Christ the Lord has discovered unto us through these two men, that I am acting in accordance with his will, whilst I, this 11th day of March, 1849, do exclude the pastor of the Zion's and St. Michael's church in Philadelphia, Dr. Demme, and the editor of the Lutheran Church paper in Easton, Mr. Frederic Schmidt, from the church, in the name of Jesus Christ and in the quality of his apostle."

There exists a corresponding relation between the "Eh, what is this?" as with the two before mentioned men. Bishop Jacob Erb is the master, and John Rossel his shield-bearer. That the Bishop's name is Jacob, I would not have known, if he had not signed, in the same number where the "Eh, what is this?" occurs, a resolution with his name, "Jacob Erb, Bishop." That the apostolic blow has been inflicted upon Dr. Demme and Prof. Schmidt, on account of a resolution of the Synod, agreed upon when Dr. Demme presided, can be seen from my third volume; but this Episcopal resolution is not deserving of such a blow; for it begins, "I make it by these presents known, that our German Hymn Book will

now soon be republished," &c. Between the "Eh, what is this?" and its appendix and the Episcopal resolution, there are but two heads "Camp Meeting" and "Revival Account," the mysteries of which cannot be explained here, because only some parts of the many can be disclosed by me. Of the mystery of Jacob in the new work, as well on the side of the dragon, whose followers are mounted on black horses, as on the part of the heavenly host on white horses, the depths which the Lord kept concealed till to his present manifestation are now laid open. Here may finally stand the following to be kept in memory:

"And when her days to be delivered, were fulfilled, behold, there were twins in her womb. And the first came out red all over, like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand did take hold on Esau's heel, and his name was called Jacob. Gen. xxv. 24—26: namely, from the Hebrew word, indicating heel, from which the verb expressing "to cheat," "to deceive," together with the name "Jacob" is derived. That this Patriarch, Jacob, has given a great prophecy for the Apostle of the present manifestation of our Lord, will be seen from my third volume: but that the Lord caused likewise the discord of Jacob with Esau, on account of the birth-right and its termination, to be represented by a great spectacle performed on the feast of Easter, 1838, becomes already evident in the first volume of my work; but the whole explains itself fully only in the third volume. Finally the dragon shows how Jacob holds the heel of Esau, whilst Satan's angel is beating the Apostle: viz. Demme is pastor of the Lutheran sect, and is president of the Zion's church and of the synod, who have delivered their confession concerning my Apostolic steps, and published the same in the Lutheran Church paper, to be taken as in the mystery as a head of all the parties, originating with and from the so called reformation, since the sectarianism of the so called reformation has taken its rise with Luther. But Bishop Jacob Erb holds still with his hand the heel of the rough Esau. He is bishop of a sect

lately risen from the same reformation, and holds, to say so, the heel of the foregoing sects with his hand. His sect, having become removable towards the termination, and his shield-bearer having published the solemn declaration, that we are already in the fifth year of the manifestation of our Lord, though the "Martha," has the prophetic name of "United Brethren in Christ," that is, they will be such as soon as they shall be united in Christ with the Apostle of the great manifestation of Christ. In order that this may happen, the Apostle strikes now the angel of the Satan, who before had beaten the Apostle by Jacob Erb, that is, heir of the former leaders of sects, by calling him a Catholic priest, (staff) and now endeavors to inflict unto him new wounds by the instrumentality of the shield bearer of the Bishop, in the "Eh, what is this?" yet could only effect so much, that he himself is the more severely beaten by the Apostle. I have on the 24th of July, 1840, written the memorable diploma, which has appeared on the 31st of July in the German paper, the "Disseminator of Truth," on the window under the roof of John Rossel, enjoying at the same time a fine view into the gardens of Baltimore. On the 25th of July when I refused to pray before them, Rossel and his wife sang before me; then we took breakfast, and I departed from Baltimore to Philadelphia. On the 25th of the same month, Jacobus is in the Almanac. If the reader will now study in my third volume that which the Lord has prepared for me, likewise on the 25th of July, 1839, by the editor of the Lutheran church paper, and by others, and will not forget that it has been proved in my new work through thousands of examples, that the heavenly host watches also that every thing be done on the right day, and at the right hour; then he will correctly understand the fore-singing of our Rossel and the "German Hymn-book" of his Bishop Erb, for I would have to write one hundred volumes if I should explain every thing, which the Lord is now doing.

Consequently I conclude here with the remark, that if in lieu of such a blind devil as that of the "Eh, what is this?" has shown himself, a hundred thousand doctors

should rise against my books; I can show them in proportion to my hand's ability of writing, that none of them have studied them. If his under-strapper had read my books, he would have observed so much, that the devil would have furnished him with what he has committed unto paper; for, before the edition of the second volume I have read nothing of Hilling and of Bengel only so much as is useful for the critical determination of the Greek text of the New Testament. But this devil understands nothing of these mysteries, but he pressed out in his rage only the "Explained Revelation" of Bengel from his writer, which has appeared first in the year 1740, of course, exactly one hundred years before the present devil's practices. But I read them only after the publishing of my second volume; yet not for the purpose of borrowing something from them for the explanation of the mysteries, which were known neither to Bengel nor to Hilling, nor to any mortal, till Christ the Lord has appeared unto us; but for the purpose of introducing some witnesses, proving that the present manifestation of the Lord ought not to be so strange a thing to the preachers of our days, as it is really to them, because the Lord has called already (during the space of one hundred years) several men, in order to show that he was to appear for the foundation of universal peace with the year 1836, though no mortal knew how he would appear, till he begins to disclose the sealed mystery by the Apostle, whom he has sent for the explanation of his manifestation, but Satan employs every one of his machines in order to deceive mankind, that he, whom Christ has designated and sealed as his Apostle by signs of every kind, might not be considered as such.

Now, listen, ye nations! finally to the last assertions of Satan by his Rossel (little horse) whom we yet by the grace of our Lord, wish to free from the horrible slavery. He says: "What will you say to that, when a fore-runner or Apostle of the Millenium ought to appear, would then the providence of God overlook all the holy angels—departed Prophets—still living upright, regenerated

preachers, or honest farmers, and choose a bewitched professor? I say no. His name is A. B. Smolnikar."

It would require a whole volume properly to explain even these last words, (which Satan caused Rossel to have put on record) to such persons who know about the mysteries of heaven; as little as children of seven years age, but are less tractable and docile than well taught infants. This mystery has, however, been duly unfolded also in this respect in my "new work," why the Lord has in our days called a professor of the biblical study as apostle of his great manifestation, and caused this appearance to be explained by him. I shall consequently mention here only a few words for the purpose of unfolding the hellish folly and deep cunning of Satan. He thinks to deceive the reader by telling him that it would have been better to choose an angel or a departed prophet for the apostleship, than a professor of the biblical study. If all concerning this mystery were as blind as his Rossel, he could bring them to the conviction that "white" is "black." He who has no idea of the spiritual kingdom and knows nothing of the transactions of the apostle of the millennial peace might yet fancy it to be better to introduce one clothed in immortality into this dying life of ours, in order to perform the functions of an apostle: yet should these unwise people, ignorant as they are of the spiritual kingdom, know so much, that as yet no prophet and no apostle ever has come from the other life in order to do the business of mortal men. However, those who are expecting somebody out of eternity as herald of the manifestation of our Lord, will by a deeper study of my work be led also to a more correct insight about this point, and see in the same time that Moses, and amongst the apostles, Andrew and Paul, have been revived in the person of the apostle of the present manifestation of the Lord, yet in such a manner as Elijah, John, the forerunner of Christ, and other prophets and apostles come now forth in so far, as that begins to be disclosed in their writings which was to remain concealed till the present manifestation of the Lord.

Not less senseless and crafty Satan acts in opposing me to the now living, fully converted ministers of the gospel. What marks can he find on me of my not being truly converted? Perhaps this is a mark, that I, when at Rossel's had not to pray before him, but to repeat his words. But in the dwelling of Rossel I had prayed to my Lord long before Rossel, and his family. Or does Satan perhaps believe that I am no preacher? Indeed no preacher according to his taste, as sectarian ministers are, who do not preach in the spirit of Christ for the purpose of universal union, but as belly servants for the upholding of sects, which are a product of Satan. But I preached the gospel of Christ in my native country, in more than forty churches in the Illyrian language, then again in a foreign region in many meeting-houses, not often in the Sclavonian but frequently in the German. Besides this I preached during ten years every day, the Gospel in the Latin language to aspirants to the priesthood, by explaining to them, as professor, the Holy Scripture; and in America I preach indefatigably by speaking and writing the great message by which the dominion of Satan on earth is to be destroyed, and the reign of the peace of Christ will be founded. This torments the dragon horribly, and he calls me in retaliation "a bewitched professor," from whom he wants the apostleship to be taken away, and conferred upon one of his belly-serving ministers, whom he calls converted preachers, he hoping to be upon good terms with these leaders of sects, and is deeply convinced that he cannot stand before me, since Christ has conferred the apostleship upon me. He would even prefer an honest farmer to me, whom he does not consider as upright but as a bewitched professor, for the dragon believes, as some years ago Napoleon, led by him, believed, that the dominion of the world ought to belong unto him. But now he observes that Christ the Lord caused a long chain of signs of every description and of prophecies to be prepared by his apostle in three volumes, in order to open the eyes of the nations, that they will see how the dragon exercises a dominion over them, but who will be

bound and carried off to hell, in order to suffer his punishment for his unjust government on earth. Since I am laboring in the name of the Lord, that the nations may be freed from the dominion of Satan and be led to Christ, the rightful Lord, I am, according to the principles of Satan, not an honest man, but a bewitched professor. According to his doctrine, those only are honest men, who deceive men for the purpose of collecting money. The most honest were the Pharisees and scribes, who taught the people that Jesus of Nazareth was not Christ, and then seduced the same to such an extent as to cry out "Crucify him!" And now, in his opinion, the most honest men are those preachers, who deceive the people by preaching and crying that I am no Apostle of Christ. But as from the death of Christ the most excellent fruits have resulted, so out of the bawling of such ministers as are desirous of robbing me of my Apostleship, which Christ has confided unto me, it is the more clearly manifest that they are servants of Satan, but I am the true Apostle of Christ, at his most glorious manifestation to the nations.

The dragon, by these his servants, is able to imbue with all possible follies such men as are stupid enough to believe them in every point, instead of examining the subject. For what is more foolish than to believe that an angel or departed prophet, or a now living preacher or farmer, would be more qualified for the Apostleship than I am? Who that had studied my work, would have been astonished about such a horrible folly? The angel would then be under obligation to write, to take care of the printing, to go round to the preachers, and perform a thousand other things, which are calculated for nobody but for a man, as the Apostle is, and which yet must be done in order that the great motion for the peace of our Lord on earth, of which the prophets have prophesied, might be performed in a manner befitting the supreme wisdom. And yet it is seen from my work, that in my Apostleship not one single angel, but indeed the host on white horses is much engaged; which can be also concluded from my repeating from the words of the "Eh, what

is this?" Who would have believed that the Rev. John Haesbaert, preacher in Baltimore, would give me direction to the Rev. John Rossel: he was the fittest person to inform me about several other things, as likewise about the circumstance that an editor of the "Martha" resided in Baltimore; whilst John Haesbaert himself stands in my third volume, page 743, among the number 5, so mysterious in my Apostleship, before the synodical resolution of most important consequences. He consequently was worthy of buying my work without hesitation, and also of inviting me to dinner. Who would now have believed that a Rossel would resist me and that I should frighten him by the stroke inflicted by me on Dr. Demme, on account of his having presided at this synodical resolution, so much as to invite me to lodge with him, and I should write in his dwelling that memorable document, which made its appearance on the 31st of July in the German "Disseminator of Truth." Who should have believed that that woman Martha as late as on the 3d of October, would give the report of my stay at Rossel's in such a manner as if this had happened but a few days before, and that this account should not be delivered unto me by somebody of Baltimore, but by the prophet, who dwells four miles from York, in Pennsylvania, and with it also the report of the utmost importance in the 5th year of the manifestation of the Lord, that at this manifestation I am Apostle of Christ, this report yet so mysteriously penned that the "Martha" called it a secret revelation? And that he in the same time with the "Martha," would also write unto the great assembly of English ministers, who are now expecting the manifestation of our Lord, that I am the Apostle of this manifestation? Or that these men from various states would meet exactly in the moment of the arrival of the "Martha" in Boston? In all these transactions, which appear very trifling in comparison with the great things which have been explained in my work, several of those on the white horses were likewise engaged, which I cannot find room here to explain more amply, remarking only, that even in the writing of the "Eh, what is this?" not only Satan dictated it to his

parrot, but likewise one on the white horse was occupied who watched closely that Satan should not squirt more or less of his hellish fury through his pen than was calculated for the Martha, which was to be sent to me for my insight.

That not only the angels but also the departed prophets and apostles, together with many other deceased persons make their appearance in my Apostleship, will be seen from my works, and all the following centuries will be astonished about it. But that no minister and no farmer would be qualified for the Apostleship at the present manifestation of the Lord, I must show to the unwise in as short a manner as possible. The unwise believe God could do all that they wish. He can, however, do only that which he will do, and he can be only willing to do that which is proper for his supreme wisdom. He cannot turn a parrot into an Apostle of his present manifestation, in order to repeat that which has been spoken to him by another person. For of what benefit would it be if a parrot should talk after the Lord had appeared? Who would believe him since it happens even to the Apostle that the very preachers do not believe him, when he most earnestly assures them that the mystery of the present appearance of our Lord, is fully revealed in his work, and in order to gain their confidence, adds, that the Lord has not called him away from the plough, but from the professorship of the biblical study to the Apostolate, and caused him to study before his call, the languages and works of the old Jews, Heathen and Christian as well as those of the modern writers of several parties, in order to prepare him for his present vocation. When an Apostle thus fitted out cannot gain even so much confidence with the present ministers, as to induce them to the study of his work, how could a parrot find belief if he should declare after others that the Lord had appeared for the establishment of universal peace on earth? If I am called, after all my declarations a bewitched professor, the parrot would likewise be called a bewitched parrot.

But to the present Apostle, something more is needful than repeating what has been said before. He has not

only to give the words of those who are blinded by Satan, in order to open their eyes, but he has also to speak before the enlightened, in order to show them, how every thing from the time of the oldest patriarchs, prophets and apostles, through all the following centuries till to our times, stands in connexion with the present great manifestation of our Lord: he has to disclose the mysteries of this appearance and the prophecies relating to it; explain the signs worked by the Lord for the confirmation of his having come; he must be able to answer all Doctors, by whom Satan wishes to blind also the enlightened; he must understand the way on which the universal peace upon the whole earth will be established and preserved through tens of centuries. How much knowledge for these purposes is required, it would be impossible to point out in a couple of volumes.

To do all this, something more is required than any preacher whosoever—if the Lord should now call him to the Apostolate—would be capable of performing. The Lord could have indeed formed any other boy than me from his infancy for this vocation; but the boy would have been under the necessity of passing through the same steps through which I have been led since my earliest days by the extraordinary guidance of the angels of the Lord, in order to reach that degree of cultivation which I had obtained when the Lord called me to the Apostleship. For if this had not taken place, whomsoever he might have called, he would have had instead of an Apostle of the peace of a thousand years lasting, nothing but a parrot. This would not be suitable to the wisdom of the Lord, but only suitable to that of those horses, of which Swedenborg has prophesied, which prophecy I have alluded to in my third volume. To mention only a trifling circumstance, in passing by, and because having named here Swedenborg, for the purpose of opening the eyes of the blind, who has understood this point of view and visions before, I have given the key to them in my third volume? Neither Swedenborg himself nor any body, either of his admirers or of his antagonists have comprehended them, though for more than seventy years, many thousand

learned people have investigated his writings. And if you do not understand one of the latter prophets, who testifies about me that I am the Apostle of Christ at the foundation of universal peace, how can you pretend to be able to comprehend Moses, the prophets and the apostles, who in various ways are witnessing about me in respect to that which the spirit has prophesied through them concerning the foundation of this peace? And do you perhaps believe that I would have understood the same, had I not been led by the extraordinary guidance of the Lord through all the steps of cultivation and studies, through which I really have been guided? If the Lord had called me to the Apostleship without these studies, instead of an Apostle of the thousand years' peace, a parrot would have come forth, used only to repeat that which has been whistled before him.

"And Moses was instructed in all the wisdom of the Egyptians, and was powerful in words and works." Acts vii. 22. Why had the Lord caused him to be informed in all the wisdom of the Egyptians, who numbered at that time the most learned men of the whole world? Do you perhaps believe that another one of his nation, without having received the same information, would have been adapted for that charge, confided to Moses by the Lord? If he had not received the necessary cultivation, he would have been instead of a messenger of the Lord only his parrot. Or do you perhaps suppose, that Moses with the degree of preparation, necessary to him, for his vocation, would be qualified for the Apostleship in our time, at the foundation of the peace of a thousand years' lasting? To this end the knowledge of the culture of the thousands of years, which followed his sending, would have been required. In what manner Moyses, or Moses, or Moshe, is to come again in our days, yet not with the wooden, but with the iron staff, you will read in my third volume, and be astonished by it.

Paul lies not, when he says: "And I have labored more than them." 1 Cor. xv. 10. That means "I have produced by my exertions more than all the other Apostles, taken together. Wherefrom comes this singular

phenomenon? Were the other Apostles lazy people? Or had they perhaps not the same grace as he? This, even a Rossel will not fancy. But by the instrumentality of Paul, the Lord has not only worked more in his (Paul's) time, than through all the Apostles, but also disclosed more by him for all future centuries, than by all the other Apostles of his time; since, he caused Paul from his early youth to pass through the learned schools, into which he did not send the other Apostles, though he procured to them in their riper age, the instruction of John the Baptist, and then informed them himself, for better than three years, when indeed the work went on but slowly, not as if they had been destitute of talents, but because it is very difficult for us feeble mortals to gain even but a faint idea of the mysteries of the heavenly kingdom. But the unwise, who have not studied to explain the scriptures, believe that the spirit had inspired the Apostles on the first festival of Pentecost after the resurrection of the Lord, with all other knowledge, as well as that of the languages, though neither the one nor the other was the case, and the Apostles did not write the Greek language, though used to the same from their infancy by conversation in a better style than Rossel his German, and were so ignorant in many things concerning the heavenly kingdom, that even ten years after the diffusion of the spirit, the following circumstance happened to Peter: "And unto him a voice did call: Rise, Peter, kill and eat. But Peter said: Oh no, Lord, for I never have eaten any thing common or unclean," Acts x. 13, 14. How could Peter, still, ten years after the reception of the spirit, be so unwise as to believe that the distinction between aliments, together with the remaining apparatus of the Mosaic law, was to be observed also in the Christian church? Study my three volumes, and you will understand this mystery, and a thousand others, and be cured from your horrible superstition.

Paul's condition was quite different from that of the rest of the Apostles. After his having been miraculously converted by the Lord, he says of himself: "And I went not to Jerusalem, to those who had been Apostles before me, but I went to Arabia." Gal. i. 17. Why did he go

to Arabia ? Perhaps in order to preach the Gospel ? This can only be supposed by persons ignorant of the circumstances. He had first to study the gospel before he could preach the same. Now his eyes have been opened, that Jesus is the crucified Christ, and of Him he had heard indeed, before, many things, yet only coming from his antagonists, and being entirely insane, as now his Apostle is spoken of, in the manner of the "Eh, what is this ?" But then also in Damascus, from Christ's adherents, he learned quite correctly what was the real state of those things. But this was far from sufficient to furnish him with all that he needed for his Apostleship. He was a Scribe, but was unable to learn what was said about Christ and his kingdom in the schools of the Rabbis. Consequently he, soon after his wonderful conversion, when engaged in the first skirmish with the Jews at Damascus, came to the conviction, that it would be before all other things necessary to him, to study the Holy Scriptures anew thoroughly, in order to ascertain how the law of Moses and the Prophets agreed with what he had now miraculously learned, that Jesus was the crucified Christ. He knew that for this most important occupation, solitude was required. For this reason he went with the bible in the desert of Arabia, near the border of which he had been converted, and now since his eyes had already been so far opened as to see that Jesus was the crucified Christ, he learned by the renewed study of the Bible, through the grace of the Lord, the connexion in which the law and the Prophets stand with the crucified Christ and his kingdom. But mark well, there would not so much have been explained unto him, had he not been formed for it before and early from his childhood by various studies. Peter had certainly read the Scriptures during the ten years after the reception of the spirit, but he was still laboring under great superstition, as the passage alluded to shows, in respect to the Mosaic law, and its relation to the kingdom of Christ on earth. Let this also be kept in mind, which from my three books will be seen, that also from the Apostle Paul, though he possessed deeper insight into this kingdom than all the other Apostles, yet

many things were still concealed, which the Lord begins but now to unfold by his Apostle, whom Paul did typify, as I have shown in my work, and that Paul did not even understand much of that which the spirit had prompted unto him for our days, because it was not communicated unto him for his, but for our days, in order that the Apostle, whom he did typify, might disclose it, as I have done in my third volume, in so far as Christian Rabbis can obtain by it also a Key concerning the remaining points.

I have pointed out to you, my brethren, so much as was necessary to make you at least in some degree sensible, that no body else at the present manifestation of our Lord was fit for the Apostleship, than he whom the Lord would have prepared for it by as toilsome studies, as he has prepared me. As Paul was forced by his enemies sometimes to boast of his studies and labors, thus likewise, Satan forces me by his servants to do the same. But you ought not to envy me on account of my Apostleship; for I assure you, that if all emperors and kings had laid such a burthen upon me, I would have preferred to retire into the deepest forests in order to cut wood. Only, because Christ has imposed it upon me, must I bear it patiently.

This much I have still to add, that if Christ had been willing to lay this burthen upon some other person, the same would not only have been under the necessity of passing through the same degrees of education, through which the Lord has led me, and all of which scarcely any of our cotemporaries would have gone through, but several prophesies, relating to the Apostle of our days would have sounded quite differently. This Apostle comes according to the prophesies, which are explained in my third volume out of the Catholic church, from the Sclavonian nation, from the old Illyricum of the Apostle Paul, to which belongs my native county Krain (Craniola), but which is entirely Catholic, and the Lord, in order to fulfil these marks of prophecy in our days, (the time in which the Apostle should appear, having been determined in various ways by the Prophets,) had still had a

great choice in appointing an Illyrian as Apostle. He has yet restricted this choice only to a small town of my native country, namely, to the town of Stein (Stone) in Krain, and the Martha places immediately before the "Eh, what is this?" an article headed with the words "The stone is about rolling." This article is, as we shall see afterwards not less important than the "Eh, what is this?" Since, the Lord has already, centuries ago, prepared everything in my native town Stein, for the exact fulfilling of the prophecy of the second chapter of Daniel, that the stone on the festival of Easter, 1838, might hit the image at the feet, and in Stein, even the house from which the Apostle must come for the hitting of the feet of the image, has been carefully pointed out by the prophecy, as every one can convince himself by my explanation of the hitting of the image in my third volume.

According to the prophecies, the name of the Apostle is "Andrew Bernardus Smolnikar," as has been proved in the new work. But the devil in the "Eh, what is this?" did not dare to write these names. But being driven by him, who kept the watch on the white horse to add to the other mischievousness, which he dictated into the pen of his servant also, the name of the Apostle, he in his fury has inserted only the initial letters of the first and the second name, and written the third incorrectly, viz. "Smoleikar" instead of "Smolnikar." If he had written "Smolnikër" or "Smolnker," it would have been right; since several Prophets had to work on my name, till it received the form, in which it, according to the great prophecy unfolded only in my third volume, indicates, that Christ the Lord, would begin to display his manifestation with the year 1836, would then have caused the great mysteries of his appearance in the year 1838, to be performed, and will further work till the end of the year 1842, already a mighty motion for the union of the Christians, and till the end of the year 1840, also the general conversion of the Jews, and a powerful movement for the universal conversion of all gentiles. That even the name of the Apostle has been prophesied exactly and in such a hidden maner that no mortal could have had the least pre-

sentiment of it, at the same time so artificially, that all these terms are contained in it, appears to be equally incredible, as that in the most high name in the 1st chapter of the Revelation, verse 4th and verse 8th, occurring consequently twice in the same chapter, and running thus: "He who is, and was, and who comes," are also concealed terms of the manifestation of the Lord, and even, that in the years 1839 and 1840, this manifestation will begin to become known amongst the Christians, and will then expand itself rapidly till to the end of the year 1846, even amongst the gentiles: as likewise, that through this prophecy, which is concealed in that name of the Most High, who has now really appeared, also the prophecy of the name of his Apostle has been confirmed in quite an extraordinary manner, as every one can convince himself equally from my work, in which a long chain of incredible things has been explained in such a manner, that every one may become as assured of them, as of my having met John Rossel in such a singular way, as the reader has now learnt, who yet will be informed of the most curious things in the sequel.

The dragon has by my name in the "Eh, what is this?" been put in such a rage as even to distort, in the immediately following lines, the name of God in an horrible manner. His hold-man, Rossel, says: "A critical inquirer into languages has made the observation, that the name of God consisted in most languages only of four letters." Then follow the names, most of which are misspelled, of which, however, nothing shall here be remarked, except that, according to this critical philologist's theory God's name is in Hebrew, Adone; in Sclavonian, Bolg, or Boog; in Croatic, Doeg; in Dalmatic, Bogt. Should I add to this the other names, and illustrate them but a little, I would have to write too much. Here therefore these five, and first something about the last four, and finally about the first. The latter three languages, according to the meaning of the distorter, are only one, viz: my native language, the Sclavonian; which, however, like their next sister, the Grecian, has been divided into dialects, and in this language God is called "Bog,"

written with three and not with four letters, and Bogar, or he who originated from God, was the name of that king, who has become remarkable in my third volume at the flight of the woman, clothed with the sun into the wilderness, as described in the twelfth chapter of the Revelation. With the conversion of the sister of this king, Bogar, begins the history of this prophecy of the revelation, which then proceeds to announce, that the Apostle of our days would come out of the Slavonian nation; as has been demonstrated in my third volume. But the Apostle's name is not Bogar, but Smolnikar, translated "the rod-bearer," and the Lord promises to him the iron-rod as is hinted at in Revel. xii. 5, but more plainly prophesied in Rev. ii. 27, where the Revelation announces that the Apostle will come out of the Catholic church. Here (verse 28,) likewise the morning-star has been promised to him, which (in clear day-light, with a brighter lustre than that of the sun, has appeared on the 7th February, 1835) at the same moment, when I received and immediately committed to paper the most important prophecy (and this whilst I treated of the importance of the comparative study of languages :) Satan, on the contrary, is now beginning after the corruption of my name, to compare languages and to teach, how God is called in various tongues; about which in my first, second and third volume the most important disclosures have been given. But this star then appeared repeatedly, as a confirmation, that he had appeared unto the Apostle of the millennial peace as a great sign for the nations, and, that Rossel ought to take well to heart; it has likewise appeared in the forenoon of the three days, when I had written down for the third volume the deepest mysteries, which no mortal had known before, about the stone in the second chapter of Daniel; as I have remarked in the third volume, page 839 and 840, where, after mentioning the appearance of the star it is said: "I wrote these three days the mysteries of Stein (stone) for the illustration of the hitting of the image."

But now observe, ye nations, how the dragon knows to defend his kingdom on earth. Immediately before the

“Eh, what is this?” in which he turns the Apostle of the millennial peace into a bewitched Professor, he gives in his: “The stone is about rolling,” by the “Martha,” an explanation of the stone in the second chapter of Daniel, perfectly becoming the Prince of Darkness, when he says: “Beloved brethren, if you desire, that the rock of salvation may fill the earth, do as the Otterbeins Missionary Society in Baltimore does; unite into a body, if only of two or three, and fix a monthly contribution, if even only of six cents, invite others seriously to join you,” &c.

I would have to write a treatise twice as long as the present, in order to display the hellish artfulness in deceiving men, contained in the short article “The stone is about rolling,” if I should quote and interpret the same from period to period. Only so much then in general, that in the same manner, as thousands of examples in my work are showing, and some new instances also in this treatise will be brought forth, the Otterbein (Viper-bone) Society has also received a mysterious name signifying the station of the sects.

“O ye generation of vipers, who has warned you to flee from the wrath to come?” Matth iii. 7. “The Lord set me down in the midst of a valley, which was full of bones. He caused me to pass by them round about, and behold, there were very many in the open valley; and lo, they were very dry.” Ezekiel xxxvii 1. 2. Do you understand your Otterbein’s (viper-bone) Society? I should like to explain to you also Baltimore, according to my ways of investigating languages, but I keep myself within certain limits. You are collecting money in every possible ways, for preserving sects and through them the greatest follies, and to support them by the most abominable abuse of the Bible; as the Lord has caused the example of the dragon to be given to you in the treatise “The stone is about rolling.” The most cursory examiner must become aware of your nonsense, and will strive either to establish a new sect, concealing under the mask of the Bible, a new species of nonsense, or join the far stronger party of infidels, who slander the Scriptures and do this because they take the nonsense, which you pretend to have

found in the Bible, for what it really is, yet are in the error that the Bible contains such nonsense, which has been hatched out only in your "Eh" (German "Ei" signifies also "egg.") Ye generation of vipers! Ye dry bones! Through your follies, which the dragon in your "The stone is about rolling" and "Eh, what is this?" had to bring to light by the superior guidance of the Lord, who is willing to open your eyes, the hellish dominion is kept alive on earth, since you call the Apostle of Christ a belly-god and foster the spirit of sects, and nourish the most horrible envy and hatred against those, who possess more knowledge than you.

The Lord has told me, as is often the case in similar instances, at the moment, when I called you "a generation of vipers" and "dry bones," to mention at least one example, how I am seeking for money, I having none, in order to furnish you with an extensive work about the wonders of my journey. Here then I must relate only something about what happened to me on the 4th of July 1840, at the great festival of the liberation of America, and what was connected with it.

The Lord has disclosed to me, after the publication of the third volume, to undertake the Apostolic journey. I had Erzinger, with whom the reader will become acquainted through the third volume, as companion, who sometimes was with me, yet the greatest part of the journey I performed alone, that is, accompanied by those (to the eyes of sensual men) invisible friends on white horses; who showed me everywhere which ways I should choose and which I had to avoid. I had always to pass through valleys, and upon the whole journey I saw constantly dry bones, which Ezekiel saw only in a prophetic vision.

The Lord gave me to understand that this was only a journey of inspection. Then he would show to me, how he has resolved to cause breath to enter into these bones, in order to become susceptible of new life. In Canton, Ohio, the messenger came to me, who had to indicate to me the house where I should lodge in Pittsburg. Having arrived at Pittsburg, I was unable to carry my box with

books alone from the steamboat, but the cartman, whom I employed led me in another house than that which I had assigned to him. I told him, he should lead me to the house which I had pointed out to him, it having been revealed to me; that something peculiar awaited me there. I found indeed many things, amongst others a traveller who displayed, hypocritically, "affectation" and "politeness" towards me, but worked secretly against me. I did not sell one copy of the new work at Pittsburg; for the priests and preachers were blind, and when I, with others had succeeded so far by dint of long reasoning, that they said they would consider about it, I had to come some other time; Satan introduced in the mean time somebody to them, for the purpose of calumniating me. So much I saw very soon, that for this time I must not indulge in frequent preaching to the "dry bones," when assembled, but had to pay single visits, in order to learn what was necessary. Buffalo has no reason to boast on this account that I, though not in the church, but in the Catholic school house did preach before a small number of auditors, which yet bore but little fruit, since priest Pax, (which means peace) with his adjutors and accomplices, has worked so effectually against the Apostle, that I have written in John Rossel's house, on the window below the roof, an exclusion from the church of Christ also for him (amongst other priests) who have appeared at Baltimore on the 31st of July in print. However, those two congregations may well boast, before whom I have preached in Lutheran meeting houses, though not introduced by ministers but by others, of one of which at least I shall have occasion to speak in a subsequent connexion of matters.

Whilst carrying my books about the town, in Pittsburg, during several days and being unable to sell even a single copy, I discovered in my boarding house, amongst other wickedness of the hellish dragon, also this, that for the work of Strauss, (one of the chief servants of the dragon, which is so artfully arranged for the purpose of seducing men and has been printed at Stutgard) collections had been diligently made. I asked, how much it

would cost in America, knowing its price in Europe, since exactly in the year 1835, when the star has appeared unto us, the dragon did likewise put his machines in operation, in order to recommend the Anti-christ of Strauss as Christ. I learned in the boarding house at Pittsburg that Strauss's book costs nine dollars. I remarked, that it had greatly risen in price in America, adding that only Professors of the biblical study could discover the diabolical arts lurking in Strauss's volume, but not farmers, mechanics and simple preachers. It was very becoming that the much smaller work of Satan could be sold at a three times higher price than I could sell my work.

Having been unable to succeed with my books in Pittsburg, the money before acquired decreased rapidly. I asked for my bill and saw, that if I took one more breakfast I would be unable to proceed farther with my box. It was the 4th of July, and I had, after the discharge of my bill still one dollar and some odd cents remaining; whilst the others were at breakfast I carried my chest with my assistant from the house to the canal, found a boat destined for the transportation of goods, which, according to promise was to depart at 10 o'clock; for during my whole journey I could not travel in packet boats, on account of my want of money, and on board of steam boats I had constantly to remain on deck. I bought for three cents bread for my journey, but there were no preparations made at noon for the departure, for the solemnities of the 4th of July did not permit the crew to assemble in due time in the boat. They left the Apostle waiting in the boat, for which they afterwards received some strokes.

When we had advanced to a place some miles distant from Pittsburg I heard a voice not unknown to me calling: "Professor!" I looked towards this side, saw the traveller, who had worked secretly against me in Pittsburg, and asked him when he intended to continue his journey? He replied that he expected to get married in Pittsburg. Not long after this conversation, the horses attached to our boat became suddenly frightened, tore the

rope, by which they were fixed to the boat, and disappeared together with the driver, soon out of sight. Those on board cried that all would perish together; but I thought that neither the driver nor the horses would be hurt in the least degree. All returned indeed in the best state; but I learned why I had not to remain in this boat. Soon after this the captain's wife fell from the deck into the cabin which caused a stop, to take the necessary care of her. This fall was, however, not attended by serious consequences, yet gave me opportunity of proceeding, in another boat, which arrived to the spot where I intended to land, and to make an excursion of nine miles into the country, in order to get some money from the sale of my books for the continuation of my journey. I succeeded in getting this much, indeed, by pressing my book for a dollar and a half upon a man, who had deserted the priesthood in order to embrace infidelity. When somewhat later, waiting on the canal for a boat, and consequently not having time in the moment to inquire which one was approaching, whom or what it contained, but being under the necessity of calling for my reception, I learned but late in the evening, when the same traveller who had performed Satan's services against me in Pittsburg came from the steerage upon the deck, that this boat was not filled with goods but with men, and I was under the necessity of staying all night upon the deck, having learnt, that in the interior of the boat, works of darkness were performed.

It was, however, a cold night. I jumped, therefore, when an occasion offered itself, out of the boat, in order to get warm by walking. But scarcely was I out of the boat, when the horses were urged on to a very quick step, and I was under the necessity of running very fast, till I could find an opportunity of re-entering the boat. Not having had occasion before of asking what fare was to be paid for the mile, their demand was so exorbitant that I had to go out of the boat much sooner, on account of the scantiness of my money, than I had calculated, and the Lord prepared kind people for me when I entered into the Cochicokles valley, in order to offer my books for

sale for the continuation of my journey—with this exception, that whilst asking first after the preacher, I found one with a long beard, who was not less bewitched by Satan than Rossel when writing his “Eh, what is this?” When I met, soon afterwards, an intelligent bearded man, and expressed my joy that all the people with long beards were not like their preacher, he asserted this preacher to be oftentimes deranged in his mind. I took but few books with me in this valley, yet enough to come, by means of the books already sold, from thence to York; for I cannot remember of having sold one single copy more of my great work. Since I found in this valley good sheep without a shepherd, I preached to them in a dark night, in a Lutheran meeting-house, well lighted, into which I was introduced by an elder. I then went to the canal; and meeting there a boat without passengers, I hoped to find there a convenient passage; but to my sorrow, they received in the night three females into the boat, and gave me to understand that there would be still as much room as I needed for a resting place near the horses. This scarcely sufficient place was allotted to me, having the horses on my side and a dog at my feet. Indeed, I perceived, in the evening for what reason the ladies had been admitted; and they vanished, so that I could see none of them any more in the morning. During the whole journey, Satan was peculiarly studious of vexing me most by his obscene followers. “To this hour, we apostles are suffering hunger, and nakedness, and stripes. . . . We are considered as outcasts of the world, and as the dregs of the people, to this hour.”

I have only mentioned something of what may lead to conclusions respecting the rest, which occurred to me on my journey on which I was conducted by the Lord, in order to look at the generation of vipers and the dry bones. Whilst that happened to me during my travelling amongst the so called cultivated classes in the United States, which I have expressed in the words of my fellow Apostle, Paul, the Indians, on the contrary, received and treated me like an angel of the Lord, and rendered

themselves worthy of my celebrating with them the feast of Pentecost, of which solemnity something will be mentioned in the sequel of this treatise.

The Lord had, nevertheless, also amongst the white people appointed men every where, who duly furnished me with every thing which was necessary in order to reach those places which I had to visit; and Rossel must know that I would not have been able to travel to Baltimore, if the prophet, Thomson, had not made a present to me, in return of one which he had received at my hands, and another worthy man in York had not slipped five dollars into my hands. The Lord has (though I don't beg alms from any body) procured what was necessary, that I might visit Baltimore, principally in order to write there, at Rossel's, the remarkable document which has appeared on the 31st of July, and to compose now this lengthy memoir, in which I, for the information of the German Catholics in Baltimore, must remark, that, on the 12th of August, in the "Hosianna," at Philadelphia, where the Catholic doctor begins to speak about my work, the same mentions in the next following article of the same number, a treaty concluded between the Archbishop at Baltimore, and the chief of the Order of the Sigorians at Pittsburg. He says, "We have obtained by Mr. Bayer, the hitherto acting curate at Baltimore, who lately went to Europe for the purpose of collecting money, and paid us a visit on his road to Philadelphia, a copy of this contract in the Latin language,"—which he then communicates in the translation. I could, if I had room for it here, for the illumination of this treaty of darkness, write as voluminous a memoir as the present one is; and it might be becoming me to do so at some future period, to the astonishment of subsequent centuries, since the same article has, by the peculiar guidance of the Lord, appeared immediately after the first report upon my work in a Catholic religious periodical. Here I can only point out this much, that the Archbishop says, amongst other things, "We appoint the Rev. Joseph Prost, the Superior of the Order of the Saviour in these States, as pastor of the Church of St. John," viz: in Baltimore.

In my memoir, written under the roof of Rossel, on the window, and published on the 31st of July, in the German paper, the "Disseminator of Truth," in Baltimore, to both the present collector and former pastor, Bayer, as well as to his successor, the Superior of the Order of the Saviour, Joseph Prost, the exclusion from the church of Christ has been announced. The reasons, showing forth why these two servants of Satan had deserved the Apostolic exclusion from the church of Christ, have been adduced in the said memoir, when I did not yet know, having learned it only from the "Hosianna," that Prost was made Superior of the Order of the Saviour in the United States. I am Apostle of Christ, but I would be frightened by, and curse him who would devolve upon me the title of "Chief of the Order of the Saviour," which belongs only to Christ. Now I see for the first time, clearly, how these things stand in connection with each other; why Prost received me in such an inhuman manner, as no man possessed of a spark of Christian sense ever would have done; why the meagre priest who wished to defend me was brought, by a single furious look of his, to obedience, observing from thence a constant silence; and why the Lord in secret caused every thing to be prepared, so that the "Chief of the Order of the Saviour" (whilst I was obliged to seek for the means of defraying my travelling expenses on my road from Pittsburgh to Baltimore by offering my new work for sale) came to Baltimore and took possession of the mystery of St. John's Church, where he met me yet only on the road, when I approached John's Church; but his lay brother, that is, his servant, had to give me new disclosures about Prost's diabolic sentiments. So much, that the Catholics, when they wish to remain Christians, learn that they are not permitted to stand any longer in the fellowship of the church with those to whom the apostle has announced the exclusion from the church of Christ, after their having shown themselves publicly as wolves in sheep's clothes.

If those who are calling themselves preachers of the gospel, were not imbued with diabolical sentiments, I

would not have experienced such dreadful things. The synodical resolution, adopted whilst Dr. Demme presided, (who deserved that I delivered him, in the third volume, page 766, in the name of Christ unto Satan,) was rapidly spread amongst the Lutherans, and by their instrumentality amongst others; and the Catholics learned in other ways, that now, together with the unchristian popery, all other unchristian follies, must be abolished, and those who wanted to be Christians, were afraid when I announced that Christ had appeared amongst us for the foundation of the universal peace, which will last through tens of centuries, in the same manner as the whole Jerusalem was frightened, after the wise men had announced that they had seen his star in the East. But I have pointed out enough in this memoir, to induce every one who does not disown his immortal spirit, to study my work. I was induced, also, to mention so much about the generation of vipers and dry bones, by the circumstance that, exactly at the moment when I was alluding to the mystery of the Otterbein, (viper-bone,) somebody came in my room, desiring me to help him with a dollar out of his emergency, whose debtor I became on account of the dry bones, which obliged me to run about in order to find somebody who, amongst the few enlightened whom the Lord has given me, would lend me; having also, here in Boston, few poor people whose eyes the Lord has opened, the remainder having been thus infected by a priest, and by another preacher by profession, both of whom I have already (in the third volume) delivered, in the name of Christ, unto Satan—and also by a third preacher, named Schauffler, by occupation an umbrella maker—that they would neither study my work nor come to hear my addresses, remaining unroused till other will enter into action. But this dollar which I was running about to get this day, stands in such a connection with equally hidden mysteries, as the wonder in the “Eh, what is this?” is connected with the solemn declaration of the prophet, that we are already in the fifth year of the manifestation of the Lord, that I wish to write, at a convenient period, a particular treatise about the same

Here I must add only this much, that, since now every thing occurs as included in the great mystery for the information of the nations; and in my new work the Lord has caused that name which is appropriate to his appointment to be imparted to every one: so, also, Joseph Prost had to bear names suitable to his function. I have already many Josephs (meaning appendages) introduced in my work as witnesses, and in like manner Prost is also an addition for the illustration of the things; and Prost, or Prosht, is in my native language what, in German, abridged from the Latin, means Probst—that is, superior (provost;) and Bayer means the same as boor, (in German, Bauer,) whom Satan, when I met him, had so bewitched, that he showed himself in the appearance of a deranged boor—thus rendering himself deserving of being carried by Satan (immediately after having been delivered unto him by me in the name of Christ) to Europe in the quality of a collector of money, for the furtherance of folly, in the mask of Christianity.

My brethren, I was not permitted to mention more than a little about the mystery of “The stone is about rolling,” with its Otterbein (adder-bone) Missionary Society, in connection with the mysteries of the “Eh, what is this?” and its learned etymologist, though there are so many things concealed in it that I could feel inclined to write a large work about the same. But here I can only adduce the end of the explanation of the dragon about the stone of the second chapter of Daniel, with enclosed names, which are reintegrated from the foregoing words of the same article. It is said there: “After the trial sermon, it was resolved by the Otterbein Missionary Society, that brother (Christian) Kreider be destined for Little York as preacher, and receive fifteen dollars per month from the fund, as a support.” Signed, “A. Marker, Sec.”

What “Otterbein” (adder-bone) means in this mystery, has already been shortly pointed out; and there is not sufficient room here for explaining the mystery of each of the other names, and the reader will be able to conclude from this treatise what traces will be drawn by the chalk of the Christian Kreider (derived from kreide,

chalk.) The deep mystery of the number fifteen, in No. 15 of the "Martha," can yet be clearly understood from the third volume of my new work in the explanation of the great prophecy, in which the prophet gives to me the number 515. This, then, has been resolved in the Otterbein Missionary Society. In the society of the Most High, on the contrary, the resolution has been taken, that his missionary or apostle should receive, in Little York, as much money as would enable him to travel to Baltimore in order to receive there, in due time, the important document in the "Martha," from Baltimore, by the prophet near Little York; who, also, now is seeking for money in order to pay a debt of the apostle, to whom the Otterbein (adder-bone) Society had precluded all means of selling enough books on his journey to pay this debt, which he had promised to defray by the sale of his books. Here I shall remark only so much about the illustration of the "adder generation," and the "dry bones," that, after my mechanics here in Boston (without mentioning what they had advanced for the first two volumes, and towards defraying other expenses, merely for the third volume of 856 pages and eight pages preface, which has been printed and stereotyped in New York,) have been paid not less than one thousand dollars, I caused another small volume of twenty-four pages in German and as many in English, to be printed by the same printer, in order that an easy review might be had over a cause of the utmost importance. But for this pamphlet, which has been printed on forty-eight pages in both languages, and stereotyped, no money was left to pay for it. I had great trouble in persuading the printer to undertake the printing on credit, promising to pay him after my return from my voyage—not foreseeing that there would be so many dry bones.

I could not save any money from what I collected during my journey, and found the printer in New York very ill-pleased with me. I told him I hoped there might be found people in New York, who would advance money by taking my books and stereotype forms, which were deposited with him as a security. But he replied that he

wanted money. Having become acquainted in the county of Little York, not only with the Prophet J. J. Thompson, but also with other persons who had read my books, I wrote on the beginning of August to J. J. Thomson and J. R. Reily about this debt and other things, filling several sheets. I transmitted at the same time, books enclosing these sheets to them, and taking a receipt upon delivery of the books; which I immediately sent by the mail to Little York with the remark, that my writings were accompanying my books then on the road. My letter sent by the mail arrived soon in Little York. But the Lord would also in this case show where you were abiding. You will learn from my work, that the host on white horses not only promote every thing, that all that may be done rapidly, which is to take place without delay in behalf of the great mystery, but also impede whatever is to be delayed, on account of this mystery. Mr. J. R. Reily, to whom the packet with books, and the annexed writings, were directed, was absent when the receipt was delivered, and when he returned home a month afterwards he found the receipt, but not the packet, of which the receipt said I had sent the same by the locomotives from New York to Little York. As this packet contained my writings, in which I entreated those men to find the means of satisfying my pressing creditor, I confided in the execution of this, my desire on their part, but in York it was not known that I had applied in my distress to them, till finally, after the lapse of a month, enquiry was made on the road after my packet, and the same found, from which they learned that money was to be raised for the appeasing of the impatient creditor, but which was not immediately at hand, whilst he wrote from New York to Boston two monitory letters, and finally, disregarding my answers, sent me a verbal message that he would sue me, in case of my neglecting to satisfy him immediately; as if I had not entrusted him with the safe-keeping of such an hypothecary deposit of our Lord, as would bring millions for the extension of his kingdom. There are many reasons, why the Lord allowed, that Thomson had to seek so long for money, and the urgent

creditor ought to have waited, in equity, till several more months for the payment of this trifling sum, he having received a seven times larger amount sooner than it was stipulated. Whenever it was necessary, the Lord worked wonders, that I could find money, not only for 48, but even for 1966 stereotyped pages, and for all other expenses, not indeed with the rich but with the poor, even before the mercies of the Lord have been promulgated in print, and finally I had to experience such troubles about such a trifling matter, when these great mercies of our Lord Jesus Christ had been already made known by the press. The Lord wanted thereby to show how the Adder-generation and the dry bones abound all over the world.

“And thou, York, in the land of Pennsylvania, art not the least amongst the heads of the United States, for in thee, the Apostle of the great manifestation of the Lord has received money, in order to travel to Baltimore to terrify the idol, and in thee he causes the means to be found out to satisfy the dragon in New York, who threatens him with prosecution. Therefore from thee shall come out still greater things!”

The name of God in my native tongue has led me so far that I finally will say about it only so much, that, when the writer of the dragon spells the same in the Dalmatic language: “Bogt” he ought to have made two words of it, viz: “Bog te!” by which, when we use this form of speaking, we keep in mind a third word, viz. “udari” meaning in English: “God strike thee!” which I yet would say only in relation to the dragon, wishing to the writer of whom Satan has made his Rossel (little horse) only deliverance from this tyrant. Therefore I tell him before, that he will read in my third volume, page 391: “George Dalmatin has in many places of Krain, (that is in my native country Krain, belonging to the old Illyricum) preached the reformed Gospel, and amongst my countrymen many sayings are still in vogue about Juri Kobila, that is George the Mare.” But Rossel knows nothing about Greek; I, of course, must tell him, that George means boor or farmer, and Dalmatin

was called by the country people in a prophetic spirit "Kobila," that is mare, from which such horses in German "Rosse" originate, upon which the gang of the dragon are riding, as the Lord has permitted us to see an example shown by Rossel. It was believed that this Dalmatin was of Dalmatian origin, till the Lord through my guide, and through me, caused his origin to be ascertained, as the reader can read in my third volume, page 196, when he will find amusement in its connexion with this Rossel-story.

But no more respecting Dalmatic, and only something of Croatic, with the remark that during the three years, which I spent in the parish of Laas, at St. George, on the border between Krain and Kroatia, having the duty upon me of visiting the twenty-four churches, which were placed under my inferior inspection, I used to ride a small Croatic horse (or Rossel) then my property—and have now the obligation upon me of explaining, why the dragon writes by the clerkship of Rossel, the name of God in Croatic *Doeg*. Of him we read: "And *Doeg*, the Edomite turned, and he fell upon the priests, and slew on that day four score and five men And Nob, the city of the priests smote he with the edge of the sword, both men and women, children and sucklings," &c. Sam. xxii. 18, 19. And David says of *Doeg*: "God shall likewise destroy thee forever, he shall take thee away and pluck thee out of thy dwelling place. The righteous also shall see and fear, and shall laugh at him. Is. lx. 7, 8. This ungodly traitor and destroyer, the dragon turns into the Idol of my countrymen, the Croats, who are deserving, that I say of them, when explaining in the third volume, on page 367, the morning star, Rev. ii. 28, amongst other things: "The Lord has awakened my countrymen, the Slovenes, to publish in Agram the Illyrian weekly paper, entitled '*Hirska Daniza*,' or the Illyrian Morning Star in their native language." That Agram is the Capital of Croatia is well known. But Agram is called in the Slovenian language *Sagrab*, from the verb *Sagrabi*, he takes hold of, *Sagrab* "the act of taking hold of," viz. with relation to our "Eh, what is

this?" the taking hold of the dragon who dared so horribly to slander those whom the Lord has made Prophets, in order to prophecy in the new paper "*Daniza, the Morning Star*," some months before the appearance of the brilliant morning star, whilst the sun was shining in full splendor, that he would soon appear, by publicly announcing in the "*Martha*," that they had made one of the most ungodly men their God. "*Bog te!*" May God strike thee, thou godless beast! Thou hast not only calumniated the Prophets, but thou hast also poured all kinds of slander over the Apostle of the great manifestation of the Lord. Thou hast made of him an Idol, seducing men to adore him, since he has unfolded thy hellish craftiness, by which thou hast deceived them, to adore instead of Christ the Lord of glory, thee, thou hellish serpent. But, not a word more about this, yet some brief remarks about the Hebrew name of God, which Satan has so much distorted, that I could write a whole volume exclusively about it.

God has in the Hebrew language, the mother of all languages, which either directly or indirectly originate from it, many names, amongst which the dragon places according to his report that of *Adone*, and this as in accordance with his pretension of having put together the languages, in which the name of God is written in four letters. Indeed, amongst the twenty-seven names which he has quoted, all the others, according to his way of spelling, have been printed with four letters, except *Adone*, which in his manner of spelling, has five letters. But in fact, this name has in the Hebrew tongue not five but four letters, and when written with our (German) letters, it has according to my pronunciation six letters, *Adonai*. The same is the case with the name *Jehovah*, the utterance of which is forbidden to the Jews, till He shall show himself now to them also in his glory. I could add here a long dissertation about the number of letters of both these names of which, yet the Jews dare only to pronounce *Adonai*, if the reader had the necessary preparation for such mysteries; but this not being the case, I shall only answer here the question, why the

dragon has brought forth the *Adone*, with five letters, he having prophesied to write down the names of God, composed of four letters. It is because he is the distorter of all truth, but at the same time forced by the heavenly host on white horses, to furnish to the hands of the Apostle, whatever he needs to the opening of the eyes of the blind. Another name of God, which appears already in the first chapter of the Holy Scriptures, more than thirty times, and afterwards very frequently, has in the Hebrew five letters, and the number of the Apostle of the great manifestation of the Lord, as a Prophet says: "I certainly see, and consequently announce it: the time, to bring forth stars, already approaching, in which a five hundred ten and five messengers of God will strangle the whore and that giant, which is sinning with her." In the tri-fold number the deepest mysteries are hidden, and in the number 515, my name is contained, and I am not on account of my merits, but because Christ has decreed to save his people, the Apostle of God, of whom the Scriptures speak from the first book of Moses to the 20th chapter of the Revelation and the Prophets of the subsequent centuries to our days, as every one can convince himself from my third volume of the Memorable Events.

The reader will yet do better not to trouble himself with the Prophecy alluded to, which has been given five hundred years ago, before he has correctly understood my explanation of the same, as well as of other predictions, beginning from the first book of Moses, given in my new work. How could Rossel with all the preachers of the whole world have expected, that in the "Eh, what is this?" such deep things (of which I have mentioned but a few points,) were concealed? Here, however, I wished to touch upon a prophecy, of which the explanation is given in my work, and which indicates the Apostolic numbers plainly, having been reminded of the number five, by Satan, through the distortion of the name of God. The dragon has adduced four, wishing to rob me, by doing so, of my Apostleship; namely, the "stone about rolling," the "Eh, what is this?" the "etymologist with the four letters of the names of God," and

the "Episcopal resolution concerning the new edition of the hymn-book." But the Lord has caused the fifth to be printed with its explanation on the end of the same number, namely, the solemn declaration of John Jacob Thomson, that we were already in the fifth year of the manifestation of the Lord. Thus the fundamental number of the Apostle of the Lord's manifestation has become complete in one number of the "Martha," and my "One thing needful" contains the disclosure of the mystery, as far as this can be done in a short treatise; to which I have to add this remark, that also in my name, my professor Vodnike (meaning leader) has changed the short greek e into a, that is 5 into 1, on account of his being a Prophet: and that from this small alteration important consequences arose in the explanation of the prophesy of the messenger of God, whose number is 515, the reader will be capable of comprehending, from the third volume of my new work, if he has not studied the same already; which will enable him also to understand why the Lord caused the five articles to be printed on the 3d of October, 1840, in No. 15 of the "Martha," and also the reason of the coming forth of the fifteen dollars will appear. But this having likewise become as evident as daylight in my third volume, that the heavenly host on white horses have effected that the deepest mysteries had to appear on pages bearing the corresponding numbers to them, one can easily understand, why in the third volume on page 839 and 840, stands the remark, that, during the three days of the appearance of the star, I wrote the explanation of the mystery, till now hidden from all mortals, of the second chapter of Daniel. The volume would have become too ponderous if it had contained more than 840 pages. Consequently the remark, so important for the illustration of the "Martha" came forth on page 839 and 840; since already in the year 1839, so much has been made public by the press, about the morning star of the appearance of our Lord, that the Divines in the United States, who are not ignorant of the German language, have no palliation for their not having announced in the course of the last year the great manifestation of our

Lord. But alas! I had by the Lord's will to undertake and perform also this journey, during which I visited many clergymen, and then he waited still longer, namely long enough to give time to those who had received books from my hands to study with leisure the subject thoroughly, and then to announce the same publicly. But I have not learnt that any one of the clergy had done this. Therefore the Lord has called forth the Prophet with the significant names of John Jacob Thomson; in order to announce most solemnly his great appearance whilst he caused pieces to be prepared for me by Satan in the "Martha," in order that the belly servants, who were entirely indifferent about the manifestation of the Lord, might be strongly admonished to repent.

My Rossel! I will now address thee who hast become a pattern of all belly servants. Hast thou comprehended every thing correctly, which I have touched in this treatise? If this be the case, thou wilt be well aware that the iron rod of our Lord Jesus Christ has hit thee, without my having first expressly announced it to thee; and that thou hast become a machine of Satan, to slander the Apostle, yet not that thou shouldst remain his slave, but to serve to all preachers as a sign, what our Lord was working in their behalf, whilst they oppose the Apostle, when he calls upon them in the name of the Lord to study his work, and to co-operate with him, for the foundation of the universal peace. They oppose not him, but the Lord, who has sent him, and the greater the work is, which he is beginning through him, the more horrible will the judgment be which they are preparing for themselves by their refractoriness. But he has since the world is made, executed no greater work, than that is, which he is now beginning. Before this he appeared in his humble state, in order to die for us on the cross; now he appears in his glory, in order to give (after the ceasing of the great struggle between light and darkness, and having duly prepared every thing for it in his supreme wisdom,) the universal peace which will last through thousands of years over the whole earth. All the prophecies of the Patriarchs, Prophets and Apostles, as well as those of

the subsequent centuries allude to this peace, and wo to those who would dare to put obstacles in its way! The Lord has already, as thou wilt see from my work at his present manifestation, tumbled down some of his opposers into hell by an unexpected death; others, on the contrary amongst whom thou art set up as a sign, and for the correction of all. But, thou hast in this, far more conspicuous persons in this world as colleagues. Not only Doctor Demme, together with other Doctors, have become great signs, but I had even to insert a letter of his Excellency, the reigning Burgomaster at Frankforth on the Mayn, John Frederic de Meyer, in the third volume as a testimony, that the dragon, when he was about running over my books must take hold of him and dictate into his pen, under the strictest superintendence of the watchmen on the white horses, that which I could use best in order to fill the great ones in this world, with fear and horror, on account of their misdeeds, when they will learn to understand the divine spectacle from my work. But, mark well, the letter was as little destined for me by the dragon, as the "Martha" with the "Eh, what is this?" but the dragon calculated, that this letter should remain, together with letters of other Doctors in Stutgard, that is in the place where Strauss has produced the Anti-christ and published the same as the true Christ, for whom even in Pittsburg money has been collected, to have it sold amongst mechanics for nine dollars. The host on white horses has ordered, that the letters, together with other important things arrived from Stutgard by higher direction at the right moment in America, and were received four miles from Philadelphia, where a higher impulse caused their being sent to me, when again, higher beings directed the packet-boat thus, on the way from Philadelphia to Boston that it arrived here at Boston on the most suitable day to these mysteries, and at the most corresponding hour—namely on Luther's feast at 9 o'clock A. M.; it being necessary to illustrate by documents written by Doctors, not only in America but also in Europe, what abomination before the eyes of the Lord is Lutheranism, as it has developed

itself. The "Martha" has come likewise by curious if not so circuitous roads into my hands, and at the right day and the right hour, namely on the 13th of this month, October, 1840, at 2 o'clock in the afternoon, when I found still sufficient time, to compose a letter to the Conference; which assembled here in Boston on the following day, viz: the 14th, on account of the manifestation of the Lord, which letter I then sent together with the letter of Thomson, in which he requested the assembled fathers, to recognize me as a messenger of the Lord at his manifestation. I foresaw indeed what would be the effect of both mine and Thomson's requisition with that assembly, blinded and immersed in error as they were about this subject by false reports of the Germans. Therefore I did not choose to appear personally in the Conference, but transmitted to them only the sealed letter of Thomson, together with my documents. About this, the following disclosures illustrating the ways of God, are to be given:

The head of these preachers of the millenary reign is the former military Captain and Baptist, William Miller. His assistant is the Baptist preacher Joshua V. Himes, and the reader will find in my third volume important things, which the Lord has worked through my encounter with Miller for the illustration of his manifestation, of which I can here quote only the following passages. On page 840, where the remark stands, that during the three days, when I wrote about the stone of the second chapter of Daniel, the star has appeared, it is also said: "During the time, when the star was seen in Boston, I heard, that the military Captain and Baptist, W. Miller, was about coming in the neighborhood of Boston, in order to preach the millenary reign." &c. On page 841 is remarked: "On the 29th of November, on the eve of the festival of Andrew . . . in Boston in the year 1839 the day of Thanksgiving was celebrated: but I on my part went on this festive day, which was also my birthday, by the impulse of the spirit, to Stoughton, twenty miles from Boston; to visit W. Miller, and found the same at 2 o'clock, P. M. in a region nearly as lonely as the desert was, where John formerly preached, occupied

in addressing a large congregation assembled in the Baptist church," &c. The mysterious transaction, which I then and there performed, the reader can learn by reading the quoted passage where is then said: "On the 30th November, being the festival of Andrew, when I was waiting on the side of the road for the stage which was to bring me from Stoughton to Boston, I was asked, whether I had seen the star on the foregoing day? I told them, that a week already had elapsed since it had been observed for three successive days in Boston. But they assured me that in Stoughton the same had not been seen then, but on the 29th of November," &c. After having performed the mysteries of my birth-day and festival of Andrew in the desert, and Miller found no time to converse largely with me about the manifestation of the Lord, and was resolved to come soon to Boston, we agreed, to speak more about this subject at Boston. But on page 842 is remarked: "Satan must deceive the preacher Himes by Dr. Follen, whom the reader has to mark well, and Miller, by the former, as if my sayings were empty; for preacher Himes told me repeatedly, that he had conversed with Dr. Follen and that this concern was a shallow one."

So much was in order that the English preachers, who cannot read my books in the German language had recourse on this account to the German Doctors, but it was likewise in order that the Lord should give, in the case of Dr. Follen, a warning example to the Doctors, not to scoff at a subject, not studied by them. The host on white horses has, after my separation from Miller, which took place in December, 1839, at Boston, given in other ways testimonies of the present manifestation of the Lord, and I received soon afterwards higher disclosures to travel to New York for the arrangement of the printing of my third volume. As the Lord, when in the month of October, 1838, I was travelling from Boston to Philadelphia on account of the printing of my second volume, appeared to me in his glory, and has renewed to me the promise, that he, as he was in Boston with me,

would likewise be with me in Philadelphia: thus he has also appeared to me in the latter end of the year 1839, in his great glory when I was journeying from Boston to New York for the furtherance of the printing of my third volume, in the steam-boat Lexington, and has disclosed to me that he would soon collect the mystery of his antagonists in the same vessel, and would cause his judgments to be enacted with them. Dr. Follen travelled immediately before me from Boston to New-York, and delivered in that city lectures on the two greatest seducers of the German nation into infidelity. During the period of these lectures, the Lord worked astonishing things during my proceedings in New-York, till finally Dr. Follen and many other mysteries have been duly collected in the Ship Lexington. Then comes on page 849 of the third volume the following passage: "There is only space slightly to touch upon the occurrences, which happened with the proof-sheets of the first fifteen pages of this book. They were delivered to me on the evening of the 15th of January, (1840) and in the same hour Mr. Graeter gave me also the first account of the burning of the boat Lexington," &c. Whosoever duly comprehends the wonders, worked by the Lord, when I travelled in the same boat to New York, together with the revelation, given to me at that time, and also the mysteries, which then in that same boat were destroyed by water and fire, whilst the first fifteen pages of the proof sheets of my third volume were issued, as represented towards the end of the same volume, will then also perfectly understand, that this stroke was a small specimen, how the Lord will destroy his opposers by their own machines and in other ways, when they counteract their own conversion wilfully, after they shall have been duly informed of the great mystery of the manifestation of the Lord; for I have set up, beside some steam-boats, manifold other instruments in my work, by means of which he has beaten his antagonists, as warning examples, and Rossel can learn to understand No. 15 of his "Martha" constantly better and better, till he will finally by my third volume come to the experience, that even the

number 666 of the beast, Rev. xiii. 18, receives its full solution only by the Apostolic number 15.

The preachers under their head, Miller, having been deceived by Dr. Follen, Miller preached with his followers, as before the manifestation of the Lord, as not far distant, at which, however, according to Miller's opinion, men would see Christ and his host on white horses with their bodily eyes; whilst He himself declares of this appearance: "Behold I come as a thief," and his apostle shows every where, how the host on white horses execute under the supreme command of Christ, every thing so secretly that the mystery is as little perceived as Rossel perceived, what the "Eh, what is this?" signified, till he can learn it from my explanation. The Lord was pleased to deposite the confusion of these preachers for future times, who, deceived by Dr. Follen, and confirmed still more by others in their illusion, were unwilling to listen to my explanation of the manifestation of the Lord, by permitting the dragon to instigate them to publish here in Boston a Periodical, entitled: "The Signs of the Times." The Baptist preacher, Himes, was appointed as editor of this paper, who first was deceived by Dr. Follen, respecting my vocation. This periodical is a still somewhat later one than the "Martha," and it is only every fortnight that a number of it appears. These babes in exploring the depths of the Scriptures, of whom even not one understands any other besides the English language, attempt to expound and unfold the profoundest mysteries of the prophecies for our days, which were even inexplicable to the most gifted Divines, until the Lord caused them to be disclosed now, and future ages will be astonished about the confusion, which has been deposited in the "Signs of the Times."

Having returned from my visitation journey of the dry bones, to Boston, and perused the published numbers of the "Signs" of these preachers, I had finally also my sign to compose a treatise, to be offered to the editor for his "Signs." By doing so, I caused some embarrassment to the editor, Himes. Since, in his paper the principle was held out, that they were willing to admit also

other opinions about the manifestation of the Lord, he could excuse himself with nothing in refusing the admission of my essay in his paper, except by the pretence that the same was too long, so that he could only insert an extract of it with his preface. The reader will keep the word "extract" in mind, and will remember, when studying my third volume, in arriving at my encounter with Dr. and Professor Schmucker, the extract which Christ caused to be given him by me, in such a manner, that future ages will be astonished also by this trifling circumstance. But there are also many other extracts in my third volume of great importance, as well as the extract which Himes required of me, in order to publish the same in his paper together with his preface. It was only his introductory remark which I aimed at in my first essay, in order to gain by it opportunities to let other articles follow; since the eyes of such blind people can only be opened by degrees. My treatise then appeared in extracts in number twelve of the "Signs of the Times," on the 15th of September, 1840, bearing the head, "The Signs of the Advent of Christ, who has now appeared to us for the Restoration of Universal Peace on Earth: illustrated in the work entitled 'Memorable Events,' in three volumes of 1966 pages." I teach in it, that the preachers announcing in this paper the coming of the Lord, and preaching of it in the churches, had learned nothing about it except that the time of this coming was at hand; further did I show there, that this manifestation had been perfectly unfolded in my work, which had already appeared in the German language, and would also be published in the English translation as soon as the necessary means could be procured. In the prefatory remark, Himes speaks otherwise favorably of me, yet, adding in the conclusion, "We think he is laboring under a great delusion."

It is remarkable that, in the same number, "a general conference on the second coming of the Lord Jesus Christ," had been solemnly announced as appointed to take place on the 14th of October, 1840; and sixteen representatives of this conference or convention were

pointed out for it by inserting their names. The words of Himes alluded, to gave me a good opportunity to begin undeceiving these men. I consequently delivered to him an extensive essay, to be inserted in the next number. But he obstinately refused its reception, adding, that it could not please his readers to hear that Christ had commenced already his manifestation for the establishment of his glorious kingdom, since the year 1836. Seeing that I could not succeed with my treatise, I resolved to lay my complaint before the whole conference; and I wrote, after the arrival of the "Martha" and the letter of Thomson, a letter to the conference, directed to the same, enclosing my two long articles, and complained that I had been obliged to make an extract of the former, that Himes might receive it in his paper, who entirely refused to receive the second. In these documents I enclosed the sealed address of Thomson, put the whole packet under seal, and directed it to the president of the conference, requesting him to lay the documents contained in it, as soon as possible, before the whole committee, and to send them back to me by the same carrier, with the exception of the sealed letter from York. The conference was held on the 14th and 15th of this month, (October,) in the meeting-house of Himes, and when the president, in the presence of Himes, had asked the assembled fathers whether the packet should be opened and the documents be read, and they had consented to it, he opened it; and then Himes, seeing my documents which had been already in his hands, brought it to pass that they were not read; and, in accordance with my having claimed their immediate restitution into my hands, they were given to my carrier, with the exception of Thomson's letter, and I left them (the conference) to themselves, attempting to inquire, in their darkness, into the manifestation of our Lord: and I received, finally, in number fourteen of the "Signs of the Times," which appeared on the 15th of October, again an extract from my second article, which I had indeed sent to Himes for number thirteen of his paper, to my perfect satisfaction, though this extract was not made by me, but by

Himes himself, whilst my article was in his hands. I looked into number thirteen, to see whether he had inserted something about his not admitting my article and finding nothing mentioned there, I could not expect that this would be done in the next number, and consequently did not reflect upon it—being engaged with this treatise. But even now somebody came to me to remind me to mention this extract also; and I see that the host on white horses caused that to be inserted from my essay, which I myself would have chosen from it, if Himes had requested only an extract from my hands for his paper. He says he would wish to extract some parts of my second article for his readers, in order that they might see why he had to refuse the insertion of a series of my treatises. That is to say, he perceived from my second treatise that articles were to follow for the remodelling of all the sermons of these preachers about the manifestation of the Lord. Consequently, he takes out of my treatise literally, that, firstly, the manifestation of the Lord for the millenium has begun on the 5th of January, 1837, at five o'clock, in the great mystery which the Lord then continued by signs and great preparations, until, on the festival of Easter, 1838, at nine o'clock, A. M., the mysteries have been performed, which have been announced by many other prophecies, and finally in Rev. xix. 20. Then he gives, likewise, the following words from my long article, which I will insert, literally, in the original text. “To discuss any thing in any general conference, relative to the second coming and kingdom of Messiah, would be waste time, so long as the question whether our Lord at his coming has entrusted to me the office of Apostle or not, is not deliberated upon and determined.” After having adduced the necessary specimens from my article, Himes felt constrained to render the reader sensible of my vocation, by adding—“We highly respect the religious character of our brother, his plan for a general union of the saints—his former ten years’ standing as a public biblical professor, together with his present commendable and untiring zeal in the best of causes.” After these eulogies he yet adds, that,

in announcing such incredible things I must labor under a great delusion.

For the reader I must remark this, that in saying, that all conferences relative to the searching into the coming of the Lord and his kingdom on earth, without foregoing investigation, whether I be an Apostle of Christ at this his appearance or not, were only leading to an useless waste of time, I have, as the context shows, only this our time before my eyes. In former times this was to those, who were qualified for the task, not a fruitless loss of time; but in respect to our times, I should have added that these investigations are not only a useless, but even a pernicious spending of time; since now in this regard without an Apostle only errors can be divulged, but in my work the manifestation of the Lord is fully disclosed. In my article I have expressly said, that I would appear at the conference and bring forth the proofs of my Apostleship at the manifestation of the Lord. But Himes has not found it good to make this known by his extract; and since my article, by which I wanted to prepare the preachers for my appearance in the conference, was not received in his paper, I have considered it to be proper, to send only my articles at the beginning of the conference, in order that, if they had been read, and I had been called to the conference, I might have appeared there, to explain to them the manifestation of the Lord. But the Lord has resolved to let the blind remain still longer in their blindness, to whom, however, immediately after the conference the paper was handed, in which their hold-man has announced in the words of the Apostle, that the manifestation of the Lord had begun on the 5th of January, 1837, at 5 o'clock in the evening, and consequently their general conference in the meeting house of the hold-man, concerning the coming of the Lord, was an useless waste of time. About this I could write much in illustration of the ways of the Lord, but here only so much was to be touched upon, as was necessary to bring the reader to understand, that the "Martha" stands in the closest connexion with the English general conference in Boston.

Dear Rossel! Thou hast come by the "Eh, what is this?" in many connexions. As the letters from Frankfurt on the Mayn and Stuttgart must come by wonderful ways in my hands at Boston, so must likewise the conference convene from various states here in Boston for the illustration of thy "Martha." But every thing is giving testimony against thee. Thou seest from the words adduced, that even the instrument of the conference is writing honorably about me, and thou wilt find the same in the testimonies of the Doctors, which I have brought forth in the third volume, whom I had yet to correct on account of their blindness, that they would not study my work, in order to learn from it, that I am Apostle of Christ at this great manifestation, and to chastise Satan severely, who has taken hold of them. When I am illustrating the letters, which had come from Stuttgart to my hands, I speak also of the three hundred Protestant divines, whom Swedenborg saw in a vision ascending towards heaven, but tumbled headlong back and looked, as they were falling down, like dead horses. To this vision I add then some visions of these horses, as they have been shown to me. The devil has also caused thee and thy readers to ascend without Apostle in his heaven. But if you reject the Apostle of Christ, you are as little fit for the heaven of our Lord Jesus Christ as dead horses are. I have already told thee what Smolnikar signifies. But our Lord at his present appearance has also taken care, that others, to whom in this respect important parts were allotted, had names, answering to these parts, as thou canst feel already in some degree from this treatise, and wilt find a long series of examples in my work. Amongst the Rossels (little horses) thou art already remarkable as the third, at the present manifestation of the Lord. Of the first under the name of Follen (foal), thou hast already perceived so much by this treatise, that, on account of his having exercised such an influence, that the hold-man of the conference, which stands in connexion with thy "Martha," still believes me to labor under a great delusion, he has been stricken by the Lord, to the great terror of all

the scoffers at the mystery, which I am proclaiming. By another Rossel, or Roessel, on the contrary, the Lord has inflicted upon one of the principal opposers of his cause, a peculiar stroke at the right moment, and with this main antagonist, till the Lord has finally beaten him by this Roessel, many wonders of his present manifestation are connected, which would require for themselves a long treatise. Brother! thou understandst probably from my long explanation of the "Eh, what is this?" the mystery how thou hast become a Rossel (little horse) of the dragon. But the Lord is willing to bring thee by the Apostle under the superintendence of the heavenly host on the white horses, and confide also to thy hands the iron-rod to strike the dragon, for thou wilt see from my work, that Christ the Lord gives the iron-rod not only to me, but to all heralds of the great message, who unite in Him with me in striking Satan.

Till now the wonders of the secret guidance of the Lord have been explained, as they have been prepared in No. 15 of the "Martha" in connexion with the assembly of the English preachers of the coming of the Lord in Boston, and have been unfolded by me in the long letter already in the month of October, 1840.

But now we will omit that which has been said for the consolation of Rossel in the large letter, as representative of many others, he not having answered our expectations. I furnished the manuscript on the 3d and sent the same on the 5th of November, 1840, in the form of a large letter, consisting of twenty-three fine blue sheets of letter paper, from Boston to Philadelphia, in order that brother Leimer might dispose of the manuscript as the spirit would direct him. He transmitted the same to Thomson, and the Lord effected here secretly that Thomson was hurt by his horse, and for several weeks confined to his room, before he could go out in search of my manuscript, which had been detained on the road. After having found the same, he went finally with it to Baltimore, and requested Rossel to publish the same; the latter having occasioned the same. From my side Rossel had in the mean time, before the manuscript was handed to

him by Thomson, received an article for the "Martha," purposing to enlighten the reader about the craftiness and malice of Satan, as displayed in the "Eh, what is this?" and to inform them that they would receive the necessary disclosure in the book about being prepared for the press, respecting the mystery concealed in the "Eh," &c. But Rossel did not listen to my voice, and when Thomson handed to him my manuscript, and his eye fell upon it, the power of the devil took hold of him so that he handed over to Thomson the following lines:

"Andrew Bernardus Smolnikar! Having occasion to read your scrawling, entitled 'One thing is needful,' and not being able to find the answer to the three words in it, notwithstanding all my endeavors for this purpose, I request you to give me in a few words, the answer to the above quoted Luke x. 42. promising, that (if the same is not longer than my request) I will have it published by the press. TRUTH."

Thomson sent me these lines immediately, together with the number added to each letter, which Rossel had inserted to his scrawling in his derangement caused by Satan, to inform me, that, provided my answer would not contain more letters than his request, he would promise me to have the same inserted in the "Martha," and I returned to him for the "Martha," the following answer without delay:

"John Rossel! One thing is needful; namely, that you circulate by means of the press, my 'scrawling,' as it has been committed unto you in the name of Christ; since he has set you up at his present manifestation for universal peace, as so great a sign, that through my 'scrawling' all nations will be astonished. A. B. SMOLNIKAR."

Since my answer is not longer than his request, I expected he would fulfill his promise, and have it printed in the "Martha." But he having received it before his request was printed, he published neither the one nor the other in the "Martha," and thus it may be rather superfluous to point out to the reader, that in those few words engendered through the impulse of Satan upon Rossel, an extreme pride and a double lie are concealed, the

heavenly host on white horses having compelled Satan to lay down publicly a longer confession of the godlessness embodied in Rossel, in No. 22 of the "Martha," on the 30th of January, 1841, which of course as a warning for all future ages must be inserted here in extenso. It runs as follows:

"THE CONFOUNDED COUPLE.*"

Isaiah i. verse 3.

Eh, what is this! now? what amusing joke?
 The ox and ass united by one yoke!
 Let's for a moment pause and look here on,
 For such a couple is not often shown;
 The ass knows well his master's homely crib;
 This knowledge shortens too the ox's trip,
 Sage Thomson, and Apostle Smolnikar.
 Resemble both of them indeed so far,
 Not knowing, too, the Lord's, who bought them, right,
 As they chew hay and straw from morn to night.

"Now to the Subject. Some days ago I received a visit from Thomson, (spelled Tomson) the Prophet, made by the false Apostle, called Schmolikar, and delivered to me a work consisting of twenty-three sheets, written on fine paper, which the Catholic professor intends to publish about the article in the 'Martha,' number fifteen. This work is a defence relative to the question in the 'Martha:' 'Eh, what is this?' The soi-disant Apostle con-jures me in the very beginning of the work in the name of Christ, as preached by Paul, Act. xix. 13, that I might publish his work, (which manifestly shows, that something is wrong in the author's head) at my own expense, adding, that, should I refuse to do so, I would have to suffer the consequences of this refusal.

"But, Mr. Ignoramus must know, that I am as little afraid of his might, derived from Belzehub, as an Elephant is afraid of a mole!

"Having a great deal of business on hand I cannot enter into monastic stories, into chewing straw, as oxen do, and into asinine questions, neither can I stop at an altar, to be erected to the unknown God, Act. xvii. 23.

* Rossel's original poetry is indeed not at all epigrammatical; we mended his product somewhat respecting the form.

“Should, however, the Apostle, now led astray by the unclean spirit, once become sober, and see the snares, in which the juggler of the thousand-fold tricks keeps him as a prisoner, he might well cry out with the blind Bartholomew: Jesu, thou son of David, have mercy upon me! Luke. xviii. 38.

“Alas! May the Lord pity his blinded creature: that he may see, how the liar has led him by the nose, from the beginning, as is to be seen by his three books, which he has with pains patched together.

“If I could contribute something, that the Prophet and the bewitched professor would submit to put off, below the cross of Christ their sheep’s clothing, and be cured of the sore, which Adam’s fall and they themselves have caused; then the ‘Martha’ would once more cry out: ‘Eh, what is this?’ and then the answer, instead of filling twenty-three sheets, would dissolve itself into the short question? What must I do, that I may be saved? Act. xvi. 30. And the angels would rejoice. Luke xv. 7, 10. and the Saviour would take his erring and error-causing sheep upon his shoulders. Luke. xv. 5. Should then the angels ask, and ‘Martha’ ask, ‘Eh? what sheep are these?’ Then the answer would be:

“He is the man who would see blindfolded,
Who called himself an Apostle of Christ,
Who yet did know neither me nor my father,
Who banished Bishop Erb, Dr. Demme and Rossel;
And hurried with hasty steps on to hell,
Sent out to America by Satan, many people to fell.

“Now, my two gentlemen, believe me finally, that the ‘Martha’ wants to have nothing to do with your straw dealings, and that I would prefer to spend, what your letters cost me in the Missionary cause; take then advice, and stay out of ‘Martha’s’ kitchen, and let your ivory eyes be directed towards truth.”

This was yet not enough, but at the end of this number of the “Martha” the following is added:

“My readers must not think hard of me for my having served the two men (see the second page of the number,

‘The confounded couple’) with a dish-clout right and left round their heads, since they will not stay out of my kitchen with their stuff. To my dwelling belongs a small adjoining superstructure; there the old experienced Christians are sitting (*of such they will hear nothing*;) but opposite to it is another room, where the new born ones are informing each other how they have acquired the forgiveness of their sins by repentance and belief (*here they don’t choose to be either*,) on the left side are several pupils, praying to be clothed with power from on high: (*this they call a work of the former times, and like neither to remain there*;) in the fore-part room, where I prepare my table, and Mary chooses the good part at the feet of Jesus, (*there they would stay least of all, but want only to snuffle about the kitchen, and sneakingly smuggle in their millenary poison*.) Brethren, should ever the overpainted Apostle, with his three volumes full of hay and straw, come to you, then give them as is said: Prov. xxvi. 3.”

The quoted passage (Prov. xxvi. 3), runs as follows: “To the horse belongs a whip, to the ass a bridle, to the fool a rod upon his back.”

In the third volume, page 740, I gave an account of the devil’s having appeared unto me in the shape of a ruler, with a sceptre in his hand; and that I have told him, “Christ, the Lord, will strike thee with the iron rod, and take thy dominion upon earth from thee.” This struggle with the apocalyptic dragon happened on the 23d of June, 1839, at one o’clock, P. M. Then had this ruler of the children of the world to exhibit the most curious tricks, in testimony that Christ has appeared unto us, amongst which, illustrating the productions of the demon brought forth by Rossel, editor of the “Martha,” serves the fabrication which he has introduced into the world by Frederick Smith, editor of the German Lutheran Church paper, on the 25th of July, 1839, as a prelude to what Rossel and his wife, on the same day, 1840, sang before me. How Smith, by the Lord’s order, was caught and stricken, Rossel will then learn from my third volume, after he shall have been enabled to read my books—for till now he was entirely unequal to this task.

In the third volume, page 759, I have quoted Smith's words from the Church paper, when he says, amongst other things: "Professor Smolnikar demands that we should insert this whole letter in the Church Gazette, which would fill, if not our whole, yet most of our paper; and threatens, in case of our not complying with his request, to use the rod which Christ, the Lord, has given unto him, in the third volume of his 'Memorable Events,' against us." The long letter which I have written to Smith, was directed against a nonsensical assertion of the synod, whose president was Dr. Demme, concerning my vocation; and since he published this assertion of the synod in his paper, my request of having inserted a letter refuting the nonsense of the synod, was in accordance with justice and equity. But Smith, notwithstanding my express caution, that I would strike him, in case of his refusal to comply with my request, with the rod given to me by Christ, would not listen unto my voice, and Christ has delivered him unto Satan, who actuated him, that he had to prepare for me himself the rod by which he was stricken: his eyes, namely, became so darkened, that he read in my writing—which every one understanding German can easily read—the very contrary of what I have written, and published it thus by the paper, showing, as he must, in this way, that he perfectly deserved to be stricken, and had been set up by Christ as a sign, of all of which the reader will convince himself from my third volume.

Smith proceeded in order to illustrate the affair with Rossel; and my readers are, I trust, (from my illustration of the "Eh, what is this?" and the other pieces of number fifteen of the "Martha,") sufficiently convinced that Rossel has been set up as a warning, to the terror of unbelieving preachers; and I hope to spare the time to write some more sheets about number twenty-two of the "Martha," in order to show that this piece, likewise, has come forth into the world by the demoniac possession of Rossel. For, a public testimony was to be exhibited, that the prophecy of Dorathea of the large letter sent to Thomson, has been fulfilled; the twenty-three

sheets have been written on such a fine paper, because I had prepared them for the mail. I did not send them, however, immediately to Rossel, but to that one of the two great witnesses of the manifestation of the Lord, to whom he has first introduced me, viz: to A. Leimer, in whose house of accommodation, here in Philadelphia, I am now writing this, requesting him, provided the Spirit should actuate him to do so, to have them printed. But the Spirit directed him to send the same to Thomson, and this witness was driven by the Spirit to perform the long trip from York to Baltimore, in order to request Rossel, in the name of the Lord, to have these sheets printed. To do so was his most sacred duty; these sheets having been written for the purpose of correcting the error promulgated by him in number fifteen of the "Martha," and he being able to do it, as having a printing office at his command. If even a pecuniary sacrifice on his side had been demanded, his duty would still have been to submit to it, because there exists a moral obligation of removing errors which originated by our faults, even when this reparation should be accompanied with some loss. But I made the request not to cause him any detriment, hoping he would recover his expenses by the sale of the book; and amongst the letters which Thomson has written to Rossel in this affair, I found in his diary also a copy which thus begins: "Inclosed you will find an answer to your letter committed to me from brother Smolnikar." [I had the above quoted lines, which were elicited from me by Rossel's request, sent to him by Thomson.] "If you do not consider this cause as the work of God, then remain silent for ever, and return to me the twenty-three sheets delivered by me unto thee, by a secure private opportunity, and this as soon as possible. But if you wish to remain a laborer in the vineyard of the Lord, let us know how and under what conditions you will print the work," &c.

Instead of following the wise advice of Thomson, he allowed himself to be driven by Satan, to lay down again on the 30th of January, 1841, in No. 22 of the "Martha,"

the public confession, that he is still a Rossel (a small horse) subjugated by Satan. My writings were delivered to him by Thomson in December, 1840, but the article, which has appeared on the 30th of January, 1841, is a proof that he has neither read my three volumes, nor my writings, delivered unto him by Thomson; though he had retained them for better than a month in his hands, and not returned them after the letter written to him in this behalf, to Thomson, but in lieu of it has caluminated me and Thomson in No. 22 of the "Martha." If this servant of the devil had at least read the title of my three books or this writing in the former shape in which it has been delivered to him, he would, it is hoped, have spelled my name correctly in No. 22 of the "Martha," and have gained by it this much of information, that in this divine spectacle, the invisible servants of our Lord have taken care, that the persons, appearing on the stage bear such names, as are most corresponding with their functions, and I have already observed, that Smolnikar means the rod-bearer or switch-bearer. But Rossel, (small horse) having chosen for himself the whip, at the conclusion of his expectoration according to Prov. xxvi, 3, this instrument may becomingly be employed with him in lieu of the rod, and since it can be seen from No. 15 and 22 of the "Martha" that he has been turned into a fool by Satan, the rod or switch is likewise proper for his back. But he is also called John, that is the grace or mercy of the Lord, which has appeared unto us also in these numbers of the "Martha," since by one fool many have been instructed how to be on their guard against Satan, who can fill the minds of men with such horrible darkness. There is a singular coincidence in the numbers 15 and 22 of the "Martha," and the mysteries performed on the 15th and 22d of April, 1838, which must be learned from my three volumes, since in the year 1838 the festival of Easter was on the 15th of April, and this was the most remarkable festival of Easter of all which have been celebrated since the resurrection of Christ, but on the 22d of April was in the year 1838, the first Sunday after Easter, on which the section of John the Evange-

list's 20th chapter is read, in which Thomas, verse 28, cries out : " My Lord and my God!"

The reverse of John Rossel is our John Jacob Thomson. He, after having read the nonsense in No. 22 of the "Martha," wrote some reflections down into his diary, beginning thus: ' How sad is the state of the Christian church, that the Lord must make use of such expressions: 'An ox knoweth his master and an ass the crib of his master, Israel knoweth it not, and my people perceived it not,' &c. Satan has very appropriately for our purpose distorted the quoted words from the 1st chapter of Isaiah. One sees in this chapter the image of the horrible apostacy of the church from Christ; but the ox and the ass know their master, by the testimony of Isaiah, but according to the testimony of Satan, who speaks through Rossel, they do not know their master, because Satan is a liar. As a liar he speaks of my books and of my manuscript, as if he had become acquainted with the contents of both; though he is perfectly ignorant of them, and still can this closed vessel full of darkness not even keep in memory my name; which he spells again incorrectly in number 22 of the "Martha," though I have delivered to him an article signed with my plainly written name; and Thomson also has written to him, respecting me and given to him my few lines with my legibly affixed name, as likewise my long letter; how much less can he comprehend the contents of my writings. In the diary of Thomson, the following is inserted under the before mentioned reflections: " To the editor of the 'Martha,' John Rossel. I request him hereby to publish the letters, which I have written to him in his 'Martha,' in order, that every one, who will read them, may duly appreciate what has been said by him in Nos. 15 and 22," &c. I can imagine nothing more horrible, than the state of those disseminators of lies, who permit themselves to be fettered by Satan in such a manner, that they refuse to receive the correction of the errors, propagated by them in the same paper. Rossel pronounces his own verdict, when he quotes, immediately before the calumination, forged against me and Thomson, the words of the pastor, who answered the question:

“Are all the millions of poor pagans eternally lost?” with the words: “Certainly not; their unbelief cannot condemn them, for it is written: ‘how can they believe, of what they never have heard?’ Otherwise is it with those, to whom the precious Gospel has been announced, and the highest, which God’s love has prepared for men, has been offered, and who, under the empty pretext: I cannot believe it—withdraw themselves from repentance, for which God has made all mankind susceptible.”

This is what Rossel has put down as a verdict against himself immediately before the slander pronounced against me and Thomson. Instead of studying with uprightness my large letter of 23 sheets, which Thomson had handed to him, and then left with him, and he allowed himself to be induced by the dragon to new calumniations. He cannot believe that which has been prophecied by the Patriarchs, Prophets and Apostles, which Christ has promised, and which has been expeted by all true christians of all ages, though he himself believed that there must be some truth in Thomson’s assertion, that we were already in the fifth year of the manifestation of the Lord; for, how else could we have made it known, without contradicting the same? This he did not, but only when he saw that Thomson, in connexion with me proclaimed the manifestation of the Lord, he has submitted to be farther actuated by Satan, in order as he before has slandered me alone, now to calumniate both of us, instead of working a becoming repentance on account of his horrible sins of having become a Rossel (small horse) of Satan. His astonishing blindness serves yet as a new illustration of the ways of God, and that what an anointed of the Lord communicates ought to be taken to heart:

“God, who wills that all men should be saved by the knowledge of salutary truth calls from time to time, (according to his divine decree) chosen beings, whom he duly prepares to communicate to them those truths, that they may manifest them by words, writings, and an exemplary life. But the enemy of the human family and their salvation, that fallen angel, who with his confederates is constantly endeavoring to counteract the designs of God,

never ceases, to oppose him also in this point, striving to impede the progress of truth and its advancements; he is consequently not satisfied to have spread darkness every where by error, ignorance, and seduction, by bad examples, which cast the majority of mankind into perdition, but uses also his power peculiarly against those who are destined for the service of the Lord. He attacks with foul craftiness their words, doctrines and character, not indeed representing them according to simple truth, and refuting them openly, for this could not deceive the upright-minded—but, by observing their expressions, craftily masking them, and supplying false assertions and the most pernicious principles, in order that single hearted or in this way pre-occupied minds might imbibe an aversion against those elect, and every thing, which God performs by them, might flee their conversation; yea, even persuade themselves to serve God by contributing something towards their entire suppression. It would show an absolute want of acquaintance with the history of the Holy Scriptures and the confessors of the christian belief, if it would be denied, that in this way the enemy of human salvation always has oppugned and persecuted the Holy Prophets, the Saviour himself, as well as his Apostles and disciples, the first Christians, finally in the course of time all those, to whom God has manifested himself peculiarly.”

Thus an enlightened man has expressed himself, in the year 1720, and I have to add to his words only this much, that Satan has now become much worse than he formerly was. The Lutheran Synod, over which Dr. Demme presides, has been instigated by him, to pronounce a verdict against my Apostleship, without having examined my books: but instead of including the whole Synod, as they had deserved, I struck only Dr. Demme, after a written admonition to revoke the nonsense promulgated against me, as the president of such a Synod, in the third volume, page 766, according to his merits, he not having been willing to reflect upon my exhortation; and also the editor, Smith, because he has published the senseless resolution of the Synod against me, and then, instead of

my correction of the error, a lie to boot. Having announced these two individuals as excluded from the church of Christ the Lord, when he himself had shown by signs, as clearly as every one can see from my third volume, that He has cast them out from his church. I now, on this 22d day of March, 1841, at 4 o'clock, A. M. having been awakened by my guide at 3 o'clock, announce the same in the name of Christ, respecting Bishop Jacob Erb and John Rossel, with the remark, that I do not announce this to Jacob Erb publicly, because he had refused to study my work when I paid him my visit, though Christ excludes every clergyman, who behaves thus, from his church, as we shall soon find confirmed by signs; but I announce this publicly, because it was the Bishop's duty, at least, after his Rossel had in No. 15 of the "Martha," calumniated Christ in the person of his messenger, to investigate the matter, and then to declare himself against such horrible abuse of the priest. But he, being himself under the power of Satan, permitted the devil to rage anew in the No. 22 of the "Martha," that he calls me again the false Apostle, and ejaculates anew so many slanders, that to explain them, I would have to write as much about his "Eh, what is this?" but asserts also of Thomson, that I had made him a Prophet.

That I am a true Apostle of Christ, I have proved in three volumes, and if I were a true Apostle for nobody, I would be such to John Rossel, to whom I have announced the exclusion from the church of Christ, even now, and that this exclusion has really taken place every one can become convinced of by this book, I having more than was necessary, disclosed from his expressions, that they could not be produced by himself, but by the devil, whose servant he is. But, that Thompson likewise has not been appointed by me, but by Christ as a Prophet and witness of this manifestation, and of my Apostleship, thereat, sufficient proofs have also in this book been adduced since I have brought forth several prophecies of Dorathea, who had become a Prophetess by the power of the spirit inhabiting Thomson, and he may truly be called a Prophet, who imparts even unto others the spirit of Proph-

ecy. I likewise added that in Thomson's diaries, so many Prophecies which the Spirit delivered unto him, are written down, that I would have to write a volume by itself in order to explain them, and from his diaries it can be seen, that he used to write down his visions without delay. As a specimen for the illustration of the "Martha," I shall adduce only his vision of the 22d September, 1840, which treats of the old house on fire: but people would not believe him in this, the neighbors likewise, to whom he announced it, did not care about it. He then was surprised by this conduct, and entreated the Lord to reveal to him the cause of it. He then received the explanation, that there is no belief amongst the men, to whom he proclaims the Lord's manifestation, from whence their incredulity came respecting the fact, that the Lord has already appeared.

Christ the Lord, himself has predicted, that he would not find any belief amongst men, at his manifestation in our days. To Swedenborg, whose prophetic visions were so long unintelligible, till in my 3d volume the key to their disclosure has been given, this has been shown in the most manifold visions, that even those preachers of our days, who still are preaching Christ with their mouths, would not believe in him with their hearts, and now indeed, experience proves this to be true, it cannot only be seen from Rossel's example, but, also, from that given by the English ministers, who are proclaiming the coming of Christ, as very near, and assembled for this purpose in Boston, and to whom Thomson has written soon after this vision, that they also had no belief. Rossel, who, without having examined the subject, has asserted it at random, that Thomson had been made by me a prophet, appears to belong to the same gang of Bible-preachers, of whom I have met already many, who were greatly astonished, when they heard me asserting, that there were many prophets in our days, and could not believe that, because they don't believe in the scriptures, which declare this so manifoldly. They can, therefore, likewise, not believe, that in our days an Apostle would have to explain the manifestation of the Lord, though the

Bible speaks from the first to the last book in very many passages of it, and I have explained in the 3d volume so many places of that kind, as for each unbeliever would be sufficient to convince him of the truth, if he had studied them. But the unbelieving Bible-preachers of our days have been hitherto, too lazy to study this. Consequently such blindness, as in the "Martha" is constantly laid open, cannot excite surprise. Thus, for instance, immediately after the calumniations poured upon me and Thomson, the biblical passages connected with them Rossel ought to apply to himself, in order to do penance adequate to his sins, follows an article headed: "What fruits brings the 'Martha?'" beginning thus: "Dear brethren—Often already did I rejoice and offer to the Lord praise and thanks, when the busy "Martha" came in my house with deliciously prepared dishes, offering me one after the other, dressed in a style rendering them alike savory as nutritious, whereby the salt was also generally duly administered, &c." This Scholler, who has signed his name to this article, being capable of writing this, originates certainly from the clod (Scholle.) The first individual who told me of the "Martha," remarked at the same time, that this paper was a disgrace to the Germans, and this not only on account of its contents, but also because it abounds in orthographical and grammatical blunders. I requested Rossel to communicate to me a number of it, to form an idea of the same, and finding the above remark to be correct, I directed the attention of Rossel to the necessity of having at least, the peculiarities of the language and deficiencies of the style corrected by somebody. He agreed that this was necessary; but in the "Eh, what is this?" it was not yet done, wherefore I corrected some parts, whilst quoting them, others I left as they were as specimens of his way of writing; but in the "Confounded Couple" he has caused somebody to amend his blunders in some degree. But of what use is this, when his dish-clout is otherwise incorrigible? Therefore I cannot dwell any longer in correcting such a rag, and remark only, that I shall explain towards the end of the book some prophetic pieces

for the illustration of the "Martha," which I have discovered in the house of Thomson.

About this man Thomson, I must still remark so much that all his three names, John Jacob Thomson, are significant; for it was only by this John that also John Rosel became immortalized by this book, and the signification of Jacob will be understood from my already republished three volumes. But the name Thomson he himself is accustomed to write "Thomson." He is from Germany, yet has been these forty years in America, and had changed his name Thomser into Thomsen, probably before he could write English, not knowing then, that the name which he pronounced Thomsen must be written Thomson. By this change he prophesied of himself to be the son of Thomas, who examined many parties of the Christians, but did, alas, miss everywhere true Christianity till, finally, Christ appeared, and then, full of astonishment, he cried out, like Thomas before him, "My Lord and my God!" John xx. 27. The "Martha" has occasioned me in number 15 and 22, to speak of Thomson, and I began on the 15th of October, 1840, to speak of him, and yet not until now, the 22d of March, 1841, did I touch upon the mystery of his name, when the Almanac, instead of "Martha's," has the name of Paulina, originating from Paulus, and which is mysterious at the present manifestation of the Lord, in connexion with my great countryman, Jerome, whose native place is in the neighborhood of the birthplace of my other countryman, George Dalmatin, the more so since we celebrated yesterday the "Benedictus Dominus Deus Israel," but shall not celebrate the anniversaries of the greatest mysteries till the 15th and 22d of the future month of April, as the reader will become convinced from my three volumes, of which Dorathea did prophesy. Dorathea means "Divine Gifts," but her other name is Bayer, which reminds us in a singular connexion of the name of the former pastor of the mystery of John's church in Baltimore. The Lord imparts his gifts according to his supreme wisdom. The pastor of John's church, Boyer, would not accept the gifts offered to him, and deserved that I announced

unto him the exclusion from the church of Christ: but we accepted with thanks the gifts, which the Lord has prepared for us by Dorathea Bayer, in connexion with Thomson in Baltimore, and this puts me in mind of other wonderful connexions of things.

In my third volume I touched accidentally on page 323 upon Dr. Faustus, meaning "the fortunate," to whom I communicated first the mystery of the great light, which had appeared to me. I promised in that place to say more about him in the supplement. I consequently am now searching into the appendix of the third volume after it, and find nothing mentioned in the place, where I intended to do it, and I cannot remember, where else I might have given an account of this occurrence; but see now for the first time that it can stand no where in better connexion with the divine gifts than in this appendage; to which the 15th number of the "Martha" has given rise and I had not until from the 9th to 12th of this month of March 1841, any opportunity of becoming acquainted with this Dorothea by means of the journal of her prophesies. With Dr. Faustus, a holy man, who is an ordained deacon and theologian, but at the same time Doctor of Medicine, I became personally acquainted, though my countryman, but in a latter period. He enjoys a most extraordinary confidence, amongst the graduated physicians, participates frequently in higher enlightenings, and when circumstances require it, is accustomed to magnetise patients. My acquaintance with him took place in the year 1831. Then I delivered for Theodore Stabel, the prophetic Primitial Sermon, whilst Dr. Faustus served at the altar, and then was placed at the table, according to our wish, next to him, and entered with him into a friendly connexion. At this solemnity, the clergy of all orders who could there be gathered, were assembled, as also Dr. Faustus was Prior of the Order of the Merciful in Zaibach, till he must witness its secularisation, but likewise witness my prophetic sermon about the approaching better order of things. I selected for this sermon (the mystery of which I now first can duly comprehend) an introductory text from the epistle to the Ephesians, chapter iv. v. 11,

13, which is the most suitable for the celebration of the present mysteries.

I give in vol. i. page 13 and 14 in the remark, an account of the prophetic vision in which I saw before me an extremely large assembly before whom I delivered a sermon. Then I disclose more fully the deep mystery of this prophetic vision, which but now begins to unfold itself more and more. The church, wherein I delivered this prophetic Primitial Sermon to the assembly of all orders, is the same into which I have been long before transferred, during a prophetic vision, namely,—The church at Loak, belonging to the Ursuline nuns. I entered into intimacy (after the actual sermon) with Dr. Faust, the only magnetiser with whom I was personally acquainted before I knew Thomson. The opportunity for it was offered by the newly ordained priest Theodore Stabel, who was a pupil of my tenderly beloved Gregory Kuscher, whose acquaintance the reader will make by reading my three volumes: but Theodore means the same which Dorathea indicates; only that the former name stands in the singular number, and the adjective precedes the substantive noun, whilst on the contrary in “Dorathea,” the substantive stands before the adjective and in the plural number, both names Theodore and Dorothea being Greek compound words expressing, the former, “God’s gift;” the latter, “gifts divine.” The name Theodore Stabel received in the order of Benedictus, which we celebrated yesterday, and celebrate still this day, together with Paulina, and I received also first in the monastery of Benedictines, dedicated to the Apostle Paul, from whom Paulina originates, the prophecy, that my name, Smolnikar, means the bearer of the rod; but from the word stab, (rod) Stabel is in the like manner derived as Rossel from Ross (horse.) Theodore Stabel is consequently a prophetic person, through whom the divine gift of the iron rod has been prophesied to me, whilst I was preaching about the union of the nations, and prophesied much, which I now first duly comprehend.

I thought, when mentioning Dr. Faustus in volume 3d, page 323, I would find on page 690 an opportunity of

touching upon the great mystery which brought me in connexion with him. But that spirit, which has even strictly computed the pages of my three volumes, has taken at this place the remembrance of my promise from me, and at page 690 I make mention of Theodore Stabel, without explaining the mystery of the Primitial Sermon delivered for him, the Spirit having then the present occasion in view, of uniting Theodore and Dorathea. I promised at that time to Faustus Gradishek (the first being his monastic, the other his family-name, derived from Grad, the castle or fortress), that as soon as I could pay a visit to my native country, Krain, I would also come to see him: but the Lord not procuring me an opportunity to fulfil my promise, arranged it so, that in the month of May, 1835, Dr. Faustus made an extraordinary journey through Klagenfurth, where I was then Professor. He did not intend to stay in this city, but the Lord has fixed it so, that he remained as long with me, as I in this month of May, 1841, stood with Thompson. When exactly on the 7th of February, of the same year, 1835, the extraordinary star appeared in the very moment of the Lord's having revealed to me important things, and I was meditating about the connexion of this great sign with anterior signs, but without disclosing till then such great things to anybody; Dr. Faustus was the first to whom I, in speaking about the provisions of the Lord, communicated in the month of May, 1835, some of the principal signs, which I had experienced till then, yet did I this under the condition not to make it known, and he admonished me to be attentive to the call of God, since the time would certainly come, in which further revelations would be given unto me. This was also the first occasion for him to communicate to me much about vital magnetism, and to make me sensible of its future importance in respect to divinity. This took place also in the year 1835, in which year, when Faustus had returned home from his journey into my native country, Dorathea began also immediately to be magnetised, and prophesied then such great things of my three volumes, of this writing in its former shape, and about so many

other things, which now arrive in the name of the Lord, that the reader might be induced to enter for himself into a deeper investigation of that which I could only touch upon here, finding no space to explain it farther. When he shall have duly comprehended my three volumes, of which Dorathea has prophesied, then will he also correctly appreciate the acquaintance which I contracted with Dr. Faustus at the Primitival Celebration of Theodore Stabel, and my meeting him in the year 1835, I not having had either before or afterward any personal acquaintance with a Magnetiser, till Thomson, this month, March, 1841, told me, that he was in a magnetic intercourse with Dorathea, and I then learned from his diary, that Dorathea had prophesied great things about my steps in the name of the Lord. Whosoever can comprehend the here indicated connexion of such deep things of the before hidden and now revealed guidance of Him who has said: "Behold I come as a thief," may comprehend the same, and inquire in what places I could have made use of the depositions of Dorathea, in explaining the "Eh, what is this?" and the other products of Satan, in No. 15 of the "Martha," if they had been known to me. They having been unknown to me, I would now, (though they were communicated to me before the printing of this book was begun) not enlarge the first manuscript by them, as I shall neither do in the following, where I shall again give, according to the manuscript written in October, 1840, an account of some wonders of the guidance of our Lord Jesus Christ, whilst I was travelling after the edition of the third volume.

The tour began from New York toward Albany, the seat of the government of the state of New York, where I very soon discovered that the dominion of the dragon was very strong. I paid at Albany a visit to the Lutheran preacher, Meyer, informed him in a few words of the cause, with the addition, that he might assemble also the English ministers, in order to enable me to explain the cause to all of them when assembled. He promised me to do so. When I came in the afternoon again to him,

he told me that he found it impossible to bring the preachers together, since the Legislature were about closing their session, and the thanksgiving would take place on that evening. I understood the mystery, and endeavored to induce Meyer to take my work: but he excused himself with want of money, and bought only the twenty-four pages, in which is contained a short view of the explanation of the signs of the Lord's manifestation, contained in my three volumes. Meyer told me also of the Catholic priest in Albany being rich. This priest, born in Tyrol, excused himself with the remark, that he could not read German, but only English and Latin. When I asked some other people to buy some of my books, they inquired of me whether the clergy had purchased any of them? I answered that the one could not read German and the other was poor. They were astonished, when I mentioned Meyer's excuse under the plea of want of money, adding, that, if this rich man would not buy any of them, neither would they. Thinking, that, after several abortive attempts at selling my books to families, if I should stay long in Albany I would spend my travelling money, and be unable to continue my journey with my books, I caused preacher Meyer to write down the names of some ministers, whom I might visit during the sequel of my journey. I told then the first of them, whom I met, according to Meyer's direction, when asked by him, whether Meyer had purchased my work, that he had excused himself with scarcity of money. To this the preacher with some astonishment answered: "What, this Jew speaks of want of money? His brother in Philadelphia is a man of another stamp, you should pay a visit to him." I had learned from others already, whilst at Philadelphia, during the preparation of my second volume for the press, (remaining there for several months) the names of most of the ministers, who had a knowledge of the German language. Finally I requested the preacher, Bibighaus, who has become advanced in years, whilst sojourning in Philadelphia, to mark out to me those preachers acquainted with the German language, to whom I had not yet paid a visit. He pointed out some

of them. But of preacher Meyer, I heard nothing at all during my stay at Philadelphia and its vicinity, which lasted about eight months. But when travelling from Philadelphia to Boston, and paying in New York a visit to the German editor, Newmann, I met there a strange preacher, who immediately questioned me whether I had paid a visit to preacher Meyer in Philadelphia? I could scarcely believe that there was a minister of that name in Philadelphia, acquainted with the German language. Of course, I did not forget the advice given to me by the first preacher, who bought my work on my long journey, and paid, finally, more than two months afterward (having come back to Philadelphia) a visit to preacher Meyer, but found in him a man like one of the most obdurate Pharisees of old, in their resistance to Christ; observing, that he, as most other ministers to whom I came, was infected by the Synodical resolution, adopted whilst Dr. Demme presided over the same, and now comprehended far more correctly than I could do, whilst writing the third volume, why, during my stay of several months at Philadelphia, I was not permitted to hear of the name of this preacher Meyer, though several men of this name have become memorable in my new work; at the head of whom stands his Excellency, Burgomaster Meyer, of Frankford on the Main; but J. Meyer at Mifflintown, has given to me cause of joy, that he had (on the 6th of August, 1840) my article printed in the German, "Juni-atta Valley Reporter," in which I visited the dry-bones, which I met during this journey. I wrote this article in the canal-boat whilst between Mifflintown and Harrisburg, and sent it back to the former place. It bears at its head the words: "The time of universal peace for all nations of the whole terrestrial globe." Meyer sent me a copy of it to Boston, with a letter, in which he declares himself to be willing to admit all my articles in his paper, his supporters being inclined to read them. I touch upon this not only as a contribution toward the illustration of my journey, but also of the mystery of the names of Meyer in my work. Prince Bishop Meyer was my first superintendent during the last ten years of my sojourn in

Europe, and the baptised Israelite, Meyer, my host during the first ten months of my life in America. Under both of these my economists, the Lord has performed astonishing things, and his Excellency, the Burgomaster Meyer at Frankford on the Main, had to furnish unto me, besides other things, especially the prediction given by the Prophet Dante, about the messenger of God, together with the mysterious number 515, in the German translation, and finally, such a remarkable letter, that it appears in my third volume in such a manner, that I could tell him, that, provided he is really a Doctor of Divinity, as his diploma declares him to be, he did not need any further signs of my Apostleship, but those which the Lord has wrought at the arrival of his letter, sent by him to me from Stuttgard, via. Philadelphia to Boston. Another Meyer carried my work, after the printing of the third volume to Kings and Bishops in Europe, and in order to prepare him for such an important call, the Lord sent him back, when on his way to Greece, turned afterwards his itinerary direction to America, and caused him then to be led by the host on white horses so long on wonderful ways, till he brought him in the right moment into my room at New York. With preacher Meyer, at Albany, my visit to preachers on my Apostolic journey began, and with that paid to his brother preacher Meyer, in Philadelphia, they closed as far as relates to preachers of the German tongue. I went then only to Dr. Koch, (Cook) in order to take my dinner with him; his name urging upon me the performance of this mystery, and since I was with preacher Meyer, in order to see how deep the dragon had settled himself there, I have to this hour not paid any more visits to any preacher of German origin, making also, but rarely, extraordinary visits in the houses of English preachers. But the editor, Meyer, had to conclude the mystery, and in order to be qualified for it, he could be no more a preacher, which he was before. I sent to him my article in the middle of July, from a short distance, and I returned from my journey to Boston of the 5th of August, whilst my article did not appear before the 6th of August, since

now, as the reader may convince himself from a thousand proofs in my new work, the guard on white horses keep the strictest vigilance, that nothing is done either sooner or later than is in accordance with the mystery. It is yet necessary to overleap now all the intermediate ways of my journey to furnish some more supplements to the Meyer, or Economist.

The Lord caused me to find in various ways that which was indispensably necessary for the continuation of my journey and when I approached on the Ohio river the city of Pittsburg, I began to entertain the hope that the Lord would now open better prospects. Already in Cleaveland, a messenger told me, that there resided in Economy an old man by the name of Rapp, who preached the millenium and was possessed of immense riches.—I thought the Lord might have prepared by him rich means in order to open rapidly many ways for his cause; so I made yet a few more excursions, and then, as I met only with dry bones, turned towards Economy. Finally, I paid the captain of a steamboat on the Ohio my fare to be carried over to Economy. He marked the place, and told me that I need not be anxious about the place where I had to leave the steamboat; since he would point out the same himself to me, yet I inquired at each landing place after its name, and having done the same at Beaver, and having learned, that the distance thence to Economy was still eight miles, I returned to my seat and book. But scarcely was the boat again in motion, when somebody came to me in haste informing me, “that my heavy chest had been removed to the shore.” I would not believe him, till he again admonished me to look myself to the place where my chest was before, when I not seeing the same, cried to the captain, that I could not travel without my chest, he must stop, and when he did so, I demanded the balance of the money back, which I had paid to him as my fare to Economy. He refused to return it, and the small boat was ready to bring me to the shore. The stereotypes for the small book I had not in the chest, and since the distance which the boat had made, before it stopped was a mile, and I had to carry the heavy stereotypes, till I

reached the chest, I was meditating whilst proceeding this great distance with my burthen, why the host on white horses allowed this spectacle to take place, till I learned that opposite to the point, where my chest had been deposited on the shore, beyond the river, was Philipsburg, a German congregation, which had emancipated itself from Rapp's Economy by Leonor the lion. Now at length I comprehended why the hosts on white horses had given this command; but ere I reached this point, my chest was already carried into the public house. I entreated those present, to help me carry it back to the shore; but no one of them would do it for less than fifty cents. I remonstrated, showing the unreasonableness of asking so much from a poor man for such a short distance. Yet, nobody being disposed to listen to my arguments, I resolved to go to the shore and to call there until I was heard at Philipsburg, where they started with a boat to carry me over. Now I wanted to help the man from the place in bringing my chest into the canoe, but another one assisted him, and when I endeavoured to remunerate him with some cents, he ran away, and I saw the demons much perplexed. I then told the boatmen, how the Lord had taken me from the steamboat, in order to bring important news to Philipsburg. Scarcely was my chest drawn up into the saw mill by a machine, when a minister was shown to me together with the brother of the preacher of the place, who had both come from Pittsburg to pay a visit to the latter. I found this quite suitable in order to prepare the preacher in Pittsburg for my arrival. The minister of Philipsburg was very humane, and invited me (it being already near evening) to take supper with him, wishing me to live with him during my whole stay at Philipsburg, and only to sleep in the public-house, he himself not being accommodated with beds for all his guests. Having conversed also with other people, I understood why the angels had brought me thither in order to refresh my tired body and to receive correct information about Economy. I told those around me, since, they were Christians, I would preach to them in the evening, when they would assemble. They saw, this could be

done in the church, but I proposed to meet rather in the school-house, the preacher not having offered the church for this purpose. We came together at twilight near the school-house, and there being so many people collected, that the school-house would have been too small to receive all of them, the elders of the church insisted that I should preach there. The preacher was absent, the church was opened, a sign was given by the tolling of the bell, that to this all might solemnly come, and thus it happened, that I for the first time in my life entered a Lutheran church, without asking the preacher about it, and preached there without delay. In Philipsburg this was in order for it is not situated in the valley but on an eminence, and that the name was the right one for the place can be seen in any in my work from the explanation of the mystery, when, according to the 1st chapter of the Gospel of John, first Andrew and John, recognised Christ, then Andrew, led his brother Simon to Christ, and soon afterwards also Philipus was found, as also the angels showed me Philippsburg in the most singular manner, and this little Philipsburg bought more books of me, than any of the cities, which I had visited during my whole journey.

From Philipsburg I went immediately to Economy; but to my sorrow, I had to see (even before my chest was carried to the host, to whom I had been directed at Philipsburg,) how the dragon commanded his servants, in order that all that might come to pass, which I had heard at Philipsburg. Of this I shall speak afterwards something, in a mysterious connexion. But the reader must not conclude from this remark, that I had left Economy with empty pockets. No, this was not the case, and I believe that something might have been shifted with the Patriarch, if the Economist of the devil had not been always near. He not being inclined to go out of my way, I intimated that I would leave the place. Father Rapp ordered the steward, not only that the copy of my work, which I had given to him, should be paid to me, but, that I should also receive money for travelling. He gave me five dollars travelling money, and besides, one dollar for

Pittsburg, to complete his number, six. So much here for gratitude's sake, and afterwards something more for the cure of the blind eyes.

When I came to Pittsburg, I had still exactly as much money as when I started from New York to begin my journey—which I had yet not received in New York, but from my mechanics, here in Boston. But the pamphlets were mostly given away, and now, finally, it appeared to our short-sightedness, necessary to have a new edition from our stereotypes of the pamphlets, consisting of twenty-four pages in the German, and as many in the English language, especially since my companion, Erzinger, who was sometimes at a less, sometimes at a greater distance from me, had promised to meet me at Pittsburg, in order to travel then on the Ohio to Cincinnati and other places. Consequently I prepared for him several letters, as well as a new edition of the small books, for which I paid to the printer fifteen dollars, out of the money which I had brought with me to Pittsburg, expecting that I should make money in Pittsburg for the continuation of my journey, remaining indebted to him for seventeen dollars, which I promised to pay him, when I should send for the second half of the little books and the stereotyped forms. Subsequent experience showed that we needed not as many of the pamphlets as I had paid for in cash to the printer, for the river had become so low that my assistant could not travel to Cincinnati on the Ohio, and considered it to be the best, instead of travelling in a more expensive manner to Cincinnati, rather to return, and thus it came to pass, that the stereotype forms, with five hundred German and five hundred English copies of the twenty-four pages, are deposited at the booksellers, Johnson & Stockton, at Pittsburg, subject to my disposal after the payment of seventeen dollars.

Some readers might ask the question, why the Lord caused me to have more books with me than were necessary, and also the superfluous stereotypes, weighing forty-five pounds, on such a distant voyage, causing unnecessary expenses, and why I had often to carry this

heavy burden myself? The answer to this question shall be very short. To our information, ye generation of vipers and dry bones! I could not possibly foresee, that all that would take place, which experience afterwards proved. Therefore I constantly expected that in the next place ways would be opened, and when the Lord caused me to be furnished with money at Philipsburg, and the sweet preacher of Pittsburg arrived there at the same time, I hoped that he was preparing ways for me in Pittsburg. Consequently my next business at Pittsburg was with the printer; in order to get rid of my money and to give him surity for the balance; then I began to knock at the doors of the preachers, and saw soon that he, with whom I had become acquainted at Philipsburg, was not prepared for the manifestation of the Lord. Prost, though a Superior of the Order of the Saviour, was yet so wild, that his inferior priest, reminding him of the obligation of listening to my reasons, was silenced by a look; a minister of the old fashion of the Lutherans, excused himself, that he could not study my work on account of his present preparation for a missionary journey to Asia: I finally found a Reformed minister, who promised to buy my work, after some days, when he would receive money which he really did, by taking it from my assistant, after my departure, as I learned from the latter in Boston. From his communication, I learned this much, that he was more successful in Pittsburg than I was, inasmuch as he had acquired sufficient to enable him to make a long journey on the canal, whilst I, on the contrary, as has been mentioned before, was soon obliged to go out, in order to collect some money for the continuation of my journey. This must be the lot of the Apostle of the peace our Lord, who has observed in the third volume, page 265, that for the purpose of human slaughter, England alone, to execute her naval battles from the French revolution to the downfall of Napoleon, has given three hundred and thirty-eight millions of pounds, and indeed to fulfil but one verse of the Revelation of the penal judgments of Christ, against the horribly degenerated Christianity. In that passage I requested

the reader to calculate, what sum total might have been necessary, in order to pay the expenses requisite for the slaughter of ten millions of the most vigorous men, who were sacrificed during that period of terror. The *Mercantile Journal*, of Boston, of the 1st September, 1840, asserts, that for the wholesale murdering, during that reign of terrorism, England, alone, has furnished three hundred million of pounds sterling, and Austria contributed nearly two thousand millions of florins. The reader can form now an idea of the enormous sums, spent by other powers, in order to furnish to the hellish dragon, millions of souls. Now after these precedents, it so fared with the Apostle of the universal peace, that he had finally to leave the stereotypes, which were often during his journey a heavy burden to him, at Pittsburg.

I must here inform all priests and preachers, that the Lord has shown to me, on my journey from Detroit to the Indians in the desert, what would be the case with those ministers who did not now fulfill their duty, and cause to themselves their exclusion from the Church of Christ, provided they should come to repentance, and should ask to be again received in his Church. I did not contemplate going amongst the Indians; but Detroit, in Michigan, was the last point which the Spirit showed to me, as terminating my voyage. On the day of the ascension of Christ, the 28th of May, 1840, I sat down in the afternoon, in order to write to my countryman, Francis Pirz, missionary amongst the Indians. But, whilst writing, I received the charge of the Spirit to pay a personal visit to him. The navigation on steam-boats lasts three hundred miles—from Detroit to Mackinaw, (meaning turtle,) and I hoped my money would bring me through the journey and back. But the captain asked twice as much as I anticipated, and I thought the Lord, who had ordered me by his angel to undertake this journey, would also prepare money in the desert for the return.

In Mackinaw the Lord had prepared for me the person who showed me the house where Baraga and Pirz lived; the former of whom, by his being sent by the Lord from

the Indians in our native country, and then to the Austrian court, in order to bring me by an extraordinary route to America, through my three volumes,—and the latter together with the former, by the explanation of the stone of the second chapter of Daniel, concerning the hitting of the image, have become remarkable; where lived, also, a sister of Baraga, a teacher of Indians, who has likewise become memorable by the prophecy prepared towards the latter end of October, 1839, in Detroit, then printed in Cincinnati, and finally explained in my third volume. The godly family in Mackinaw were glad to receive hospitably, an acquaintance of these persons. The landlord deserves his name (Abbot); and his lady, as a careful Martha, is yet by no means forgetful of the duty of Maria.

When I had remarked that my business was urgent, and I, consequently, wished if possible to reach the Indians on the following day, by crossing the lake, Abbot went out to look whether Indians were with their boats ready for this trip; at his return he told me that one Indian, a pagan, indeed, but one with whom I could safely travel, was about leaving the shore for La Croix, (the cross, a name given to the place by French people,) whence I could be brought farther by baptized Indians. Yet the Lord intended that I should rest well in Mackinaw, and caused storms to rise on Lake Huron; but for me he furnished a book, which I wanted long ago to read, but never could procure. I was engaged in reading the book prepared for me, and looked upon the storms raging for two days, from a window of the house, situated on the height of the rocky island over the immense inland water. Having finished the book, I thought the Lord would now order the storms to be at rest, (after my having enjoyed a sufficient refreshment,) that I might pass the following night with the Indians; I therefore went to the former female interpreter of Baraga, who now, in order to be my interpreter, had to be prepared at the right moment to accompany me to the gentile Indian, that he might inform me at what hour he would depart on the following day, since the storms would have

ceased. Scarcely had we commenced conversing with the gentile, when an Indian, coming out of the steam-boat, which at this moment had arrived, approached us, and the interpretest, after having looked at him, told me—"This is the son of the chief of the Indians at La Croix." We now left the heathen, and the Christian Indian told us that he, with three other Indians, had just now arrived from Detroit, to which place he had brought sugar, and that his boat was ready to cross the lake next day, a distance of a little better than thirty miles—adding, that his father would not recognise him any longer as his son, if I would not choose his boat in lieu of that of the pagan. I understood the mystery, prepared for me by the Lord, relative to my being indeed an Apostle to the nations—but in the next place to the baptized ones, for their union in Christ, by whose means shall follow a wonderfully rapid conversion of all other nations to Christ, "and there shall be one fold and one shepherd." He, the great shepherd, prepared for us, in the night, the most beautiful day of spring I ever had seen, on which I went with the Indians over the lake, accompanied by the host on white horses; whilst on all other tours of my voyage, the demons attended their servants. In La Croix I was received solemnly, yet indicated to the Indian brethren (the sun standing still high in the firmament) that I wished to spend the night with the priest, Francis Pirz—not knowing that his residence was twenty-six miles distant. They told me that it was too late, and the chief led me into the chamber prepared for the missionary. Here I remembered a letter of Pirz, in which he stated to our countrymen that he had spent a winter there, and that the chief was his servant, who, likewise, at my arrival, performed every thing which, otherwise, at the reception of a guest, is usually done by menials. I paid a visit to the church which had been erected by my school-fellow, Baraga, and conversed with the Indian brethren assembled till a late hour in the night, when an Indian maiden, who understood English, was our interpreter.

On the following morning my entertainers were willing to convey me in a canoe to Pirz. I declined accepting

the offer, as likewise that of taking me there on horseback, preferring to proceed the short distance of 26 miles with a guide on foot. An Indian on a black horse followed me, and signified often to me to mount it. I tried it once but gave him soon to understand, that the black horse did not suit me. In Arbres Crochue (crooked tree), having its origin in the crooked staff of the bishops, where my Baraga had built a second church for the Indians, I visited also this edifice, and took refreshment with my Indian brethren. Finally we reached the Parochial church of the Indians, which has also been constructed by Baraga; and here Pirz observed from a distance what Missionary was now paying him a visit. He addressed me in the French language, to which I answered in our native Illyrian language. The celebration of Pentecost approached and the Indians came from distant woods. He was overloaded with business, and the cause of my being sent by our Lord Jesus Christ was also quite new to him. I could not wait till he should have studied my work, and only indicated to him, that he also had his parts in the tearing the stone from the rock. He on the other hand showed me an error, which had crept into my third volume at page 618, in speaking of the image, hit by the stone in the second chapter of Daniel, and which I must mend here. Before I unfold the profound mystery, which is concealed in this error, I have to remark, that the reader must not believe, the Bible to be free of such ones. Who believes this, knows yet but little about the explanation of the Bible, which even in the Gospels has such; which yet, when considered from the right point of view, are not at all derogatory to its authority. The question is not of such defects, which are to be met with in the other books of the Scriptures, and in the epistles of the Apostle Paul in no small number, that words are omitted, which must be supplied from the context, as is also the case here and there in my new work, where I am now unable to decide, whether the word was omitted by me in the manuscript, or has been left out by the compositor in the printing office. Neither is it a question of

typographical errors, from which neither the editions of the Bible, nor my work are exempt. But the faults in question are historical inaccuracies, occurring in the Bible and of which three have been pointed out to me. The mistake, which Pirz has shown to me, has certainly originated with me, since it occurs not in one but in several words, and cannot be mended by the reader, who is ignorant of the facts. But in the third volume, on page 691 stands 1838, instead of 1839, the connexion showing that I am speaking there of the events of the year 1839. Still another number has been pointed out to me, where stands "second" instead of "first;" and the reader is able to correct the fault from the perusal of the very next following line, a fault, probably originating with me, since there is no cipher, but a whole word, which, in all likelihood was written by me.

It has been already hinted at in the present treatise, (and will be more fully displayed in the subsequent one, which began to make its appearance in the "Hosianna," till from my third volume the reader will perfectly understand that divine arrangement,) that even by the pages the profoundest mysteries of the kingdom of heaven have made their appearance, and the deepest secret of the number 666, Rev. xiii. 18, which till now was hidden from all mortals, and now has been disclosed by our Lord, receives by the pages of my work quite new illustrations. And now finally even the wonders will become manifest, which are concealed in the inaccuracies just discovered. I know about this curious spectacle but so much, that the guard on white horses, which have their camp round me, render all that quite clear to me, which must be perfectly intelligible to me, but takes from me also that, which, on account of the mystery, must be taken from me. The account, in which Pirz has discovered the mistake, was as well known to me as the other events told by me in my work; and how could I have come to the fancy of telling things, which were unknown to me? This besides has been communicated to me by Simon Pirz, brother to the Missionary of the Indians, who shortly before my departure to America,

made a day's journey, in order to visit me, as people come often from far more distant places to see me, when the Lord sends them, without their knowing it, in order to reveal to me what is necessary for the unfolding of the mystery. And this was also the case with Simon Pirz, when he came from Krain to Corinthia, to see me and I made use of some things of which he reminded me at this visit, in writing my work. But this event I knew before, and he has only repeated it to me; but in writing the same I committed an inaccuracy, which I observed neither in correcting the proof-sheets, nor afterwards in the repeated perusal of my work, until Francis Pirz showed it to me when with the Indians, and I could scarcely believe him, the deep secret being at that time unknown to me, which the Lord, in his omniscience was pleased to inclose in this inaccuracy; and then much was to be done, till the "Hosianna" of the 9th of September came into my hands, by which I was finally informed that the angels of the Lord had effected this historical inaccuracy, in order to give a great prophecy for the serious reflection of all priests and preachers. Before we shall fathom this depth of depths, we shall first elucidate the secret, which is hidden in the third volume, page 691, where the mistake of 1838 instead of 1839 occurs.

That in my new work more mysterious names are contained than in the books of the New Testament, every one can convince himself; though I explained several mysterious names of the New Testament, the secret of which had to remain concealed to all mortals until the present manifestation of the Lord. I have yet not explained all the mysterious names of those, who must come forth as witnesses of the present appearance of the Lord, neither shall I do it in this present treatise, except when the reader can be made sensible of it by a few words; otherwise I had to make a trial at our Pirz's, (who by the way writes his own name incorrectly Pierz) by using our own language; but exactly by the inaccuracy, pointed out by him to me, the mystery of which has unfolded itself in due time. I have been so prepared that I could easily understand what mystery the an-

gels of the Lord inclosed in the mistake, pointed out to me but so lately, when in the third volume, page 691 instead of "the 18th August, 1838," should stand, "the 18th August, 1839," where a Professor of my former college is mentioned, who had to come in the right time to London, in order to write thence on the day appointed for it for the mystery by the Lord, though nobody of my college had been before in London. Together with his letter I received also twenty dollars exactly at the time, when the Lord caused Aloys Ochs (Ox,) to be instigated by the demon, to ask the payment of a debt, which he was not in need of. The Lord intended to perform by him, who was lending an ear to the blind leaders of the blind, a mystery. He therefore had already before calculated, that Ox had advanced exactly fifteen dollars, (consequently the Apostolic number,) for the printing of the first volume, both of his two names, Aloys and Ox, agreeing with his mystery; then must twenty dollars be sent for this purpose from Europe, and Ox, had without delay to be brought to me by the demon, in order to demand from me what I owed to him. I, being in possession of twenty dollars, wished to pay my entire debt, but he would only accept ten dollars, indicating that he gave me five dollars for the pursuance of my cause as a present, the number ten relating to him and five to me. But this only took place, for preparing the matter, spoken of in the third volume, immediately after mentioning the mystery, relative to my interview with Astor, at New York, who is worth many millions of dollars, and whom I personally visited exactly on the 18th August, 1838, in order to entreat him to open a road to the farther circulation of my books for the more extensive spreading of the manifestation of our Lord, and he in order to get the sooner rid of me, gave me three dollars, which I accepted, that I might not bar the way to another trial to make him sensible of the circumstance, that I had not come to beg money from him, since I gained my livelihood most honestly by laboring hard in promoting the universal welfare of all nations, and was only looking out for some body who would advance money to be repaid from the sale of

the books. But since the following trials led only to the result of undeceiving me entirely about his real character, that did take place, which is in volume third, page 691—693 for undying memory's sake, with the remark, that in names, in which it is the Lord's pleasure to conceal mysteries, sometimes a letter is to be changed or added. In the name Astor, according to the dragon's interpretation the o is to be changed into a long e, and then the word means a star in the Greek language, viz: that which is adored by the idolaters. The long e expresses in this language the number 8, and occurs twice in my second volume, page 446 in the proper mystic name composed from a Hebrew and a German word, which the Lord caused the Apostle to prepare in a manner far beyond all human expectations, and to insert in due time after great preparations into the catalogue of the great mysteries of his community, in order to exclude (on the festival of Easter, 1838, in the Catholic Cathedral Church at Boston, at 9 o'clock, A. M., a great Assembly of representatives of all nations being present,) the Apocalyptic Beast with the number 666, solemnly from the church of Christ; on which page I show that the letters of this name give exactly the apocalyptic number 666, it having been already proved before in other places of my work, that the Lord, when he caused the Apostle John to write down the number 666, had no other name than this before his omnipresence.

In the third volume, on page 537, sqq., where begins the explanation of the words in Revel., chap. xvii: "And the beast which was and is not, even he is the eighth,"—appear the latest destructions caused by it; and in the supplements I must at least remark something about the horrible productions of the same, of which I am a witness, whilst travelling. Every where it abounds with idolaters, worshipping the star of the dragon. But the Apostle puts in this treatise, furnishing but a few of the many supplements ready for the illustration of the "new work," and for the renewed confirmation of the truths contained in the same, only a g to the name of Astor, indicating the

number three, in the Greek, and alluding to the three dollars which he has given to me, when I first paid a visit to him, and then entreated him by letters, to open ways for the work of the Lord. Astorg means, in the Greek language, one who is deprived of charity, a merciless man, who remembered well enough, after my last letter, his having contributed something already, as now the angel of the Lord reminds me that, in volume three, page 691, instead of 1839, is substituted 1838, that I might make it known that I was on that day in the house of the richest man, and that the poor mechanic, Ox, had to give occasion to mention this. But, for the illustration of these things, the poor Professor of Universal History and Philology, Father Conrad Altherr, had to furnish the horse to put the wheels in motion—for kon, or kojn, is pronounced according to the two ways of spelling, means, in my native language, “horse,” and the word Rad, “wheel;” and the name Altherr, signifies “old gentleman.” The names are altogether suitable to the mystery, though our Professor is still a young, but our Astor an old, gentleman. With the Professor I sat for the ten years of my professorship, at the same table, I opposite to him. Though our twenty vineyards, together with the tithes of the grapes, furnished so much wine that we sold far more of it than we used; yet Father Conrad drank none at all, in order to save money for his travels; and he told me before my departure, that he must once see London, also: and the host on white horses caused his travelling dispositions in such a manner that he wrote to me exactly on the 18th of August, 1839, from London, and I received, together with his letter, twenty dollars—and this for the illustration of the mystery, that I was, on the 18th of August, 1838, at Astor’s, the possessor of many millions, and consequently the angels caused the substitution of 1838 for 1839, without my perceiving the error I had committed in fixing the date of our Professor’s received letter, till a few days ago my present host came to me with my third volume saying, that an error must have crept into the quoted passage, since Ox had not come to me in 1838, but in

1839. I told him that he was perfectly right, for Conrad Altherr did not write to me in 1838, but 1839.

To illustrate the error I committed by the direction of the angels, in noting, instead of the other, the date of my visit to the commander of many millions, Astor, the poor missionary, Pirz, gave the opportunity, who yet, indeed, himself, as has been shown in my third volume only for the end of illustrating the great mystery explained in my "new work," has sacrificed the richest commodities of life, but now, on account of the inhumanity of the rich in America, is destitute of even common comforts, yet was able to treat me with the most delicious kind of fish, not only on other days, but also on the festival of Pentecost—no meat being at hand—and to promote my return by the last six dollars in his possession; to which the Lord gave, as soon as I left him, the right wind, when the Indians spread their sails, and we made sixty miles in a very short space of time, and landed at Mackinaw as early as one o'clock, P. M., although Pirz had predicted that we could not reach it before darkness. There I consequently found time to refresh myself at our Abbot's, and soon after the steamboat arrived wherein I returned to Detroit,—the mysterious accidents of which journey I must overleap, in order to add something more about the Economy (or as the Germans spell it more etymologically, *Æconomie*) of Rapp.

As little as the Indian Rapp (black horse) was calculated to bring me from La Croix to Pirz, so little was the patriarch Rapp destined by the Lord to open a way for the spreading of his manifestation. For that reason, the angels caused my chest, when I was about paying him a visit, to be carried out of the steam-boat, that I must first come to Philipsburg, in order to gain the necessary information about Rapp and his Economy; and having arrived there, I learned already so much, before the chest was brought to the village, that I should have told the two carriers of the same to leave it upon the spot till another steam-boat should bring me away, without my having entered into the place, had not a heavy rain prevented my doing so. There had been—

namely, when I arrived at Philipsburg—a great drought and I implored the Lord to gladden this good people with a beneficial rain; which, indeed, took place at the right moment, with lightning and thunder, that the craftiness of Satan, in Economy, might become the more conspicuous.

To this place, also as to Astor, I came, to the end, that Rapp with his millions who also, (but according to Satan's cunning,) preaches the Millenium, might open ways for the spreading of the manifestation of the Lord. Not every one is admitted to him. Economy being distant a few hundred yards from the shore, I went to the landlord, asking for somebody to be sent for my chest. I was assured that somebody would be sent to the place were I would be waiting for this purpose. I did so for two hours till it recommenced raining, and I was under the necessity of going again to ask, why I was left alone with my chest? The answer was, that they had forgotten to attend to my business, and that they were now at their dinner. When I finally succeeded, in getting them to send people to carry my chest, the carriers having arrived there, declared that they would not move it, unless they had received one dollar in advance. I thought, that there was a great many demons assembled together whom I must pay in other money. I said, in order to irritate the demon, that in this place higher things were looked after than gold and silver were, and enraged, the demon by saying so. In order to mitigate him again, I added: they might go ahead I would pay them. They went on a few steps, and rested again, whilst the rain gushed down in torrents. At my remark, that the writings and books would get wet, Satan's fury became extreme. "What" was the answer, "writings and books?—Not one step farther. They must be burned." I forced my two carriers yet farther on, and, when we reached the point, where one was sufficient, this one admonished me, to remunerate the other. I answered, we shall meet again, since I shall stay here and speak with father Rapp about the Millenium, since I am likewise preaching that it is near at hand. Then the demon left them, so that they said

nothing more about money. From this accident I could conclude enough, even if I had not heard any thing in Philipsburg about the Economy of Mr. Rapp, how matters stood there, when I saw those covetous, yet bearded Eunuchs, I contrasted them with the Catholic capuchins who perform the services of Christian charity with cheerfulness. This kind of Protestant capuchins have not yet come so far? Finally I was asked in the Hotel, whether I wanted a dinner or not? I answered in the negative, but expressed only my wish to be introduced to Father Rapp. I was brought to a man to whom I explained my purpose. I did this till towards evening; but he appeared to understand as little of my intentions as a black horse, (Rappe) would do. I finally told him, that I had become hungry and thirsty by dint of speaking. He asked whether I had not dined? I, who had arrived at ten o'clock, A. M. at Economy, answered, that I was not accustomed to pay for my meals at an Economy where, as in monasteries, every thing ought to be common, and hospitality offered to strangers. After this remark, I was well treated and besides presented with five dollars and one besides for defraying my fare to Pittsburg in the steamboat, consequently with exactly as much, although possessed of immense riches, as my extremely poor friend Pirz, who who also harbored me much longer than Rapp, after which the Indians, not in a steamboat, but in a canoe or small boat, which they carried on their shoulders when necessary, conveyed me five times farther on the mighty Lake Huron, than the distance is between Economy and Pittsburg, and this only by means of oars, whilst indeed the winds of the Lord assisted them, so that they had only to guide the small craft on the immense inland water, and this they did gratuitously, decidedly refusing to accept even a cent, when I then offered a recompensation, suitable to the narrow state of my finances. The five dollars given to me by the steward of Rapp for the continuation of my voyage I shall, since they are indicative of the Apostolic number, add to the name of Rapp (the Greek short e signifying the number 5) because Rappe is the more orthographical German word, for "black horse" than

“Rapp.” But to this comes one dollar more for my fare to Pittsburg, and then is the number 6 the fundamental number of the beast (666,) of which the reader will learn astonishing things in my new work. However, as before said, I do not complain about the old gentleman Rapp, (answering the German Altherr), to whose name I even added the Apostolic number 5, in order to remind him, to send out his host for the spreading of the great news, that the Apostle of the millennial peace has paid to him personally already a visit, but my business is only with the younger steward, from whom I received also an answer, (dictated by the dragon,) to my letter, which I had sent to father Rapp from Pittsburg, in order to open the eyes of the blind, and the subject requires a peculiar treatise provided this short remark, which I wanted to permit for the correction of the fault, should fail producing fruits of repentance.

Now finally, we come to the mistake which my neighbor Pirz showed me at the inlet of the crooked tree of the Indians. In my third volume, on page 618, it is said: “But Francis Pirz studied some years before us and had to fly, in order to evade the consequences of the conscription-law of Napoleon to Salzburgh, where he was ordained as priest, whence, after the restoration of peace by the Austrians, he returned to our native country,” &c.

This statement is to be corrected, yet in a manner which will show still more plainly than the erroneous substitution of 1838 instead of 1839, that the guard on white horses caused the same to be written thus, that in due time new wonders of the Lord could be revealed. I named, when explaining the second chapter of Daniel, four priests, who have been led to the priestly order from the stone, which was torn from the mountain to elucidate the prophecy of Daniel, amongst whom I have become Apostle of the Lord. But I ought to have named six instead of four priests. Both numbers belong to popery, or because of these six indeed five are born at the stone, but I at the ditch (am Graben), and have not been placed *at* the stone, but *for* the stone; we have also the

Apostolic number five at the stone: These singular things, as the "Eh, what is this?" sounds singular in this treatise, can only become clear to the reader by the study of my third volume. I have only resolved to clear up the inaccuracy at the next opportunity, and since the "Martha" furnished the occasion for the discovery of new wonders, it shall be done in this treatise, principally since Satan had to bring forth also the "rolling stone." Amongst these priests, that monastic one, mentioned on page 28 of my first volume, was born on the way, exactly at the entrance leading upon the stone. He was already before the time of my studies a venerable old member of the Order of Francis, whom I used to assist, during my boyhood as student of the Latin classes, at the altar, and who conferred many benefits upon me. He died before the Lord had opened my eyes, by the great wonder, which occasioned the mentioning of this monastic priest at the time of my preparation. His family having become extinct, I can only remember his monastic name Honoratus, meaning, what he truly was, "honored," and each divine, when studying my work, will be capable of appreciating this short supplement, which I could not more fully explain, like many others, without lengthening this short treatise about the "Eh, what is this?" into a work of many volumes.

Further, I mentioned in the passage quoted from my third volume, only two brothers, namely Francis and Simon Pirz. But there are three priests, namely Francis, John and Simon Pirz, all three brothers, of whom Francis was ordained priest in the year 1813, John in 1815, and Simon in a later year, yet before me; and John went to Salzburg, where he died as parson, whilst Francis remained constantly in his native country, till finally the Lord sent him amongst the Indians. I confounded him, whilst writing, singularly with the deceased John, and did so by higher direction, in order, that by wonderful supplements, the mystery of the apparent mistake must come forth as perfectly correct. It is remarkable, that I never met, as priest, with Francis Pirz, my next neighbor in the hitting of the image by the stone, till I

found him finally amongst the Indians, although I was in his parsonage shortly before my departure from my native country in the adjacent land, where the Lord prepared me still through twelve years for my present vocation, finding there not him, but his brother, Simon Pirz. I wished also often to see him, when passing his parsonage, but was always prevented from paying him a visit, until we finally came together, in the third volume, at the separation of the stone and again, in the same volume, at the explanation of a new prophecy, touching also his name, and finally personally amongst the Indians.

I must likewise, by way of illustrating the seeming inaccuracy, yet directed by the angel of the Lord, observe so much as supplement to the prophecy of the priest C. Hammer, which has been explained in my third volume, page 705—12, that I have met on my journey along the canal, towards Buffalo, father Simon Saenderle, who is deeply concerned in this prophecy, as explained in my display of the same, from whom I learned many important things, until then unknown to me. He is of the order of the Redemptorists, and told me of his colleagues of the same order in Pittsburg, the Superior of whom I had afterwards to deliver unto Satan. But he committed to me also other still more interesting news. The priest C. Hammer had to proceed one thousand miles from Detroit to Boston, in order to become there, in Boston, inspired, that he might prophesy accordingly. But he was as ignorant of his prophesying, as Rossel of the contents of the "Eh, what is this?" or as the editor of the papal "Wahrheitsfreund" (Friend of Truth) in Cincinnati, who published Hammer's prophecy. In order to furnish stuff for the prophecy, the teacher of the Indians and sister of Baraga had to come also from a distance of about eight hundred miles from the desert to Detroit, and must then fly over lake Erie even to Philadelphia, when I met her on my journey from the Indians through Philadelphia, to the astonishment of both. Hammer had to bring to me the news from Detroit to Boston, that his bishop had gone in the month of May, 1839, to Rome, and since he was ignorant of the cause of this journey,

he having come back from Rome only in 1838, I had to initiate him into the mystery by telling him that his bishop had been excommunicated from the church of Christ by the Apostle.

This, together with the co-operation of the largest dog in the city of Boston, which guided him to me, (by which circumstance the Lord signified to the priests, that he could fetch them to me even by dogs, when I wanted them, and they were flying me,) caused with Hammer, such a terror, that he complained of sudden illness. But I was soon able to make the demons fly through the windows. Hammer was then still unable to tell me, that his bishop had gone to Rome, in order to resign his bishopric, publicly before the world, from which the Lord had expelled him on the festival of Easter, 1839, and I was likewise ignorant of this news. I believed, of course, when I received after the printing of the third volume, through the angel, my marching order towards Detroit, that the Lord called me to this place, because he intended to bring the bishop, who might probably have returned after the lapse of a year, from Rome, to a true repentance of his horrible sin, by means of my third volume, which I sent to him, immediately after its leaving the press, to study the same before my arrival there, in order that after it that might be done in Detroit, which was necessary for the preparation of the ways of the Lord's manifestation. But, to my surprise, I learned, not sooner than in Rochester, on the canal, by father Simon Saenderle, (whose mystery the reader will find in my third volume, and read with astonishment) that the bishop of Detroit had not returned from Rome, but had resigned his bishopric. I told him that I could scarcely believe this, but he showed me from the Almanac, containing the names of the bishops and priests officiating in the United States, in the year 1840. This fact was in print, and I showed him, that also father Simon Saenderle, was mentioned in my third volume, page 711, in the "Catholic Missionary Affairs, without yearly reports," and that father Simon Saenderle, (who has been ordained for the priesthood, on the festival of the Apos-

bles, Simon and Judas, and on the day when this was written for the press, or, rather, copied from the original draught, destined to remain in the hands of the author, the press being far distant, celebrated the twenty-first anniversary of his sacerdotal ordination,) was long ago initiated in this mystery, that Christ the Lord, had ejected this bishop, on the festival of Easter, 1839, from his bishopric, and that it was time for Saenderle to spread in the great mystery, the manifestation of our Lord. But the priest of the Order of the Redeemer told me, that it was too early for him yet, that he did not intend to be amongst the last, as soon as he should see others going on to partake in this work.

When informed of this news, I did not understand, why the Lord had called me to Detroit. I thought he might have prepared something for me by the prophet, C. Hammer, who was inspired, when with me. I consequently asked father Saenderle, whether Hammer was still in Detroit? He told me that he must be still there. This satisfied me, and having perceived from his communication, which afterwards was confirmed by the Indians, that he had gained such a knowledge of the Indian language, that he needed no interpreter any more, but was even capable of preaching in the same, I was surprised by his having left the Indians. My question, after the reason, for it was not answered by him, but I learned afterwards the cause of it in Detroit. He told me this much, however, that Francis Pirz had filled his place amongst the Indians. The whole was to me quite a riddle, and I continued my journey, yet must I remark, that though the superior of the Order of the Redeemer, had treated me like a dog, this simple priest of the same order, and the only one I met with on this journey, offered wine for my refreshment.

In Buffalo the supposition of Saenderle, respecting Hammer's being still at Detroit, was corroborated, he having been seen there a short time before, and nothing of his departure having transpired. In Detroit finally, in the ordinary, where I had stopped, the servant and servant-maid were German Catholics, who informed me

that the priest, Hammer, had departed a week ago for Cincinnati, and might probably still be found in Cleveland, he having said that he would stay there amongst the German Catholics for a space of time. I thought now the guard on white horses are commanding so strangely, that I was quite at a loss to divine their plans. In Cleveland the steamboat had stopped; there I could have learned every thing; but I did not inquire there, supposing, that in returning from Detroit I would stay awhile in Cleveland, before continuing my journey through Ohio. This we had also agreed upon, namely: I and my travelling companion, Erzinger, who remained in Buffalo, that we would meet in Cleveland. Now I see for the first time, that it would have been by far too early, if I had found then the priest, Hammer, whom the Lord had brought for the perfect fulfilling of the mystery to America, by Baraga, yet each one of both of us by routes peculiarly answering his wisdom. For this reason he carried him off in the same hour from Boston, when I expected him in my room, according to his promise, in order to give him the necessary instructions, concerning his steps in the name of the Lord.

After having learned in Detroit, that I would not find Hammer there, I asked about his successor. They told me his name was "Freygang." The reader will please to remark additionally, that this Freygang (Free-going) was here, in Boston, curate of the Catholic community when I trod first there on American ground, and then the Lord, without delay, as is stated in my first two volumes, began to operate, that the demons by the priest, Freygang, and his followers, performed every thing, till they had to carry him away, in order that I could duly perform the great mysteries of the heavenly kingdom, as commanded by the host on white horses, in the Catholic Cathedral Church. I did not wish to publish in my new work the names of the priests by whose instrumentality the demons executed such a great spectacle, at my arrival at Boston, driven by the host on white horses, for the expansion of the Lord's manifestation, as related in my new work, but remarked, only, that each of them bore

the name appropriated to the mystery. Then I was in the continuation of the explanation of the mystery of heaven, obliged to point out still greater menials of the beast, than the simple priests in America are, by their names, and when we meet now in a peculiar manner, any one, who is not mentioned by name in my work, he must be distinctly marked, as serving for the illustration of the ways of the Lord.

After the few disclosures I had received from the male and female servant, and day-light had appeared, (since it was before day-break, when I had arrived at Detroit,) I considered it as proper to speak with some other Germans before knocking at the clergy's doors and went out at the rise of the sun with the purpose of making acquaintance with the first German whom I should meet. I went into the street, when soon I met a man with a dog, walking towards me. I addressed him with the words: "My countryman, I wish to accompany you into your dwelling." He took me with him in his house, offered me a breakfast and gave me an account according to my inquiries; he likewise bought a copy of my work, and I saw of course, that the Lord had caused the right man to meet me. I thought I had learned already enough by the demons, who led Freygang in Boston, but now the priest Kundig (knowing) had to furnish me with the necessary knowledge about the priests in Detroit. I went consequently to Kundig, but met, instead of him, Freygang engaged at his breakfast. The demons came at my appearance in a terrible confusion. He endeavored to escape (literally to have a free going in German, "einen freien Gang,") to get rid of my aspect. In this his embarrassment I asked him why he left his breakfast so abruptly? His very becoming excuse was his obligation to read Mass. He never showed himself any more to me, and now, a few days before the writing of this treatise a Physician, who had come from Vienna to America, and and whom I never had seen, nor heard his name, but who had found and read the first volume of my book in Detroit, must come from Michigan, via Detroit, to me at Boston, journeying one thousand miles, in order to re-

port that Freygang now finally had returned to Europe, and also to touch the foot of a man, who lived with me for six weeks in the same room, not as the latter expected at the skin, but merely at the small clothes, and then to ask him "who had told him, that his foot was dislocated?" When the returned answer was: "The Physicians." The Doctor remarked, that they had not been really graduated Physicians who had told him this. This strange spectacle the Lord caused yet to be performed, that that man might leave me soon afterwards, and I be enabled to write this treatise without disturbance. The Doctor went indeed in no other house except that ordinary, where he lodged, and to me; and whereto I conducted him, from which I learned that the Lord had designed him for a courier to procure me what was necessary. He has appointed not only many invisible couriers on white horses, who are now busily engaged, but also, when necessary, visible ones, of whom many have even been sent to me much farther than this Doctor; in order to perform, as witnesses of the manifestation of the Lord, the necessary functions, as this was likewise done by the man who was with me in the room, where I wrote and slept for six weeks. I procured for him the next day after his arrival, supposing him sufficiently acquainted with my work, an opportunity to deliver an address about the manifestation of the Lord, expecting that some blind people, who would not hear me, would listen to him, but then I must to my sorrow find out that he himself had not studied my work. He assiduously investigated, (being likewise Captain, Courier, &c. and also Mathematician,) however, the prophetic number given in my third volume, and explained there, as far as common capacity can comprehend them, in order to find inconsistencies; but had finally to confess, that he had now gained mathematical assurance of the correctness of this cause. When this my trial appeared to the Lord sufficient he sent the Doctor, via Detroit, to Boston in order to touch my room-mate's foot in my presence and to procure to me also on this point the necessary knowledge.

But by Kundig in Detroit I received only those disclosures which he could gain from his station, amongst others also, that Father Simon Saenderle had ceded his station amongst the Indians, to Francis Pirz, that he might prepare himself for a journey to Jerusalem. The intelligent reader will scarcely believe it to be possible, that a priest should have travelled from Vienna to the Indians to study their difficult language, and should then, after having mastered the same, have left them, instead of making use of it to their benefit, in order to go to Jerusalem. But when I remark so much that he, the reader, would get fully convinced from my explanation of the prophecy, given to us by Priest Hammer in the third volume, that in the deep mystery of this prophecy under F. Simon Saenderle, the Apostle Andrew Smolnikar is concealed, as viewed by the spirit, when he was still in the bonds of popery, he will easily understand how his preparation voyage to Jerusalem, where we meet, is to be taken, principally by means of the mystery of Jerusalem, which he will understand from my work. But before reading my third volume it must be known, that there are at the present manifestation of the Lord many more Prophets in existence than in the Apostolic times of old, and that the Prophets have not only given prophecies of my names Andreas, Bernardus and Smolnikar, but mentioned me also under other names. But that F. Simon Saenderle has confided his station to Francis Pirz, in order to meet me at Rochester, and that I then went to Francis Pirz according to higher order, to receive besides many others also that disclosure, which I shall explain shortly, this throws a quite extraordinary light upon the prophecy, in which Baraga, F. Simon Saenderle and Francis Pierz, (but whose name is in the correct Hygeian way of spelling Pirz) are making their appearance. This must also be observed, that Saenderle has told me, that he did not usually spell his name as it is printed. But I wrote it as I found it in the German periodical called "Wahrheits Freund," in the printed prophecy and only in this way of spelling the prophetic mystery of my name, as well as the numbers, corresponding with

it, are contained, so that from various inaccuracies the most perfect accuracy of that which the spirit intended to lay down by the mystery, had to come forth.

At the priest Kundig's in Detroit, I heard also, that the new Bishop was expected in a few days, who was a Frenchman, not understanding either English or German. Kundig had read something in the third volume of my work, sent by me, together with a letter to Detroit, in the supposition, that the former Bishop had returned from Rome, and he was kind toward me. I thought the Pope did not yet know, that he had become since the festival of Easter, 1838, merely a simple Bishop of Rome, and that, for the future no more excrecences of the beast would be tolerated in the Christian church, but he prepared in his frenzy new matter to the Apostle, for scandal of a very painful nature. By the follies of Rome the Christian church has been desolated, amongst the injuries of which, this is not the smallest, that the Bishops not even understood the language of those nations amongst whom they were sent as guides and superintendents, and even now, in the year 1840, Rome sends likewise such a Bishop into the United States, though the Apostle of the Lord has risen already on the 18th of February, 1838, on Saxagesima Sunday, in the Cathedral church at Boston, and has given proofs of it already through three volumes made public by the press. The new Bishop has then indeed made his appearance at Detroit, and celebrated on the festival of Pentecost his solemnity in the church, whilst I on the same Sunday, in the same Diocess, amongst the Indians at the crooked tree of the follies of the Bishops, celebrated the festival of Pentecost, and must give now, instead of speaking of the other events at Detroit, an account of my celebration of Pentecost with the Indians.

We met with Francis Pirz, as already has been mentioned, amongst the Indians at Arbre Crochue, or the crooked tree, as a place distant nine or more miles from, and larger than this is generally named abroad, at the inlet, in the middle of the week before Pentecost, as we meet again in the most singular manner, in No. 9 of the

9th of September, 1840, the Catholic religious paper "Hosianna," edited by Dr. Charles Joseph Koch, and here we receive finally a perfect disclosure, about the seeming inaccuracy caused by the angel of the Lord, which was pointed out to me by Francis Pirz, on Saturday before Whit Sunday, in my third volume.

In this number of the "Hosianna," there appear on the second page the following three articles: "The manifestation of the Lord for the establishment of the universal peace, which will last through thousands of years upon the whole earth," &c. This is the title of my treatise, which Dr. Koch began publishing in No. 8. and a continuation of which appears in No. 9. If it is the pleasure of the Lord, it shall be added in an extract to this treatise. Immediately after my article, follows a letter of Father Ivo Leviz to Dr. Platz, who together with Dr. Koch publishes the "Hosianna," dated: "Erie, August 25th, 1840." Leviz places to the German title also the Italian, "Signor Dottore!" But from his letter the following must be quoted for perpetual memory's sake.

"On the 2d of this month I have consecrated my church, after the tolerable finishing of the same, and placed it under the protection of the divine mother, in honor of her uncontaminated conception, as I had vowed on my long sea-voyage. In the afternoon of the same day, I consecrated also the church yard, amongst a thronging crowd of people of all confessions, who are in the habit of staring like stupid calves from ignorance of the ceremonies of the Catholic Church, or laugh in their stupidity. A missionary from the far north, and highly deserving priest, my countryman, Mr. Pirz, assisted me and delivered very impressive addresses to my congregations. He came several hundred of miles for the purpose of seeing me. You can imagine my delight at his arrival. He has been now these five years amongst the savages at Grand Portage, Sault, &c. of Lake Superior, and is by no allurements (so much he loves his Indians and their truly Christian way of living) to be induced to leave them but for a short excursion. In a short time, I trust, I shall consecrate a second church in my missionary dis-

trict, and then shall have three of them in a circuit of one hundred and fifty English miles, two amongst the Germans and one amongst the French. A fourth will perhaps be erected in Meadville, notwithstanding all the obstacles and oppositions raised by the Protestants; all indeed of wood, and in such condition, that you, not used to such sights, would shed tears upon entering them."

There are indeed deep mysteries concealed in the remaining points of this letter of Father Ivo Leviz. But I need already a peculiar treatise for a perfect explanation of the above quoted. The reader can guess, that when already in John Rossel's "Eh, what is this?" such deep mysteries are concealed, in this specimen (after my having caught even a lion among the Indians in the desert) something more profound must be hidden, than any one mortal could have had a presentiment of without the Apostle's elucidation of it.

I have given in my new work, proof specimens, which will excite the astonishment of all nations, how the host on white horses, whose festival I am celebrating this 1st day of November, 1840, prepare the most appropriate articles in the most suitable places of periodicals and furnish me with these papers by wonderful ways and means.— But, I assure you, my brethren, that I would have to write many volumes, should I explain only all the mysteries which have come to my knowledge, by means of periodicals in quite a singular manner. For me it was nothing new that the "Martha" came with five chosen pieces, together with the mysteries concealed in the other pieces, into my hands. But the letter of F. Ivo Leviz in the "Hosianna" was something quite new to me, and this yet only in so far as I have found by this letter Francis Pirz whom I numbered amongst the living, so torn by the lion, that only dry bones remained of him. Before I open the deep mystery, I must remind the reader, that the host on white horses had to struggle to effect that in the Catholic "Hosianna" "the Lord's advent" as the Apostle announced it, could appear, and it was followed by the letter of Leviz. This great engagement in building churches of wood cannot be explained here, except that

I remark so much, that the number 4 is here equally remarkable, as in the "Martha," the report of the Philologist about the names of God, consisting of four letters. The reader will, however, only learn fully to comprehend the mystery, when he shall have entered by the new work fully in the mystery of the number 5 of the Apostle of the Lord's manifestation. According to Daniel's vision four beasts appear before the glorious reign of Christ, and here builds the servant of the beast, four churches of wood, over which the Apostle would have to weep as well as over the churches of wood built in the desert for the Indians, if he did not see how the Lord at his great manifestation has prepared the most costly materials for a church becoming his majesty, and how, not only the heavenly host on white horses, but even the beast with all its followers, must perform for this purpose the necessary services, as we, after the thousand proofs given in the new work, shall see now from a new one taken from the specimen of Leviz's letter. Before I bring forth this new proof I must remark, that on the same page of the "Hosianna" on which stands first my article, secondly the letter of Leviz thirdly also that article has been placed, which begins with the words, "Where carcasses are there the ravens will assemble." In this article is a picture of scandalous disorders given, which happened at the Methodist Camp-meetings.

Jesus says: "Then when somebody will tell you: there is Christ or there is He, you must not believe such a one. For there will rise false Christs and false Prophets, and give great signs and wonders, so that the very elect, if it were possible, would be deceived. Behold I have told you before! wherefore, if they shall say unto you: Behold he is in the desert, go not forth: behold he is in the secret chambers! believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be. For where soever the carcass is, there will the eagles be gathered together." Matt. xxiv. 24—28.

There is no room here to show how this prophecy relates to our days, principally since, in my new work, an

abundance of biblical prophecies have been explained, the palpable fulfilling of which every one can now see, and also about this prophecy as recorded by Luke, that which was necessary has been said. In the Greek text, it has been said, literally, of the false prophets, each of whom produces his own Christ, that they would give, or pretend to give, wonders and signs—namely, for the purpose of leading men into error. Not only popery, but also other sects, abound with those wonders and signs, as illusions for the deception and seduction of men. I cannot read all the papers of these false prophets; but there are, in various ways, many numbers of periodicals of various sects, delivered unto me, filled with miraculous stories of conversions, and the like stuff, in order to ingratiate these sects to the blind; and the camp-meetings, of which, also, the same number which contains the “Eh, what is this?” testifies, are places where people are blinded to believe in those heralds who cry out, “Behold, he is in the desert!” and when it is getting too cold in the desert, they produce their new Christ in the chambers. Each sect proclaims that they have the true Christ, as likewise our Franciscan Father, Ivo Leviz, who, even in consecrating his church, attributes to Mary such titles, as the Apostle of the Lord must regret, as titles originated with Anti-Christ, whilst the ignorance of such erring souls excites his pity. The beast shows itself in various shapes. We had already mares, black horses, oxen, and, by the Father of the Order of St. Francis, Satan scolds those who do not join in his ceremonies, by calling them stupid calves. But we shall soon hear under what shape of the beast Christ shows to us the Father of the Order of St. Francis, in his church-consecration. The leaders of the remaining sects ought yet not to indulge in the opinion, that their Christ had not been horribly disfigured by them. The true Christ has called them from the rising of the sun to the setting of the same, by his Apostle, to assemble at Harmageddon, in order to show them where they are. But I believed myself that, with the publication of my third volume, the camp-meeting would cease.

Yet there appear also in this treatise, new specimens of this assembly, but we must endeavor to finish it, since we have no intention of extending it to a large volume.

First I mention, therefore, about the letter of Leviz, and the reason why I have purposely noticed the Italian title bestowed in it to the editor, of "Signore Dottore," only so much, that this letter is a supplement, and, in the same time, a new illustration of the prophecy given by Priest Hammer. This prophecy is written partly in prose and partly in verse, with the Italian head, "*Vengo ad augurarle un felice viaggio—Buon viaggio, stia bene!*" as if both were Italians; though neither of them belongs to that nation—although both had to perform memorable parts at the end of the Italian comedy; as with regard to C. Hammer, can be seen in my third volume, and as far as relates to the master of ceremonies, Leviz, will be proved by the following circumstances.

Pierz, who is mentioned in the letter of Leviz as having assisted him in his ceremonies, is the same Francis Pirz whom I visited amongst the Indians; but I met him in none of the places indicated in the letter, though he was missionary there and elsewhere, and mentioned them to me as stations to be soon visited by him. None of them would, however, have perfectly agreed with the mystery. It will be seen in the third volume, at the explanation of the hitting of the image by the stone, how the lightning-rods in the far East have gone out from Mount Calvary, and now I had finally to visit myself, conducted by higher guidance, the place in the far West, bearing the mystic name of La Croix, the cross, but must then come still farther by passing the crooked tree, to the inlet on the end of Lake Huron, in order to catch the small lion. The prophet and doctor, Jacob Supan, with whom the reader will become acquainted in the new work, can now understand the prophecy in which he mentions the Huron, but which I omitted in the new work, having mentioned several other prophecies of this Doctor; not knowing then, myself, that the Lord would ever order me to navigate the long Huron. But such was the decision in the higher plan, that I had to come

to the inlet on its end, though I am, indeed, not quite sure whether this inlet belongs to Lake Huron or to Lake Michigan, for the Lord had not allowed me to get a map; but he has shown me, through the guard on white horses, on my road, the route on which I had to travel. But, in the valley in the inlet was the terminating point of my journey, because, there in the great desert of the mystery, Father Simon Saenderle had to resign his station to Francis Pirz, in order to travel to Jerusalem, and for the purpose of enabling me to catch the small lion; for which purpose, I had to pass by the crooked tree, which had received its dreadful signification from the crooked staff of the bishops.

At my arrival, Indians, also from various regions met there, who engaged Pirz so much that I had to explain my cause in as short a manner as possible. When he (from my explanation) came to the conclusion, that Popery was now to be abolished, he told me he could not possibly conceive how an Apostle could rise against papacy. I told him he should study correctly my work, which I had brought to him, and he would learn from it to understand the great mystery, which could not so shortly be explained to one blinded by prejudices. Having only written to the leaders of papacy in my native country, and not yet received an answer from them, I made use of this opportunity in order to learn what Pirz knew from those quarters. He told me amongst other things, that Father Ivo Leviz, in the fall of the last year had come to America, and had written to him from Philadelphia, but that he was ignorant of his subsequent location. On Whit Sunday at 9 o'clock, A. M., a letter was delivered unto Pirz, coming from Leviz, which he immediately handed to me to read it, from which we finally learned that Leviz was Curate in Erie, at the lake of the like name. The circumstance appeared to me to be of importance, that the priest of the Order of St. Francis, Ivo Leviz, my distant neighbor at the mystic stone of the 2d chapter of Daniel, the fourth priest from my native country, whilst I was the third,

should have come to America, and that exactly on this high festival of great mysteries, at 9 o'clock, A. M., his letter should have been brought; indicating at the same time to me, the place of his residence. The mysteries contained here began then to unfold themselves, why, when I went from Buffalo to Detroit, whilst the steamboat stopped at Erie, the spirit did not allow me to go on shore, or to inquire after the names of the clergymen of the place, and the reader will see, that if I had paid on my journey from Buffalo to Detroit a visit to Leviz in Erie, the great mystery which the Lord had resolved to accomplish, would not have been performed. It was revealed to me on the same day to go and see Leviz. Cleaveland was the point at which I had resolved to meet Erzinger after my return from the Indians, in order to travel then through Ohio. Consequently I had to go one hundred miles back towards Buffalo, in order to pay this visit to Leviz in Erie. Pirz gave me a letter to Leviz, and this now aged father I had not known personally before I learned from him, that when he departed from home, nothing was then known about the present manifestation of Christ in my native country. From this circumstance I concluded that the great-ones, whom I had exhorted to publish this cause had not yet done their duty. He added, that he had heard it mentioned by the priests at New York and Philadelphia, and that he was scandalized by my rising up against papacy. It is known that the Order of St. Francis was a strong pillar to Popery. But knowing also enlightened men of this Order, and not having before become acquainted personally with Leviz, I little suspected that I should meet with such horrible darkness, as likewise manifests itself in the expressions extracted from his letter in the "Hosianna." I admonished him to study my work, in order to learn the nature of my cause. He then declared he would rather lose his head than do this, unless the Bishop should order him to study it, when I began to insist from the desire to cure him of his dreadful superstition, he spoke of his urgent labors, of the building of his

church, which obliged him to leave the room. The demons who adhered to him would not bear to behold my face.

We went each of us his own way, I returned to the house, where I had stopped according to his own instruction, showing whither the answer to his letter should be directed, and where the Lord had in the mean time collected some people. I thought that there was nothing remaining to be done, but telling to the church-elder my encounter with his curate. Soon a venerable man presented himself, who had come from the country into the town, and spoke with indignation of the blindness of the curate; assuring me at the same time, that he had read the two first volumes of my work, and that the Protestant minister was now reading the same, a copy having been received, which was now circulating. The blind preacher Stolman, who is mentioned in my third volume, had sent the work to his father to Erie, who was anxious of circulating this important novelty. I sold my work there and went to the Protestant minister of the place, who treated me in the most friendly manner, and was glad to be able to purchase the whole work, of which he had read the first two volumes, and to have them as a property. I saw, that the Lord had sent me from various reasons to Erie, but the real mystery has fully been revealed only by No. 9 of the "Hosianna." That Leviz has mentioned my singular encounter with him to our friend Pirz, and warned him against studying my books, in order to avoid the papal excommunication, may be concluded from their coming together at the consecration of a church with an anti-christian title. The dragon was enjoying once more the satisfaction, that Leviz, whom I had, in the house of John Rossel, noted down amongst the priests excluded from the church of Christ, which act was then published on the 31st of July through the German "Disseminator of Truth," has immediately after it, namely on the 2d of August, performed his ceremonies by the assistance of Pirz.

I did not understand the spirit, when he, vol. iii. page 712, revealed to me, that Erie, in the prophetic piece,

which is explained there, is to be derived from our "eriove" (he is roaring like a lion); for it was a new prophecy, of which no mortal understood any thing, until I explained the same in the third volume, pages 705-713. But, how could I have had any presentiment of that connexion in the mystery by the derivation of Erie from our "eriove?" That the Lord, after having unfolded this to me, would do something uncommon for the illustration of this mystery, I expected; yet I remarked only generally, that our Erie came from a word, denoting a loud, boisterous noise; more clearly I might have expressed it: "from the roaring of a lion." In my native language Lev is the word for lion, and Leviz or Levizh means a small lion. What astonishing things the Lord has allowed to be discovered by the false lion, which has reduced the church of Christ to its dregs, and the mystery of whose exclusion has been performed on the festival of Easter, 1838, the reader will learn from my work. At the separating of the stone from the mountain in the prophecy of Daniel, Leviz is likewise remarkable. The great mass of water, which by the getting loose of the stone, has rolled from the mystic lake over the fields, was resisted by the elevation of the chain of hills of Mansburg, four (English) miles distant from my native place. And in Mansburg our Leviz (small lion), was born. But he had to come to Erie in America, and I had to catch in the spirit the small lion by his letter in the desert, amongst the Indians on Pentecost, at nine o'clock, A. M., as it was mentioned above, and in Erie I had to meet him, in order to make him roar like a small lion, and to make him mourn about the killing of the Apocalyptic beast in the great mystery. And for this reason the heavy stroke had to fall upon him, and who would have thought, that I would have to write down the excommunication of my countryman Leviz in the house of John Rossel? And how could I possibly expect to hear from Samuel Ludvigh, when delivering to him the article, with the names of the excommunicated, in order to publish the same in his paper, that the sister of Baraga, teacher of the female Indians in the desert,

who plays the principal part in the prophecy of the Erie clamor, had lodged in the same house with him in Philadelphia, and that I would meet her there? In order to reward him for this disclosure, I showed him, that he also appeared as Prophet in the third volume of my new work immediately before and after the prophecy, wherein the sister of Baraga is concerned; for the reader will be convinced from my new work, that not only priests and others, who are considered as believers, but even the unbelieving, when inspired by the Apostle, had to prophesy, and especially Samuel Ludvigh or Ludwigh, after our interview, when he was still editor of the German paper "Old and New World" in Philadelphia. Consequently it was quite in order, that the widowed Lady de Heffern, formerly (after her maiden name) Baraga, when flying from the extreme desert of the Indians through great cities, and the prophetic spirit confided to her in the prophesy important parts, and when all her distant living acquaintances, even her brother Baraga, from whom she went away in starting her journey, believed that she had gone back to the Old World, that, I say, this lady came in the new world to Philadelphia, and took her lodgings with the Prophet of the Old and New World, Samuel Ludvigh. According to his direction I have indeed found her out in Philadelphia, and learned from her that also Leviz had found her, in order that through the supplements in this treatise, extraordinary illustrations could be added to my explanation of the prophesy of the priest, C. Hammer, given in the third volume, which is one of the most important prophecies.

The roaring of the small lion can be guessed at, when he saw in the "Hosianna" immediately before this letter, to the "Signore Dottore," a section of my treatise entitled: "The manifestation of the Lord, for the establishment of universal peace," &c. he having before solemnly declared, that he would rather have his head cut off, than study my work, without the express order of his bishop, since he had sworn obedience, as well to his bishop, as to his order. The "Signore Dottore," as well as Priest Koch, had a little more sense, to perceive that it was not

at all necessary to ask the bishop for council, whether they were right in studying my work, and mentioning it in the "Hosianna" or not. It is yet remarkable, that after having received the number of the "Hosianna," where we are brought together in such a singular manner, I have received no further number, and no answer even to my request, not knowing consequently whether the bishop has deposed the "Signore Dottore," or what else has become of him. The host on white horses fulfil the charges of the Lord, that I receive what is necessary for me, for the elucidation of the mysteries of the heavenly kingdom, and have kept from me every thing which is useless for this purpose.

When before this, the Superior of the Order of the Redeemer, Prost, treated me in a strange manner, and then the collector, Bayer, appeared to me, not as a priest, but as a boar, rendered insane by the demons, I went from them immediately to the Arch-Bishop in Baltimore, in order to explain to him in another than the German language, of which he is ignorant, the manifestation of the Lord, and to tell him at the same time, what kind of priests, were under his superintendence. But the person who opened the door told me the Arch-Bishop had gone just now in the country, and I understood the mystery, and still more in Rossel's dwelling, when the spirit pointed out to me the priests, whom I had to denote by their names, as excluded from the Church of Christ. I shall teach, as Apostle, the priests and monks to obey Christ, after the pope with his bishops and orders had desolated the church in such a manner, that finally Christ had to appear, for her restoration by an Apostle, no other way of deliverance being left for her, as can be seen from my three volumes, and as every thing in the present transactions, so likewise this is remarkable, that of five priests to whom I had to announce the excommunication from the Church of Christ, one belonged to the Order of Benedict, of a monastery at Salzburg; the other to that of Francis from my own country. The third was Superior of the Order of the Redeemer, from the congregation of Vienna, consequently all three came from the same Em-

pire with me to America, but to what Order the Collector belongs, is unknown to me: only so much I am sure of, that Satan after his having been stricken by the Apostle, could not confide unto him a more appropriate office, than that of collecting money for the upholding of his dominion on earth. The last of those whom the spirit had pointed out, expressly to be stricken by me, we met at Buffalo, a significant name, and his name is Pax (peace), as these strokes lead likewise to the peace, and when emperors and kings cause millions of men to be slaughtered and send their souls to hell, in order to produce a miserable show of peace, it is becoming at the manifestation of the Lord for an universal peace, which will last through thousands of years, that the capital opposers be stricken, and separated from the flock of Christ, in order that they by this step may be brought for themselves to reflect and repent sincerely, and that the ways for obtaining peace might be opened to the nation.

The short notices for the illustration of the mistakes committed relative to Francis Pirz, will only be fully understood, when my new work shall be correctly studied and it will excite astonishment how the Lord, when the Apostle himself at first sight believed himself to have committed an error of memory, chooses to conceal in it the deepest secrets of his providence. Such faults of the memory could impugn my Apostleship as little as (for example) my colleague's, Paul's, apostolic authority was abrogated by the mistake he committed by writing, Gal. ii. 1, "after fourteen years," instead of writing "after four years," and so likewise in many other points of the Scripture, where here and there in such faults of the memory, mysteries are also concealed, as, for instance in the mistake of Paul just now mentioned, a mystery is hidden, which has unfolded itself in the steps done by me in the name of the Lord. I believe yet that in no such error of the biblical writers such depths are hidden, as in the mistake, by which I confounded the still living priest, Francis Pirz, with his deceased brother, the priest John Pirz, and that we then meet in the "Hosianna," on one and the same page, where he makes his appearance, indeed

amongst the dry bones, which Ezekiel has seen in his vision, by assisting a priest in his ceremonies, excommunicated by the Apostle of the Lord from the church. But in how many places the host on white horses had to operate, in order that the great mystery of the resurrection of many could be performed, the reader can guess at for himself; since the first occasion for it was, that the angel of the Lord came to me in Detroit, whilst writing to Francis Pirz, and directed me to go and see him myself. Then the angels effected very much in various places, till we finally met in the before mentioned manner in the "Hosianna." However, that Francis, (though seduced by the small lion, so that instead of studying my work, he went to assist him in his ceremonies) will yet be awakened from the dead, I do not doubt at all. The Lord has made allowance for the weakness of those who were blinded by various prejudices in different ways, and those who roared with the false lion have received their lesson, as well as those who permitted themselves to be driven by Satan, as horses of every description and oxen are, by men.

From my third volume it will be seen, that amongst the priests from my native country I am the third in America. Baraga and then Pirz had to precede me, on account of great mysteries, but Leviz, as the fourth, had to come behind me, in order to accomplish the prophecy of the Priest Hammer. Great was the surprise, when it became known, that the proprietor of a domain, Baraga, had renounced his dominion, in order to become priest, and still greater became this astonishment, when as the first from my native country, he went as missionary to the Indians, learned soon their language, and effected many conversions in different places. When Pirz took the same resolution, people again wondered, how a now aged priest, who enjoyed in his parsonage every comfort of life, could form such a resolution. But in my new work the deep mystery has been unfolded, likewise, why the Lord has sent me in the third place to America. I believed the mystery to have been already complete. But now is clearly to be seen, that also the roaring little lion in order

to be excluded by the Apostle at John Rossel's, belonged to it. But the number 4 is not yet the number of the Apostle; for this reason our Rossel had, driven by the invisible power, to add to the four pieces in his "Martha," still the piece of the Prophet Thomson, and in the similar way are we here also assisted by the Prophet Hammer, when he writes in the prophecy explained by me in the third volume, concerning the sister of Baraga: "his noble-souled sister, Antoinette, widowed De Heffern, rivaled her spiritual brother in noble high mindedness, and accompanied him, after his last short visit in Europe back to North America, in order to take care of the education and instruction of the female part of the mission of Baraga. At this short visit, as the Prophet calls it, Baraga opened to me the road to America, for which purpose the Bishop at Detroit, whom I had to exclude on the festival of Easter, 1839, from the church of Christ, must furnish the Episcopal seal, for the corroboration of the document, which, according to the Austrian, but unchristian, canon-law, was required for my voyage, but which yet would not have been sufficient for my dismissal from the Austrian Monarchy, if Baraga had not represented to the Arch-duke Lewis, in a conversation three quarters of an hour long (the Emperor himself then being sick), how beneficial it would be to the Church, if the Professor of the Biblical study, Smolnikar, was dismissed and sent to America. For the Church, this is indeed the greatest benefit which Christ could confer upon the same. Only that he must begin to work in quite another manner than any Duke or an Apostle of the Indians, Baraga, or I myself then could expect, though the Lord had shown to me already many signs of his manifestation.

Baraga has not only opened to me the road to America, but he also took his sister with him to Makinaw, as the reader will still bear in mind, where she spent the winter in the same house in which I looked at the mystery of the towering waves on the 6th Sunday after Easter, of this year, 1840, and on the day following. She then went in the spring, 1838, after my having solemnly excluded under the name of Leo (Lion) Hefner, who had

reduced the torch of Christianity (in Hebrew, ner) to its dregs (in German, Hefe) on Easter of the same year, the head appointed by the dragon in Rome, from the Church of Christ, in his name as his Apostle under the accompaniment of great signs and wonders, also Antoinette, widowed de Heffern, from Makinaw, from the rocky island, called by the Indians with a deep sense, "The Turtle," to the remotest desert of the Indians. The deep secret of this event was disclosed to me only, when I received by wonderful ways, as is often the case with such documents, the prophecy of Priest Hammer, written towards the end of October, 1839, and published on the 21st November, 1839, in the German "Friend of Truth," edited at Cincinnati, and from the same, learnt also the fact, that Baraga's sister, in order, that she might not perish in the most remote desert, had now come to Detroit and over Lake Erie (three hundred miles in length) to Buffalo, (wild ox, as Pax or Peace has shown himself at my arrival there) hoping to procure her recovery in a milder climate.

The reader will see from my second volume, that, after my having excluded the Apocalyptic beast, with the No. 666, from the Church of Jesus, and after having subsequently received astonishing disclosures about things connected with this exclusion by the spirit of the Lord, and by degrees, whilst I still from the time of my professorship of the biblical study believed to connect the right name with the number 666, and consequently was not seeking for this name in the list of mystic names, which were prepared for me for the purpose of excommunication, till the spirit of the Lord ordered me at length on the 20th of November, 1838, to seek the number 666 in the name, and to make known the same to the nations, and it has been shown in the second volume, page 446, that the name Hefner, given to me by higher direction for the sake of exclusion from the Church of Jesus, which also was designated by wonders and signs of every description, as that appointed by the Lord, for the accomplishment of the prophecy of the number 666, contains this number 666 exactly. On the anniversary of the

revelation given to me (the Lord calculating with unerring accuracy days and hours of the fulfilling of his prophecies relating to our days) that the Lord has not destined any other name than that of Hefner for the accomplishment of the prophecy of the beast with the number 666, the prophecy relating to Antoinette, widowed de Heffern, has been in Cincinnati (of Italian origin) in press; and I have shown in the third volume, in explaining this prophecy, that Heffern in the Greek language (for in this language the name of the beast must be written, in order to obtain its number) has the same letters, giving the same numbers as Hefner.

The reader, before studying my new work, must know that Baraga possesses such a zeal in promoting Christianity, as I have found in none of his equals, in our days, but that his Christianity has its deepest roots in Popery, and according to his principles his sister must likewise be judged. The Lord has given her to us in the fulfilling of his prophecy as a symbolic figure. Her brother left her remaining at the Turtle, Makinaw, in the same winter when the Apostle made here in Boston great preparation for the slaughter of the Apocalyptic beast. But after the Apocalyptic beast had been slaughtered on the festival of Easter, 1838, the widowed Antoinette went with the same letters, and the complete number of the beast 666, in the most remote desert into a large island, in order to mourn amongst the Indians the great loss of her head; since in the Christian church her patron, the Franciscan Anthony and other saints, recommended by their head in Rome, will no more be implored for help, but Christ himself. By her great affliction she had fallen sick, and had to remove in the time appointed by the Lord, back from the desert, and to appear at Detroit in the month of October, most suitable for it, the mystery of which is explained in my third volume, in order to fly then three hundred miles over the mysterious Erie, in milder regions. I understood and explained the mystery in the third volume, so far as the same was then fulfilled; but I did not then know, that I myself had to contribute much to its perfect accomplish-

ment. This took place when I, on my last journey, during the visitation of the dry-bones, met Father Simon Saenderle, at Rochester on the canal, and made then also three hundred miles in going over Lake Erie in the steamboat from Buffalo to Detroit. But then I had to proceed three hundred miles more upon the Huron, in order to be also deposited at the Turtle, and to look on the storms upon the Huron, and exactly at this moment the "Boston Daily Times" of this day, the second of November is handed to me, which I rarely take in hands. But there is also an article contained in it, entitled: "Gale on Lake Huron, and providential escape of one hundred and fifty persons," where amongst other things it is said: "We learn that a heavy gale has been raging on Lake Huron for several days, doing much damage to the vessels and endangering the lives of many persons," &c. Then the report gives amongst others an account how one hundred and fifty persons in a steamboat prepared themselves for death by prayer. Yet they received pardon; this storm being only an illustration of the storms which I saw on the Huron, the Lord being yet also able to collect the appropriate one hundred and fifty persons on a steamboat, if it is necessary for the illustration of the mystery, and then to destroy them without storms by fire and water, as I have given a proof of it in the second, and a still stronger one in the third volume, when in both steamboats were launched more than three hundred people into another life; the strongest proofs, however, shall follow only when the dry-bones after the explanation of such astonishing things will not yet stir into life.

After other supplements which I have touched at already in this treatise for the illustration of the Prophecy, given by Hammer, it is still to be remarked, that Antoinette Heffern, on her return did not sit down at the Turtle, but left her on the side. But upon the Erie she made before three hundred miles when going into the desert, and three hundred when returning, till she reached Buffalo. I proceeded likewise three hundred miles in crossing Lake Erie from Buffalo to Detroit. But in returning I proceeded only two hundred, till I found

next to the town of Erie the small lion, who was likewise necessary to complete the prophecy. Consequently I had to catch him at the great inlet of the crooked tree, where formerly the mystery of F. Simon Saenderle was deposited, on Whit Sunday by his letter. Now finally are progressed my five hundred miles upon the Erie, as well as the secret of the fundamental number 5 in the prophecy of Erie, in which the persons of Baraga, his sister Antoinette, widowed de Heffern, Father Simon Saenderle (in this mystery my name) and Francis Pirz appear, with whom in the desert of the Indians I have caught Ivo Leviz by his letter and with whom for the complete unfolding of this mystery we meet in the "Hosianna," whilst now finally the Apostolic number 5 is accomplished, and the prophecy embraces four men and one woman.

I have in volume third, page 794, for the illustration of the things, mentioned what disgraceful things the Pope did, though he ought to have been already informed by the Austrian court, what Christ the Lord, at his great manifestation on the festival of Easter, 1838, had done, respecting him, when I extracted from the German periodical, "The Old and New World," of September 7, 1839, the news of the canonization which had taken place in Rome, amidst the most extraordinary solemnities. But how remarkable the names of the four monks, with that of the Capuchin Nun are, which I introduced with the words of the paper, I now first perceive clearly. I would not have mentioned the spectacle, if this number of it had not come into my hands by extraordinary ways, and if I had not been admonished to do it by the spirit: However, it will be seen how the travels of Princes and other great ones to the great ceremony in Rome, and the previous preparations for the canonization, which the demon has enjoyed his delight in such follies of men, together with the solemnities of this act, have caused greater expenses than the spreading of the great manifestation of the Lord in my new work, will cost when published in all the capital languages of the world. The Lord has permitted, that the dragon has performed one

more spectacle of this kind, since the Lord was pleased to give also a prophecy with the Italian title, in which four men, together with one woman, had to play their parts; but the fifth the Apostle had to seek first whilst travelling, and he has caught him under the name of the little lion, since the Lord also, for the purpose of the excommunication of popery from his church, caused the Apostle to register in such wonderful ways, that all subsequent nations will be astonished by them, to insert, not only the name of Hefner, but also, that of Leo, (lion) in his parochial catalogue for exclusion, and to execute the same on the festival of Easter, 1838, with a far greater solemnity, than all human ingenuity would have been able to invent. The reader has yet no reason to wonder, that the Lord, for the illustration of his manifestation causes likewise many things to be prepared by the pope. It is done in the same manner as it was performed by John Rossel in the "Martha." As once, Kaiphas, according to the testimony of the Apostle John, prophesied of Christ, thus Leo (lion) the twelfth, had, (he, concluding the mystic number of the false apostles) to prophesy still more solemnly in his consistory, than Kaiphas did, and then to publish his prophecy by his bull to all priests of his confession, that I am a father of the church, or an Apostle of Christ. The prophecy, the pope did indeed, with all his priests, as little understand, as Rossel understood the contents of his number of the "Martha," which Thomson has sent to me. But I have now explained the prophecy in my second volume, in such a manner, that each plain man, who can read a book of common sense, can comprehend it. But by the last pope, Gregory, (watchman,) the sixteenth, who concludes the mystery of the false watchmen, or the false prophets, I have received documents of another kind, which the reader will find in my new work, and by him the Lord has first opened unto me, that he has destined me to destroy the anti-christian popery. After a successful penetration into my new work, it will be seen, that also the document concerning the latest saints of the pope, for the elucidation of the cause has come into my hands

by peculiar ways. But to me, the Lord says, that I, though his Apostle, will be amongst the blessed, only when I shall have fulfilled my career faithfully; otherwise I would be also cast into hell. I hope yet, that he will support me with his grace, but condemn at the same time in anticipation, all those who would canonize me, and I am fully satisfied, if I am only saved by Christ the Lord's mercy.

As in the publication of the latest five saints, stands the Capuchin Nun in the last place, and the name of this Nun is Veronica Giuliani, so I inquired also in Baltimore, after a priest and nephew of Cardinal Giuliani; but, to my sorrow, I found, instead of him, his wife, who told me that her husband was travelling, for the purpose of collecting money for the building of his church. Yet I learned, as already mentioned, that Antoinette, widowed De Heffern was residing in Philadelphia. When arriving in that mysterious city of Philadelphia, and inquiring after her in the house whereto I was directed, I did not find her there, but in another house, not far from my regular dwelling in Philadelphia. The reader will learn from my new work, that in every dwelling where I am staying for a longer time, as well as in the environs of the same, the Lord has prepared every thing necessary for the sensualization of the mysteries, which I have to celebrate in that dwelling, and the Lord has worked many wonders to bring me in the dwellings, most appropriate for my longer stay; likewise, how he has fixed days, and even hours, for the celebration of the mysteries in my dwellings. In the five months and fifteen days of my first stay at Philadelphia, I exhibited the Italian Gallery, as the same appears in my second volume, and opposite to my room I saw, as often as I turned towards the East, the large inscription, announcing, that there also, an Italian had established his gallery. When coming during my last voyage, through Philadelphia, I saw this inscription no more, and was informed that the Italian had removed, together with his gallery, since I had myself to exhibit no Italian gallery any longer, and then I went, only in the next street, to pay a visit to Antoinette De Heffern. I did not know this remarkable lady, person-

ally, though she is a sister to my school-fellow, Baraga: she told me whatever she thought to be of interest to me, amongst other things, that she had read my first volume in the desert, which I had sent to her brother, and that she had carried the same with her from thence, in order to bring it to Europe, but that her connexions in Europe were in some anxiety about her, expecting her, in consequence of a letter of her brother, in Europe, though she had written to them that she had still to remain in America, on account of her feeble health. I was not surprised, when she told me that she, (no steam-boat plying so far as where Baraga in the desert lives,) had yet made in returning from the desert in a vessel with sails, such a rapid progress, that the Captain told her, he had never witnessed such a speedy trip, to which I could add much more for the illustration of the prophecy of priest Hammer. But such supplements would be endless; for where the Lord manifests himself to us, many (couriers of both sexes,) are in motion, to give a testimony of his great appearance, which yet cannot be understood, before the great connexion of the things, as explained in my three volumes, is duly perceived.

Brethren! the event with our dead Francis Pirz, as now the Spirit of the Lord has shown him, admonishes all of us to seek our salvation with fear and trembling. He resides, indeed, in the valley on the inlet; but I would certainly not have numbered him with the dry bones, if the Lord had not presented him as dead by the inaccuracy selected in my third volume, though he might have been reported to me as having assisted a priest, whom I had excluded by higher direction from the Church of Jesus. I would have still excused him with his being ignorant of the fact of that exclusion; and I would have hoped that the Lord would not make him accountable for it, as he does not hold those responsible who, not knowing better, are still sticking to popery, but strive otherwise to do his will, according to their best knowledge, till they can perceive the great mystery now unfolded. But, where this can be done, no further excuse can avail any thing, and before our Lord all their good

works are an abomination, they refusing to cooperate to the attainment of the highest end, which the Lord has decreed to effect by his present manifestation for the welfare of all nations. This has now been demonstrated to us by our dead Francis Pirz. He was zealous in his native country, and he has already, during five years, labored indefatigably, under many hardships and sufferings, in the work of converting the gentiles. Yes, he has even received the Apostle of the Lord with all marks of friendship; has entertained him, and, though himself extremely poor, has provided him with six dollars for the continuation of his voyage. But he has not fulfilled the Apostolic charge, to study my work, in order to have his eyes opened; but he has, instead of doing this, heard the voice of his friend, whom the Apostle had to exclude from the Church of Christ, and went to assist him; by which act, he mingled amongst the dead bones, which yet the mercy of the Lord will call again into life, and will leave him, likewise, not amongst the dead, after having been set up as a sign for all those who want to be considered as preachers of the gospel, and yet would not hear me when I paid to them, personally, a visit, or wrote to them, admonishing them by letters to make known the manifestation of the Lord—and also for all who can get this treatise, and will yet neglect to spread the great manifestation of our Lord. He is called Francis, like the Patriarch of the Franciscans; but his deceased brother's name is John, that is, "God's Mercy," which has appeared to all of us, and the Apostle, John, has risen from the dead, by my explanation of his Revelation, as laid down in my third volume, and the Lord has unfolded the same by the Apostle Andreas, in the new work, and Christ, the Lord, now admonishes (by Francis, but who is now called, by higher direction, John, God's Mercy) all preachers of the gospel not to slight his mercy, that they may not remain for ever among the dry bones.

The Lord has revealed to me, in the few days of my stay amongst the Indians, many things of which I yet can point out only one here. But first I will make a short mention of a third mistake in my work, because

the same stands also in the closest connection with Ros-
 sel's "Eh, what is this?" I have not time to seek for
 errors in my work, but I am ever ready to correct them
 when made sensible of them by others; as, for instance,
 my dead Francis Pirz has done on the inlet of the
 crooked tree, amongst the Indians, and as in Boston it
 had come in the mind of my Matthew Ludwig, whom,
 though but a mechanic, the Lord had made a great sup-
 porter of the publication of my new work, having
 amongst the first, as ought to be, also studied my third
 volume, to take up the same for a second perusal,
 together with the purpose of discovering, if possible,
 whether there might not be concealed any mistake. He
 showed me then, how, in relation to Ox, there should
 stand 1838, instead of 1839. I thought it to be singular
 that I should have overlooked such a palpable typo-
 graphical error. But, then some of the heavenly host
 reminded me to reflect about the time when I had paid a
 visit to the owner of millions, Astor, Ox being men-
 tioned there only on account of this strange spectacle.
 Since I went, (as is mentioned in the second volume, on
 pages 215 and 216,) on the 14th of August, 1838, from
 Boston to New York, and had to spend there a whole
 week in running about the city, and inquiring, though
 without success, after support for the continuation of the
 cause of our Lord; I counted now my errands and saw
 that I went on the 18th of August, from New York to
 the country seat of Astor, and received from him three
 dollars, in return of which I presented to him the first,
 and afterwards the second, volume. That is the whole
 of what I received in New York, and no cent farther,
 although I resided during this year, (1840,) whilst my
 third volume was in press, in New York, and gave ex-
 actly as many dollars as I had received from Astor, to
 a doctor, who had taken his degree in Halle, and who
 wanted the same as a loan—well knowing that the dragon
 would carry him away with the same, and deliver me
 from the burden of his presence in the house. Yet did
 I gain the Doctor's inkstand, which I could, however,

use only in writing the supplement of the third volume, since I am accustomed otherwise to a larger one.

Besides this singular mistake, shown to me by my present host, Ludwig, he marked also, whilst I was writing the present treatise, what he considered to be an inaccuracy in volume third, page 658, arising from me when with the baptized Jew, Meyer, my landlord during my first stay in Boston, where I wrote that he had advanced, for the printing of the second volume, one hundred dollars, which only had taken place in behalf of the first volume; and the remark is added, that Meyer has been paid by Matthew Ludwig in my place. That, also, this mistake was caused by some one on the white horses, is clear from what follows in comparison with the above illustrated faults. That I intended to write in the third volume, on page 658, "of the first volume," instead of "the second volume," shows already the immediately following line, where I quote volume second, page 494, in corroboration; and since on this page the names of those are not mentioned who advanced money for the publication of the second volume, but of those who did so for the printing of the first volume—amongst whom Meyer did not deserve to be numbered—since he advanced money, indeed, but became then, too soon clamorous, yet was soon silenced by my Matthew Ludwig, who had now to remind me of this fault, that I might remark, that with this error as many concealed wonders are connected, as with the "Eh, what is this?" about which I desire to write, in due time, a peculiar treatise. It is a spectacle in which different persons play their parts, amongst which the principal belongs to the man who has, in volume first, page 59, caused the fault committed in the words of Baraga: "Your resolution gives me the more pleasure, as I do not doubt that God calls you to America," &c., which I had to amend in the second volume, page 110, in the following words: "In volume one, page fifty-nine, there is a fault in the words of Baraga. Instead of the words, 'as I do not doubt,' it ought to be said, 'as I firmly believe.'" By this boldness, not only the sense of the words taken out by me

from the most remarkable letter of Baraga, when he opened the way for me to America, but even the connection of my text with the alleged words of Baraga, has been distorted. I, in fact, left it to this man (he residing far nearer the printing office than I did) to correct part of the proof-sheets of the first volume. But the right moment having arrived, I ordered a copy of the stereotype forms to be given to me, from which I learned that, by his correction my historical proof is often weakened. After this, I undertook myself the business of correcting the proof sheets, till I had finished all the three volumes; yet, several typographical errors remain there, which the reader may find out, as I am also discovering several inaccuracies in this treatise. I shall not name here the first corrector, but only remark, that I derive his name, in my Illyrian language, from the expression which denotes the sexual intercourse between the bull and cow, (*krava se sa bikam boka*,) and consequently, since we spoke, in mentioning the first error committed in my third volume, and corrected in this treatise, of oxen, and the horse destined to put the wheel in motion—and, in the emendation of the second inaccuracy, also black horses of the Indians, buffaloes, lions, and calves must appear; it is very proper that, in coming to the third inaccuracy, respecting Meyer, also bulls, cows, and Rossels (small horses) should play their parts.

Having in my deposed corrector already discovered several marks, how this man worked secretly against me, we met finally in the most singular manner, when I travelled, in the month of June of the last year, on my journey from Philadelphia to Boston, at New York, I believing him still to be in Boston, and that I had received the direction to some other man of the same name. He reproached me with running about, instead of paying my debts in Boston, where my creditors were complaining about me. I asked him, which of my creditors expressed dissatisfaction, and he answered: "Meyer." I then asked him, whether he had read my second volume, where, page 494, my creditors were mentioned by their

names, amongst whom, however, Meyer was not, to whom I did not owe one cent. He replied, that he had not read this. Then I told him, that I was now travelling to Boston, in order to pay a visit to my creditors, who were deserving the name. This operated on him like a stroke of thunder. After having then remained for several months in Boston, and whilst engaged in preparing a rich American, who permitted me to tell him something about my message, in order to induce him to advance something for the printing of my third volume, that the burden of my mechanics might be alleviated, I learned that the man, who had reproached me with my debts, had arrived at Boston. I thought, if he came in contact with the American, with whom I was dealing, he would frustrate my whole labor. A few days after this a friend told me, that the American had told him of a conversation he had had with that man, and afterwards I convinced myself out of the mouth of the American of the truth of this remark, and saw that further endeavors would be in vain. Then came the same friend, who had intimated the disappointment caused by the new comer from New York, and told me, that he, the disturber, had been arrested on accounts of debts by the request of Rossel. I said, that I scarcely could believe that, but he declared to have heard it from persons laboring with Rossel. I thought, if this be the case, the Lord has inflicted upon him the well deserved stroke. After having been imprisoned for a fortnight he disappeared from Boston to New York. And when finally the Lord called upon me, to go to New York, in respect to the printing of the third volume, two men met me in the street, when I was accompanied by Matthew Ludwig (who had paid Meyer for me), and Ludwig pointed out one of them to me, saying: This is Rossel, who caused the other one to be arrested. For I did not know Rossel before, he not belonging to my community. On the following day some one of the heavenly guard on white horses told me, I should immediately go to Meyer, because there was prepared something for me. I did not wish before, since he had acted as my antagonist, to see him, unless on

business. Admonished by the celestial admonition, I went to him without delay, found Rossel standing with Meyer, and asked him directly, whether his name was Rossel; and being answered in the affirmative, I said ironically: "You were cruel in causing this man to be imprisoned." But he replied, that this man, who had been sometimes also his preacher, had deserved it well long ago by having contracted many debts, though he, being a single man, made a good deal of money every year, and that it was consequently unbecoming, that even the shoe-makers should work hard and without recompense for such spendthrifts; but that he had derived no benefit from this measure, since he had had sixteen dollars expenses more from the arrest, so that the whole sum amounted to sixty-six dollars. I thought this to be the right Apocalyptic number for him, and remarked in few words: "Whosoever digs a hole for others, will fall himself into it, and whosoever rolls the stone, upon him it shall fall." Prov. xxvi. 27. This was for Meyer an equally heavy stroke, as it was for him whom Rossel had imprisoned, when I told him, that I was about paying a visit to my creditors as to my best friends. According to Rossel's statements, the debts of this man amounted to something more than mine, though but the fourth part of the money he made every year, would be more than sufficient to pay for my necessities. But I have no income at all, and labor only for the explanation of the manifestation of the Lord to the nations, and to open the ways for the spreading of the same. For this end money must be procured, yet the creditors, who advance the same with me, are better secured, than with any other mortal, for I have not incurred debts on my own account, but in behalf of the Lord, who has manifested himself to us, and as soon as the nations will perceive his appearance, the debts will be paid from the sale of the books. I have not thrown away one cent, use the most sparing diet, and am better contented with the fare of the poorest mechanic, than all the kings of the world; copy this in a cold room for the press, and though it has been snowing several days, and my Haberstraw

has procured me coals, I have not yet made any use of them for warming my room.

So much for the correction of the errors in my work; which contains profounder depths, than any mortal could expect, with the additional remark, that the mistakes serve also to illustrate the new wonders, which I have disclosed in the third volume, when showing that the angels even by the numbers of the pages, which they computed, and exactly calculated on which page this or that mystery should come to stand, produced astonishing things, and with the further remark, yet without a nearer explanation, that the baptized Jew Meyer, ought to have advanced exactly as long as he did, these one hundred dollars without interest, yet did he receive the interest, and the guard on white horses caused in the third volume in the above quoted place, that mention of Meyer to be made, but caused also that instead of "the first" was written "the second," in order to inflict upon the servant of the demons a mild stroke. But I am ready for a far heavier one, on account of a mistake in the first volume, not committed by me but by him. Till that mistake, the angels of the Lord allowed him to correct my proof-sheets, then they gave me the hint, to go into the printing-office, to become aware that I had to undertake the business of correcting the proof-sheets. But the error had to remain in my book, since he can correct the same himself, without mending any thing in my book, provided he opens his eyes and repents in a becoming manner. The Lord desires not the death of the sinner, but that he may become converted and may live. All that happened, has been done for the opening of the eyes of the blind, and the conversion of sinners, and to this end serve also the revelations, given to me by the Lord, amongst which I shall here put on record one which I have received, when amongst the Indians.

In the large forests of the Indians, the spirit showed to me, that those priests and preachers, who would not be enlivened, for the spreading of the manifestation of the Lord, after his having begun to move and stir the dry bones, can under no other condition be re-

ceived into the Church of Christ, but by applying themselves, provided their bodily constitution will allow it, to the clearing of forests and turning the deserts into habitable regions. If the horrible prejudices by which mankind is led from infancy, and confirmed in and by the same, permit still some excuse, this will not be the case any longer, when this treatise shall have been sent to the clergymen, since in the same, again, so much has been said about the wonderful guidance of the Lord, that a larger display of these subjects would fill several volumes. But whether the clergyman, who do not now perform their duty, are deserving of a better fate, may they decide for themselves, they being guilty of the horrible crime of having brought Christianity to such a low state, as may be judged when arguing from this treatise to the remainder; and how dreadful this state of the church is, will be perceived from my new work by the prophecies now unfolded. Thus the spirit of God has seen our time, and now shown by signs of every description that he viewed it in this manner. This wicked generation shuts up all ways for the establishment of the universal peace, but for the devastation of countries and the destruction of men, so many thousands of millions are squandered, as I have proved by giving an example of it in this treatise, and since the Prophet near York gave occasion to this treatise, I shall here give an example from the paper which I took with me for memory's sake when travelling in July through York, though the papers are overfilled with news of money wasted in every way.

The Republican Herald of York, Pa. Friday July 16, 1840, extracts from a speech, delivered by Mr. Proffit in Congress, the sums squandered only in the year 1837 for supporting the war in Florida. It would be too tedious to put down each of these horrible items singly, from which I see, that a single day's expenses would have been sufficient to defray the publication of my new work for the establishment of universal peace, in several languages. Here I shall give only the following, from that number: "Mr. Proffit says, that in the year 1837, thirty-five steamboats, and forty-three schooners, two shallops,

twenty five brigs, and six ships, had been taken in service; upon the whole 111 vessels, only for the continuation of the war in Florida, a war, which has cost to the nation millions, against a gang of five hundred naked Indians! In order to bring the provisions, the troops and appurtenances to the theatre of war, more than a hundred more contracts were made."

Already, when still in Europe, my heart bled, when I read authenticated reports of the conduct of the civilised wolves against these wild sheep the Indians. The nation who was the aboriginal occupants of the immense countries of America, have been extirpated and reduced to small remnants, and these even must suffer the most revolting injuries, of which I discovered some myself before unknown to me, when amongst them. "Go and consider with thy own eyes, the state of my children in the forests, by whom the civilised barbarians, calling themselves Christians, have enriched themselves," the Lord says to his Apostle. It was not for no purpose, that he set up the owner of millions, Astor, as a warning example for us, who by foxes' skins of the Indians has laid the foundation of such immense riches. If twelve such missionaries as my school fellow Baraga is, had been sent to the Indians, before the work of destruction began, and had they been properly supported, a great flock of the best sheep of the chief shepherd Jesus Christ would have been raised. But Baraga would himself have perished in the desert, had it not been for the support of our native country, which yet derives no benefit from America. This remark which was occasioned by the number of the York paper, may suffice, and to the full completion, we will add a wonder of modern date, yet before signified in the Old Testament, and this a reward for the Prophet, who has, by transmitting the "Martha" to me, elicited this treatise.

The reader will see from my new work, why I am not permitted to enter into a Church of the blind, unless a mystery of peculiar nature is there to be celebrated. On my journey, Harrisburg, where the dragon was so firmly seated that I could not sell one copy of my new work,

did not deserve to celebrate there the Sunday, and I received on Saturday evening the disclosure, that I had to travel in the morning of the Sunday from Harrisburg to York. Here I arrived at 9 o'clock, A. M. and whilst then about being engaged in the spirit with the Lord, I received the order to go to church, yet without direction into which. Now I finally understood, that the Lord had prepared for me something peculiar, in the Church. I first thought that there might be somebody in the church of the United Brethren, with whom I had to become acquainted either before or after the service, but, when coming to that place, I found the Church closed, and I learned on the following day, that the preacher, who had read already my two first volumes, had fallen sick on this Sunday, for the Lord would not give us a warning example for the preachers, by this our brother, but by the Lutheran Minister, whose name can put us in mind of an opening of the ways for the spreading of the manifestation of our Lord.

When I found the Church of the United Brethren shut up, some one on a white horse pointed out to me not the nearer place of worship of the Reformed, but the more distant one of the Lutherans, as that which I should select. The reader has to take in consideration that I had never before nor afterwards heard a Lutheran minister preaching, though I had preached before this visit in two Lutheran Churches myself in dark nights, though whilst they were well lighted. The Lord has in these mysteries calculated every thing according to the Almanac. This Sunday coincided with the 19th of July, and in the Lutheran Almanac the day is marked by the name of Rufina. We have already in the pursuit of the lion heard, that I was seeking in Baltimore for the priest Giuliani; but found instead of him only his wife, who appeared to me to be little appropriate to these mysteries, till I finally recollected, that the deposed pope had placed amongst the saints after his deposition, the Capuchin nun Giuliani, together with four male individuals, and that this spectacle was given for the illustration of another spectacle, where four men and one woman occur. But

how Rufina agreed with the mystery which I celebrated on the 19th of July, 1840, in the Lutheran Church, the reader will easily conceive when he will recollect the event explained in this treatise, which occurred near Harrisburg on which Jacob holds the heel of his brother Esau, who came forth before him. In this relation it is said: "And the first came out red, all over like an hairy garment; and they called his name Esau" 1. Mos. xxv, 25. The word which indicates red or reddish is in the Latin language rufus, from which is derived Rufina. The Lutheran Church is the oldest, of which in this treatise the Erb, (heir) Jacob holds the heel, and she was, when I visited her in York, decorated in red. The remainder about Rufina the reader will collect for himself from the following account:

In the Lutheran Calendar stands so marked for that Sunday—falling on the 19th of July of this year—what follows: "Sunday 5th after Trinity. Of Peter's draught of fishes. Luke 5th." The reader will get convinced from my new work, that the Lord centuries ago has accurately calculated what sections of the Holy Scriptures are the most appropriate for the performance of his mysteries. I celebrated indeed on the festival of Easter, 1838, the greatest mysteries of the manifestation of our Lord; but I celebrated also on many other Sundays sundry mysteries of his manifestation, and on each Sunday was the most suitable section which could possibly be selected from the Bible already chosen centuries ago for these mysterious occasions. I have excluded already on the 17th of February, 1838, the Catholic Bishop here in Boston from my ecclesiastical communion, and informed him on the same day of it by letter, and then I stepped forth publicly on the next following, 18th of February, as an Apostle of Christ, in the Catholic Cathedral Church, adjoining his residence, although I never have to this hour, intimated to him that he had been again received in my ecclesiastical communion, nor did I ever see him again to this hour, though I invited him by a letter to come to me, in order to explain to him, he being ignorant of the German language, this subject in another

tongue. This invitation however, took place at a subsequent period. Since the 18th of February, 1838, I had solemnly to execute many more mysteries of the manifestation of the Lord, as his Apostle in the Cathedral Church, without disturbing the bishop in his blindness, till I finally, (on the third Sunday after Easter, as the prophet has prophecied for this Sunday,) had to proclaim by the order of the spirit most solemnly in the Catholic Cathedral Church, that now finally all the mysteries of the manifestation of our Lord had been performed in this Church, and that I consequently was not permitted any more to enter this Church, till the Bishop's eyes would be opened and he recognize me as an Apostle of the Lord Jesus Christ. As long as the mysteries continued together with the ceremonies of popery, I took only the sections in consideration, which have been prepared in the papal community for the Sundays, and I saw how the Lord caused centuries ago that the most suitable ones for each mystery of his present manifestation have been prepared.

Then were the mysteries relating to the other sects also to be enacted. There were indeed no ceremonies to be performed in the Church, but only the leaders of the parties were to be addressed, in order to assemble all in due time at Harmageddon. But, the Lord having destined the principal festivals and Sundays most appropriate to such transactions for the principal encounters, and for the collection of documents in my room, as also to their dates, I had to look often into the Lutheran Almanac, and I saw that the so called "Dominical Sections" from the Gospels sometimes agree with those of the Catholic Church, and sometimes not. Even this is remarkable, that the Catholics count the following Sundays from Whit-Sunday, but the Lutherans, by a peculiar view of their own from Trinity Sunday, viz: according to the Catholic way, from the first Sunday after the festival of Pentecost. "He was all over like an hairy garment, and they called his name Esau." Nations of Christian denominations, whose preachers pretended to preach according to the Bible, formed for themselves the

rudest conceptions of the Deity, till the same begins now finally at the great Manifestation, now taking place, to reveal itself in such a manner, that the biblical doctrine of Father, Son and Spirit by the explanation of the Apostle will be easily comprehended. The fifth Sunday after Trinity is yet the sixth after Pentecost, and then the Catholics have the section from Mark, viii. 1—9, about the feeding of four thousand people by seven loaves. But with the Protestants by a queer computation a more lucky number for the mystery which I celebrated with them in York did come forth. It was in fact with them the fifth Sunday, (not however, after Whit-Sunday but after Trinity), and their section of the Gospel, to be explained on this Sunday, taken from Luke's chapter fifth, was the most suitable. That the Evangelist, Luke, has received quite a singular charge at the present manifestation of the Lord as companion of the Apostle Paul, the reader will become convinced from the new work. My guards on white horses having shown to me already in Harrisburg, the propriety of not celebrating the Sunday there, but in York, and news from that place of a joyful nature having reached me before, as mentioned in the third volume, and having after my arrival there received by the Lord, the admonition, to celebrate this Sunday in the Church, for me, who had troubled himself on my journey such a long time so much to catch the lion, the expectation was not a little consoling to hear in the Church the Gospel text, in which Simon says: "Master, we have toiled all the night and have taken nothing, nevertheless at thy word I will let down the net. And when they had done this, they enclosed a great multitude of fishes: and their net broke." Luke v. 5, 6.

When I entered the Lutheran church in the expectation of hearing about Luke v. 5, 6, they were engaged in singing, and I was scandalized at hearing an English song in a German congregation in York. Then the preacher rose to deliver his sermon. I was expecting a discourse about the Gospel Text of the great drought of fishes delivered in the German language. But to my surprise, though I am used to various spectacles, I had

to listen to the following words, not in the German but in the English language, and not from the Gospel, but from the 2d (according to the Vulgata 4th) book of Kings, Chapter 2d, verse 23, 24.

“And he, Elijah (Elisæs) went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city and mocked him, and said unto him: Go up, thou bald head, go up, thou bald head. And he turned back, and looked unto them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tore forty and two children of them.”

I thought the Lord had prepared for me the most singular section from the whole Bible, for this feast, Beth-el, (the house of the Lord) is now situated in York on an eminence. The Lord had ordered the Apostle to enter it, in order to celebrate there a mystery. Jacob called this place in a prophetic sense Beth-el (house of God); for to me the Lord has renewed the promise once given to Jacob: “I am the Lord God of thy father, Abraham, and the God of Isaac. To thee and to thy seed I shall give the land whereon thou liest. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west and to the east, and to the north and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again in this land: for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said: Surely the Lord is in this place, and I knew it not. And he was afraid, and said: How dreadful is this place; this is none other than the house of God! This is the gate of Heaven! And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillow, and poured oil upon it. And he called the name of this place Beth-el: but the name of that city was called Luz at the first: Gen. xxviii. 13—19. This promise shall only in our time begin to be perfectly fulfilled, through and in Christ. Alas! that this place,

where the Lord has given such great promises for our time by Jacob, and also has caused him, as has been shown in the third volume, to prophesy of the Apostle of the present manifestation of the Lord for the fulfilling of these promises, alas! that Bethel, the house of the Lord, has become so famous by idolatry, that the Prophets call it Bethaven, that is house of vices, house of idols, and that the Prophet Elijah had to pronounce in the name of God, a curse upon the boys who mocked him! But in the Old as well as in the New Testament, as will be learned by my new work, and seen from some proofs given in this new treatise, all things are given as images of the present great manifestation of our Lord Jesus Christ. But we must now hear the preacher.

I thought whilst listening to his sermon that if he appreciated the guidance of the Lord so much as he explained the same to his hearers, I should find no difficulty in explaining to him the mystery of the heavenly kingdom in a short time as would be sufficient to make of him a fellow laborer; but it appeared to me, that he delivered his sermon rather like a parrot. I must in fact use such terms, as are prepared for me in the "Martha." Formerly I used other expressions as Professor, when a student of mine had endeavored to learn his lesson by heart, instead of studying the subject with penetrating reflection. Thus it was soon known, that none could impose upon this Professor of the biblical study by learning a lesson by heart. Thinking it to be unbecoming to disturb a minister on the Sunday, I resolved to examine him on the following day. I followed immediately after the sermon the old Doctor of Divinity, Schmucker, who was also in the church, to whom I had written several letters whilst living, not in but near Philadelphia, on account of the celebration of several new mysteries, but who had not answered them, although his son had sent a letter to me, which was so remarkable that I inserted the same in my third volume. I met consequently the father, Dr. Schmucker, in his house, and I found him on the same ground on which the Lord caused me to place in my third volume his son, the Doctor and

Professor Schmucker as a sign of all the blind yet good Doctors. Finding him still standing on such a low step, I left him in the hope that he would study my work well, and find in my third volume other disclosures about the Revelation of John, than he could give in his essay of an explanation of the revelation, which I have not yet perused. For as little as a mortal could know, that the Lord had prepared the bear story, caused by the curse of Elijah in the Lutheran church at York, for his Apostle, so little could any mortal disclose that in the revelation which the Lord has disclosed of it through me. But the heads of the Doctors are so perverted that each of them expects the Lord would in his great manifestation conform himself to the views of his head. I therefore looked out into the common class of people for somebody possessed of more light than the Doctors, but found on the first day none such who had read my first two volumes, till finally at sun-set the Lord showed to me the Rev. J. R. Reiley, who had also been a minister for twenty years, and is personally acquainted with more learned men of Germany, than any other preacher born in the United States, but who, on account of the delicate state of his health, has resigned the ministry, and was thus prepared to perceive the mysteries of heaven, disclosed in my work, whilst on the contrary his clerical functions would have impeded him as well in doing so as other preachers.

On the 20th of July, when, as the reader will please to remark, Elias is marked in the Lutheran Almanac, I went to all the preachers at York, who are acquainted with the German language. They were no strangers to my stepping forth as an Apostle of the Lord; since Er-zinger had been with my first two volumes, in the winter before my arrival in York, and had found in this place, as in Hanover, of the same county, several persons prepared for this subject. But amongst the present preachers in York, only that of the United Brethren, bought my first two volumes, and ordered, also, the third, for himself and for a friend. With the others, I succeeded at least so far, that they promised to me to study my work, that one only excepted, whom the Lord has set

up as a sign to the preachers. Consequently, there can be only room here to speak a few words of that one.

After some other remarkable visits, made by me, on the day of Elias, in the forenoon, my last was with the Lutheran minister, who had preached on the foregoing day, how the young people had been devoured by bears for having mocked Elijah, (or Elisæus,) and I have to add, for the illustration of my encounter with this preacher, that this event has taken place immediately after Elias's having been taken away from Elijah in the fiery wagon, with fiery horses, and that now, in my steps in the name of the Lord, the most remarkable things occur on the most appropriate days, the reader will find established, by a thousand proofs, in my new work. When I entered the parlor of the minister, I saw in the spirit, that I was now amongst the demons. I found, whilst travelling amongst the clergy, several, who ridiculed the great mystery, which they were unwilling to study, but I met no worse one than this. The resolution of the Lutheran Synod, over which the teacher of the darkness had presided, encouraged him to remain refractory against all my exhortations. I became now fully convinced, that on the foregoing day his sermon went out from his mouth, as the words come from the parrot, which were taught to that bird. I told him that I had heard his sermon, and that he had spoken of himself. I would not uncover my head, by taking away the artificial head-dress, which, in America, the baptized Jew, Meyer, here in Boston, (whom, as the reader will convince himself, from my three volumes, the Lord has destined for many mysteries, for which a son of Abraham, after the flesh was most fit,) had placed on my head, with the remark, that the bald-headed could easily take a cold in this land, I would, I say, not take this covering away, in order to show to him, how I was concerned in this sermon, and even now, was concerned, whilst ridiculed by him, and entitled to pronounce the curse upon him, but contented myself, by saying to him, whilst I took my leave, that I had brought the peace of

Christ to this house, but which would go away with me again, and spitting, I shook the dust from my feet. This I will add, that, as was the case with Elijah, I had lost the hair of my head during a nervous fever, whilst a youth, but had paid no attention to it, till the Jew reminded me of it, by seeking an artificial covering for my head, and that Elijah, when this event took place was of the same age with me at that time.

After this painful intercourse, I had to deal with nobler characters, who had already read my two first volumes, and of whom one slipped into my hand the five dollars I needed for my journey to Baltimore, without my asking him for one cent. When hearing of a tailor of the congregation of that minister, who studied my two volumes thoroughly, I thought it right to pay to this man on the 21st of July, a visit, before my departure, and to take breakfast with him. I found the family already engaged in it; I took a seat at the table, with the remark, that an acquaintance of theirs would doubtlessly be permitted to participate in their breakfast; I was received with pleasure, and when I told the good people, that they knew me well, they could not remember of ever having seen me, and when I mentioned my name, the master was surprised in finding me somewhat taller than he had expected my person would be, having concluded so from the mentioning of my lowliness, in my books. When I related to him the occurrence with his preacher, he told me he had seen the small English book, lately published, in which the events of Elias and Elijah had been narrated, and from which the minister had taken his sermon.

I must add, for the illustration of that mystery, that, from my work will be seen how now, also, books are written, and come into the hands of the persons destined to have them, that every thing may be done which is necessary for the fulfilling of the prophecies, as was the case also, with our Lutheran minister, and it was quite in order, that a master tailor, belonging to his congregation, should have given me the necessary disclosures about it. Our Lord has chosen mechanics of several

classes, for various occupations, at his present great manifestation. Here, in Boston, he has chosen for couriers, shoemakers, who, otherwise, must sit a good deal. Two shoemakers I have here, who are filled with his spirit, to bring me whatever they find in the papers, or elsewhere, of importance, for the illustration of the mysteries of the heavenly kingdom, and sometimes, when the host on white horses make me sensible of their intention to perform something, I remind these men, peculiarly, to investigate in the papers, when it will be reported. So, for instance, some days ago, I was made sensible that something would appear about the storms, and in consequence of it, one of them brought, yesterday, the news to me about the storm on the Huron, as the same furnishes, generally, important reports, as, for instance, that of the imprisonment of my antagonist, on account of his debts, and similar ones. The other shoemaker does not bring so much news, but that furnished by him is of the utmost importance, as, for instance, the prophecy of Priest Hammer, from a paper of darkness, which my enlightened are not accustomed to take into their hands, and he himself did not know, what he, in the strangest way, when, with another shoemaker, living farther (Ferner) from me, got in his hand, till he looked at it at home, when, finding in it the name of Baraga, he thought that there might be something of importance for me concealed in it; because he was induced to tell Ferner to give him, of the many numbers, which the same had received at that time from the Post Office, any one whatsoever, next to hand, being curious whether it would be the right number. But the right number of the Lutheran Church paper, which we have no time to read, must be delivered by one of my antagonists, belonging to the Lutheran confession, and by trade, a tailor, not into my own hands, but into those of my host; and the Lord has caused this right number, containing a document of the utmost importance, by which he gave the Doctor of darkness, together with the whole Synod, as prisoners in my hands, to be handed to me, as a great sign for all nations on the 4th of July, 1839, the great festival of freedom, I having never before had

in my hands a number of this Lutheran Church paper. Then he delivered to me also the second production issued on the 25th of July, from the same Smithy, as a confirmation. In the third volume I introduced this tailor, without naming time, only as a Lutheran Church elder. His name is Funk or Funke ("spark") since through his instrumentality, first the spark has to be kindled into a great fire in the Lutheran Church. But in respect to the tailor at York, I had to serve as a courier, in order to receive, also, some materials for the thunder storm, which will produce very strong lightnings.

I returned from him to my lodgings, in order to prepare myself for the journey to Baltimore. My old trunk for my books, gave way, and I had to pack them into a new one, when the Prophet came to me, who elicited from me this treatise, by sending the fifteenth number of the "Martha" to me. He assisted me in my labor, and I left to him, in lieu of the old mantle of Elias, by which, formerly, great mysteries were covered, my old trunk, which present he returned by a viaticum. I took then my seat in the fiery carriage, drawn by fiery horses, and departed, not indeed to heaven, since I have still to fight the dragon on earth, but on the railroad, to Baltimore, in order to fill the idol, Baal, "timore," that is with fear and terror. There were indeed, since the time of the Patriarch Jacob and the Lawgiver Moses, many unto whom the Lord confided to the one, this, to the other, that business, and there are also now many who are engaged in various occupations. But it is often my turn to be the functionary of the various figures, now of the old, and now of the new covenant, that the great manifestation of the Lord, in the fullness of the time, might be perceived. When I paid my visit to the preacher, Satan believed that the Prophet had, already, my trunk, and mocked me, as the boys did Elijah, this, also, being necessary to the mystery. But I have at the same time, the fiery carriage, and the fiery horses of Elias; I hold, instead of the wooden rod of Moses, the iron one, confided to me by the Lord, and I bring forth in His name, whose most unworthy servant I am, at his great manifestation, thunder and

lightning, and the hail of the weight of a talent of the Revelation. All these, and a thousand more mysteries, you will learn to comprehend from my new work. Since this treatise on the festival of Theophilus, (the 3d of November, according to the Lutheran Almanac,) is to be concluded, and it is now ten o'clock in the night, to which I add the remark, that Theophilus, (the beloved of God) in Luke i. 3., has a far more extensive signification, than generally is admitted, and I have written this treatise in order that all men might become true Theophili, beloved of God, for he rejects nobody, except those who themselves, prepare their rejection for them.

My brethren, instead of writing many volumes about my mysterious journey, I have mentioned only so much as is sufficient for each preacher, who is qualified for this calling, in order to learn from it, that Christ the Lord has truly appeared for the establishment of the universal peace, as he has promised the same and caused the same to be prophesied by his prophets, and that he has appointed me as Apostle of his manifestation, not on account of my merits, since I am but an unprofitable servant of the Lord, but out of mercy towards his people; and that the heavenly host on white horses are standing on my side and preparing every thing, in order to open the eyes of those, who permit themselves to be used as black horses of Satan and to make themselves sensible of the abyss on the margin of which they are standing. The Lord, being not pleased by the death of the sinner, but desiring, that he should repent and live, I bring consequently also to those, who on account of their stubbornness have been excluded from the Church of God the glad tidings, that if they will be converted without delay and from all their hearts to Christ, and will strive with all their power to mend that, which till now has been frustrated, they will be united with me in Christ, for the end of spreading the great manifestation of the Lord, whilst upon this condition I announce to them the peace of the Lord. From this annunciation even none of those shall be excluded, to whom their excommunication from the Church has been announced by publishing their names.

Even Doctor Demme and John Rossel shall be amongst my colleagues at the great dissemination of the manifestation of our Lord, provided that they will open their eyes immediately after receiving this treatise, and the more so all others, who have been deluded. The Lord has permitted these spectacles, in order that all might learn where they are, and that each one might repent in the becoming manner.

In consequence of this joyful annunciation, that, which has been said in this treatise ought to be well taken to heart. By the spectacle which Christ permitted to be performed by John Rossel, it is evident that he calls to repentance once more all hitherto blinded clergymen, in order to get converted to him from all their hearts, and to co-operate with us as his messengers. Amen.

But, if they are not willing to hear him now, they belong, in the spiritual sense to those animals, which are mentioned in this treatise. Further this is to be added, that with those priests and preachers, who have brought upon themselves either expressly, or by being concerned in my general declaration, the curse of the Lord at his present manifestation, but are opening their eyes, after having received this present treatise, and beginning to spread the cause of our Lord, shall be subject in due time to a strict examination, whether they have shown fruits of a becoming repentance, on account of the wrong, they committed against Christ at his manifestation, and have with the greatest possible zeal endeavored or not, to make up the loss of time, caused by their fault and neglect till now in the spreading of the great manifestation of our Lord. For there might be found many, who in things unexpected, would be ready, to show the greatest willingness, to obey our Lord, but would afterwards neglect their duty. So much for a general regulation of those, whom the curse of our Lord at his present manifestation, has fallen upon, but to whom the Apostle of this manifestation not only announces the peace of the Lord, but receives them even as his colleagues at the spreading of the great message.

But on the other hand I proclaim, as Apostle of our

Lord Jesus Christ, his curse upon all Bishops, Priests and Preachers, of whatever Christian denomination, who would neglect to spread, after their having received this treatise, the great message of the manifestation of our Lord Jesus Christ for the foundation of universal peace on earth, with the most sacred assurance before Christ our Lord, who has appeared unto me, and before his holy angels, whom he has given to me as guides, that I shall not accept any bishop, priest or preacher in the communion of the Christian Church, who now neglects his duty, except he makes application for it; and then only under the condition, that he takes the resolution, instead of preaching, provided his age and natural constitution will allow it, to turn the forests, hitherto inhabited by bears and other wild beasts, into fertile fields, or, if he should not possess the bodily strength necessary for it, to engage in other manual labor, to gain his bread, since nobody, who from this treatise does not feel convinced that Christ has appeared unto us, is qualified for the ministry, and Christ has worthy men of other professions, who will occupy their places. Amen.

ANDREAS BERNARDUS SMOLNIKAR,

Apostle of Christ at His great manifestation for the Universal
Peace on earth.

Given at Boston, this third of November, 1840.

Here ends the manuscript, composed in October, and then copied till the 3d of November for the press on twenty-three very fine sheets of letter-paper and finally sent on the 5th of November, 1840, in the form of a large letter, from Boston, in the state of Massachusetts, which was returned to me in this month of March, 1841, in Little York, in the state of Pennsylvania, from which I then took away one and a half sheets of the beginning, and better than one sheet out of the middle, but added six sheets on the head and three sheets in the middle of that, which I had learned in this month of March, 1841, by my visit at Thomson's; having received, besides all the remainder, also No. 22 of the "Martha" in Thomson's house. I have remarked in this volume, where this manuscript, composed in the month of October, 1840,

begins and ends. But I could also have remarked in what places I would have extended the original text and added to it important illustrations of the things and signs relative to the manifestation of our Lord, had I then known, that, in the month of October, which I learned subsequently by the visit which I paid to Thomson. But this I would not do, because the reader ought to be induced to perform this for himself, feeling himself capable of it, from what I had premitted and inserted during this month of March, to my original manuscript. A task, which will be the less difficult, the more he will repeat the study of the book, when many things will be disclosed to him; which I had to leave unexplained for want of space. For that, I trust, will be admitted by the more expert divines, after their re-iterated study of my book, that the same is indeed a large letter, the contents of which are at the same time so weighty, that I would have to write many volumes, should I give a full explanation of all the things I could only touch upon, therein. Thus only a few wonders, occurring in some places of my journey, which I have made after the publication of my third volume of "Memorable Events," could be but slightly hinted at, though I witnessed new wonders in each place of the same.

I said, indeed, that my voyage brought me first from New York to Albany; but yet was Boston rather, as in my previous travels, the starting point, from which my migration began. For, after the printing of my third volume, I travelled at the end of the month of April, 1840, first again from New York to Boston, to pay a visit to my community, and performed there, besides other mysteries, also three prophetic christenings; from thence I returned to New York, and made from that place, without staying in any place longer than the performance of the mysteries required, my visitation journey, when, in a circuitous route, of several thousand miles, mostly through valleys and rarely over small eminences, I visited many places of the dead bones, with which, however, Christ the Lord caused signs to be constantly given in various manners, that he would begin at the time fixed by himself

for it, calling these bones into life by his spirit. Amongst these many places, I have mentioned, in this volume, but a few, yet without enumerating in any of them all the signs, which Christ the Lord has performed there. And many other signs, truly, did Jesus, for a testimony of this present manifestation in the places mentioned in this book, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, the son of God, (who has appeared unto us to establish his peace upon earth,) and to lead the nations (in courses most appropriate for this end) to eternal life," John xx. 30, 31. But how many books would I have been obliged to write, if I should have explained all the signs, which happened in all the places, which I visited during this journey of three months!

Often before I had reference in many passages of this book to my new work, or what is the same, to my three volumes of "Memorable Events," and quoted so much that the enlightened reader can learn to understand that the signs, mentioned in this book, have been given for a new illustration and confirmation, of the former signs and mysteries of the heavenly kingdom; because this book is written for the purpose, that in a short time it might be seen, that Christ has truly appeared, and that, from the former three volumes, provided they are studied in the same spirit in which they are written, things surpassing every expectation, and till now hidden from the nations will be learned, relating to the heavenly kingdom. But also in the three volumes, I have observed, that about these great things instead of three, hundred of volumes could be written, if the great connexion should be explained, existing between the earliest preparations till they reached our days, and the signs and mysteries of the present manifestation of our Lord, in which the past is concentrated in the present, or rather if one would explain every thing, the same would be expressed which has been said by the Apostle, John, xxi. 25, in a prophetic spirit, especially in relation to our days and of which the full meaning and purport was, that to the Apostle, when beginning to explain the signs of the Lord,

so much is unfolded, that he could not possibly describe every thing. My books are indeed unbound ones, but such in which, a chain is preparing, by the spirit of the Lord, for the binding of Satan, as has been alluded to in the 20th chapter of the Revelation. This chain prepared for the restraint of the power of Satan, by which the dominion over the nations, will be taken from him, can be lengthened variously, by partly inserting links into the same, not yet used, between those already used, or adding new ones to the end of the same.

Thus could also, many books be composed, about the signs which have taken place, when I had returned on the 5th of August, 1840, to Boston, from my long journey. The Lord, in fact, showed me to the present hour in various ways, that having begun to reveal to us his appearance, he continues his preparations always secretly, according to his declaration: Behold, I come as a thief, in order that in the time fixed by him, the great motion, prophesied by the Prophets, for the foundation of the universal peace, might begin. Since I am unable to explain, in this volume the signs which happened after the 5th of August, 1840, I shall adduce only from this period of time, some instances of events as warnings, whilst I shall use the remainder at other convenient times.

When I had arrived in the year 1839, from Philadelphia at Boston, I took my lodgings in the house, pointed out in volume 3, page 737. It was, as remarked on page 738, the 5th sunday after Whit-Sunday, when I arrived and when the Lord, as on page 740 has circumstantially been reported, caused the Apocalyptic dragon to present himself to me (at 1 o'clock, P. M.) in the form of a ruler. Then lasted during my six month's stay in Boston, a visible struggle with this usurping ruler, over the nations of the earth, and I have prepared their relations with this tyrant, at that time during my stay at Boston, for the third volume. The Lord preparing for me in each place of my longer stay, the most suitable dwelling for the celebration of the mysteries of the heavenly kingdom, my former lodging, was, when I returned to Boston, on the 5th of August,

1840, to Boston, not more suitable for me, but the more so was my host, Matthew Ludwig; the Lord arranged it consequently so, that he removed to *Carlton Place*, No. 5, immediately before my arrival. But there was still another married couple, with children, necessary for the mystery in the same house. To the female consort of this couple, the Lord gave after fervent prayer, for illumination, the sign, that I am his Apostle; but her brother has been set up in my second volume, as an opponent for a witness of the present manifestation of Christ. When I returned on the 5th of August, 1840, to Boston, he had not yet freed himself from the influence of Satan, but met me on the same day, in a street, in a great rage, which yet had no effect upon the calmness of my mind. Satan, it appears, was most vexed, by the Lord's having given to me, the sister of this man, as a neighbor, and that he has revealed to her, several future things, in various visions. She could not indeed comprehend much of them, but the same is the case with other female seers, the number of whom is great in our days, since the Lord makes them not susceptible of visions, in their own behalf, but for a testimony of his manifestation, as even the power of darkness must give testimony to him, when the same made strong efforts, to disturb me in my dwelling: which gave me yet no uneasiness since rather by this conduct, several things must come to light, serving as a testimony of the fact, that Christ has indeed appeared unto us. Much could be written about it as illustrating the ways of the Lord, for which there is yet no room here, and I told my Matthew Ludwig, that the Lord permitted this present trial only for the purpose that I might turn it in due time, into a benefit for the welfare of many.

As long as the power of Satan is still great on the earth, the influence of the same, if an individual becomes emancipated from it, will be felt the more by the next relations of the liberated, unless they hold a strong guard over the entrances of their hearts; and thus, in our times also, the prediction is about being fulfilled, that strifes and schisms will arise between parents and children,

husbands and wives, brothers and sisters, when those on the one side will open their eyes unto the great light which has appeared unto us, whilst those on the other side, laboring under the power of darkness, are striving to stop the spreading of light as much as they can.

During my last stay at Boston, it did not yet enter into the minds of most of the Germans residing there, to appear at my meetings on Sundays, in order to become at least, by oral communication, in some measure initiated in the cause, when too little prepared for the study of my books. They were then still better pleased to be guided by blind leaders to fall into the ditch together with them. Most Catholics are still continuing to seek their salvation in the empty ceremonies of popery, though in my work its nuisance has been brought to light, and the will of our Lord clearly explained; and the Protestants have been deceived by other leaders and by their own minister, who even ran into the houses of my associates to persuade them to apostacy, thus forcing me to write in the third volume, on page 845, the following:

“I consequently exclude, in the name of our Lord Jesus Christ, as his Apostle, Mr. Merz, Lutheran preacher at Boston, from the Church of Christ, this 24th of March, 1840,” &c.

When this was done, the congregation became also disunited, and decreased more and more, till he, notwithstanding the endeavors of other ministers for reconciling them with him, was finally obliged to leave Boston. But my community did not increase by it, for there was no hunger and thirst after truth, and since even the power of darkness must give testimony in various ways, to the manifestation of our Lord, it was permitted by Him, that false prophets were listened to with greediness, amongst whom was Schaufler, already mentioned in this volume, distinguishing himself under the mask of pharisaical hypocrisy, and holding meetings; and whilst I was absent from Boston, he allured also the Jew, whom the Lord had given unto me for the continuation of his sake, and stirred them up against me. But when they became acquainted, by degrees, with his sentiments,

they began to shun his society, till I finally returned to Boston on the 5th of August, 1840, from the long journey, when the shuffling tricks of Schauffler, of shovelling (schaufeln) away from me those whom the Lord had given me, were not so conspicuous, till he was finally brought by Satan, on the 30th of December, in the evening, not indeed into my room, yet in the same house, and in the room exactly below my feet. I heard, indeed, for nearly three hours, a strange voice, and understood, immediately, that an antagonist of the cause of God had to deliver his open confession, to the end that I might make use of it in due time; but I did not know that it was Schauffler's voice, for if I had known this, I might, perhaps, have joined the company assembled below, in order to silence the servant of Satan. But this would not have been in order, since the heavenly host has fixed every thing thus, that he must come in the right moment into the room below my feet.

But before mentioning some more little specimens of his open confession, I must remark that I am now overwhelmed with many labors, and only on the 30th of March found some moments of leisure, to add again something to this supplement. But whilst about beginning to write, the Lord suddenly gave me a vision. In this vision I felt such a chilling frost, that I had to kindle a fire; but when it began burning, a serpent called viper, came out of the fire, wound itself round my feet, endeavouring to bite me. But I quietly stepped upon her head, and having crushed it, threw the body into the fire, to perfect the purification. Soon after these mysteries had been performed in the vision, there arose, in reality, such a cold wind that I had indeed to kindle a fire, and the livelier it burned the higher rose the wind; and then, in raising my eyes from my writing desk, from which place I could overlook the river Delaware as far as the eye reaches, I saw that many vessels which were waiting for a favorable wind, availed themselves of this opportunity in order to set sail for a trip towards New York, and I wrote as a preparation, something on the same day, till the printer came at the approach of the evening,

with many proof-sheets of this volume, in order that I might correct them,—and I had also other labors to perform yesterday, finding only this day, the first of April, time to give some account of the endeavors of the generation of vipers to impede with their poison the ways of the Lord. But this day we have Theodora in the Lutheran almanac, with whom we have already become acquainted, as Dorathea and as Theodoros, and also the serpent or viper is a creature of God, and must serve to the glorification of his name. The same drove Schauffler from Odessa, in the Russian Empire, to Boston, in order to make umbrellas here, that the streams of spiritual gifts which the Lord has begun to pour out richly over his servants and maids of our days, might not extend far, since they would put also the Russian Empire in motion. Previous to this, this serpent had a hat-maker, as the reader will see from my three unbound volumes, for a leader of the blind. But this man made too small a head-covering, which could not impede the Apostle from bringing to light the baldness of Satan; of course there were finally umbrellas opposed against me. But it appearing sufficient to the heavenly host, the same caused, at the end of the 30th of December, (David's day, in the Lutheran Almanac,) and on the eve of Sylvester, (a name indicating "The Wild," or, in this connection, "The Satyr," and concludes the names of the old year,) that the umbrella-making Schauffler was delivered unto my feet, to enable him to lay down the confession of his sins, and that I could step upon the head of the hellish serpent, which has made him so insane. Rossel, in Baltimore, has also been turned by this serpent so frantic that he must write so senselessly about my books, without having studied them, as the reader has seen from his "Eh, what is this?" in this book. What Schauffler wrote about them, I do not know—nothing written by him having reached my hands, though my associates told me (I cannot say from what source) that he had written to various places concerning my books; a thing which was to be expected from his great zeal of serving the devil faithfully. Such services have become evident

by his utmost exertions to seduce the brethren united with me in Christ, and this, by pretending that he had studied my books, and had found therein principles contradictory to the Bible.

He has studied my books as little as those Doctors bitten by the hellish serpent in such a manner, that I set them up in my third volume as warning examples for all others. But Schaufler could not take advantage of this warning, since he never studied my books, but only turned their leaves here and there with demoniacal fury, and with the devilish purpose of finding therein something by which he might strengthen the blind in their blindness, and also render me suspicious to the brethren who are united with me in Christ. The devil has, as it appears, prompted him to think my books to be as unbound, as if they were written in Hebrew, and I had commenced their writing at the last page, since my brethren mentioned only some points towards the end of the third volume, objected to by Schaufler in order to alienate them from me. That there, page 845 is peculiarly offensive to him they often told me before his last visit, with the remark, that this page made him so angry, as to cause an universal trembling of his whole frame. I wonder not at this, Satan having cause enough to produce a rage in his servant, when reminded of the contents of this page. For I am speaking there of two females of Lutheran descent, to whom, at the celebration of great mysteries, "I imparted the spirit," by prayer and imposition of hands. Now listen ye nations! According to the explanation of Satan by his servant Schaufler, the expression "I imparted the spirit," is said to have greatly scandalized the Bible Christians. I write this in the room of our witness A. Leimer, a member of the Moravian Union, and not having my Bible with me on this journey, I take that before me on the table, belonging to Leimer, of Martin Luther's translation. In the English version, runs the text which I am about quoting for the illustration of the case as follows: "Then said Jesus to them again: Peace be unto you! As my father has sent me, even so send I you! And when he had said this, he breathed on

them, and saith unto them, receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain they are retained." John xx. 21—23. I have in the unbound three volumes already adduced proofs enough, certifying that whatever Christ has said to the Apostles of old, for the benefit of his church, the same has been repeated to me, and also in this volume I bring forth several more testimonies of my Apostleship. But although I am an Apostle of Christ at his great manifestation, it would yet give an equally great offence to the devil dwelling in Schaffler, if I should say to a penitent and converted sinner, "I remit to thee thy sins," as the Pharisees were scandalised when they heard similar words uttered by the mouth of Jesus, Matt. ix. 2, notwithstanding I would use only the power committed to us Apostles, and the words which were delivered to us Apostles for this purpose. But only the devil with his followers can take offence at this case, and never a Christian, who knows that the apostles of Christ can remit the sins of nobody except truly repentant sinners and who are converted to Christ, and that they do not remit sins in their own name, but in that of Christ, as his servants. This, however, they are not obliged constantly to repeat, since every Christian ought to understand how these words are to be taken. I remarked in the beginning of this book, that Dorathea, who has been raised from the dead in testimony of my Apostleship at the manifestation of the Lord has given several other prophecies concerning me, besides the alledged. Amongst other things she says that I would cleanse her of her sins. Though she has risen from the dead, yet will there still be many a fault adhering to her; and I can in the same sense cleanse from sins as I can remit them. The Lord has on that account unfolded through me such astonishing things, that the sinners might see their horrible state and turn from all their heart to him, in order to obtain remission of their sins. Thus likewise a Schaffler, if he had studied my three volumes with an upright heart, would have turned to Christ, and seen clearly how I can impart the spirit to those who are prepared for its reception. "Then laid

they their hands on them, and they received the Holy Ghost." Acts viii. 17. The spirit in fact, who was dwelling in the Apostles Peter and John, was received also by the inhabitants of Samaria whilst the Apostles were laying their hands upon them and prayed over them, and I would very correctly express myself by saying that the Apostles Peter and John imparted to them the spirit, viz, the spirit inhabiting these Apostles, who used them as instruments to fill by them likewise others with his gifts. If Schaufler had studied my three volumes, he would have seen that I have imparted this spirit not only to believers, but also in cases of necessity, to the unbelieving by causing them to prophesy, and not that he should remain with such persons who are not prepared for him, constantly, but the evil spirit, whose usual dwelling they are, must give room to the Holy Spirit for such a space of time as was required, till he has also by their instrumentality, given evidence of the manifestation of the Lord, which I am proclaiming. But since they were not prepared to be his constant dwelling place, this spirit, imparted to them by me, has left them again, and the bad spirit took again possession of the dwelling prepared for him and whenever it was convenient to him he gave also, yet in a manner peculiar to himself, testimony about the manifestation of our Lord, as he gives the same through Rossel's pen, and the mouth of Schaufler.

In the third volume, on page 845, which gives such horrible offence to the latter, we read amongst other things: "Finally came the wife of Adam Ries. I imparted to her the spirit, and she told me immediately afterward, that she wished to tell me something," &c. Her communication was the cause, that I announced on the same page to the Lutheran Minister, Merz, at Boston, his excommunication from the church of Christ. The circumstance alone, that he had endeavored before to alienate from me men whom Christ the Lord had given to me to support me in the spreading of his great manifestation, and by whom he has procured the means required to the printing of my books, this circumstance alone would not have led me to his excommunication, but

I was brought to this decision by his endeavors to rouse the wives of these men against me, by influencing them with the spirit of the Apocalyptic dragon, and by using for this purpose the absence of their husbands, who were too strong for him, being given to me by Christ, and admonished him first to study my books, since he would not become otherwise qualified to converse about them reasonably.

Adam Ries, who was for several years in a state of consumption, and whose mind became by it prepared for an easier reception of the appearance of our Lord, is mentioned in my second and third volume, as a zealous promoter of the dissemination for it. That the Lord (yet without permitting any show, since every thing at his present manifestation for the great motion in behalf of the universal peace is to be prepared secretly) has restored many thousand sick persons to their health, for a testimony of his present manifestation has been shown in my third volume, though I observed at the same time, that the healing of the sick at the present manifestation of the Lord would not be the most suitable sign, notwithstanding the same would be increasing in proportion with the clearness with which the appearance of the Lord would be appreciated. To me the spirit shows every thing which it becomes me to perform as a sign of the manifestation of the Lord; but in the case of Adam Ries, He has not shown to me that I should restore his health in the name of Christ perfectly, He having likewise destined his death for a sign. His name, Adam Ries (Giant) is prophetic, and it occupies in the second volume, page 494, the third place in the list of those who have advanced money for the printing of my books, and also in the third volume on page 844, were these men again, together with others, who joined them in promoting the cause of Christ, are inserted by their names. I intended to place him higher, but the spirit did not permit it, and I learned first, after the death of Adam Ries, that the Lord had set him up as a prophetic person.

The Lord has called men out of Popery, in order to advance money for the printing of my books, that the

nuisance of Popery by which the church of Christ has been horribly desolated, might be abolished, and the glorious reign of Christ might be established. The outward terrestrial integument must be taken from Popery, in order that the pure Christianity can come forth. For this purpose I have performed the great mysteries on the festival of Easter, 1838, in the Catholic Cathedral at Boston, as Apostle of Christ by order of his spirit, and that this was done at His command, He has confirmed by a long chain of signs and prophecies, as the reader will see in my third volume. In the great excommunication, which I have enacted at that festival of Easter, on the 15th of April, 1838, in the name of Christ, as His Apostle, before many witnesses from all nations, after the solemn sermon, in which the spirit of Christ dictated to me what I should say, Popery takes the third place, and the deep mysteries, contained in that circumstance, why the spirit of God has placed in the great exclusion Popery in the third place, have been explained in my second and third volume. In the most admirable prophecy, (to the explanation of which, in connexion with prophecies of other Prophets given for the sake of its illustration, many pages of my third volume have been devoted,) Popery appears under the emblem of a giant, (Ries.) But there stands also in my second and third volume, Adam the Giant, amongst the promoters of the cause of Christ in the third place, the Lord having destined him to step out of the ways of Popery and place himself on the side of the Apostle, and whom he then called to lay down his tenement of clay, and admitted to the heavenly host on white horses, clothed in white and pure silk. Rev. xix. 14. Whilst I was celebrating the greatest mysteries on my long journey, many signs of which have been given in this book, that I am constantly accompanied by this host, whom Adam Ries has now joined, I have not only in my three volumes, but also in this large letter proved sufficiently, and the Lord has set up Adam, the Giant, as a pattern for all those who are still adhering to Popery; he has called him away from Popery, and has given him to me as a great support in the propa-

gation of the Lord's manifestation, that all who are still in the bonds of Papacy, may imitate his example, and may be intimately united with me in Christ in the spreading of his great manifestation; and if they will do so, He gives to them the sure promise, that after having deposited the earthly tenement, they will join that heavenly host to whom now belongs Adam Ries, whilst in this life they will be in their company, as I am. Adam, the Giant, was called by the Lord into heaven, whilst others least expected this, they being ignorant of the Lord's designs respecting him. He, having finished the study of my third volume, and admonished others to walk in the light, which has now appeared unto us, laid himself down immediately after having arrived at home from a meeting of my associates, for the purpose of prayer and mutual edification, and fell asleep in the Lord.

For the illustration of the design of Christ the Lord, representing the great mystery, for the celebration of which he had provided Adam Ries, he gave to me at the time when he was preparing Ries for a better life, another man, by the name of Adam Haberstroh as a great support, and his name stands in the third volume, page 844, in the fifth place, he having joined the four preceding ones amongst whom was Adam, the Giant, taking the third place, whilst the third volume was about being printed. The name of our Ries is pronounced by the English, as far as I could learn as if the same was written in their language Rise, that is, resurrection,—rising of the sun;—elevation. He is not dead;—he has only been elevated, so that he who now accompanies me amongst my heavenly companions; and for the illustration of the events, whilst our Adam Ries began to get already weak, in order to appear now strong, Adam Haberstroh was given to me as a strong support by the Lord, and he stands in the third volume, page 844, in the fifth place, because the number 5 is the Apostolic number, and the number of the kingdom of Christ, as now will be seen, since the Lord has appeared, in order to destroy on earth the dominion of the four beasts, as seen by the Prophet Daniel. This dominion, in order to maintain itself,

made use in the latter and latest period of leaden balls, to destroy men by their means, instead of educating them for Christianity, and those who were not destroyed were bolted out of all their substance, as grains are bolted out, whilst the empty straw of idle ceremonies was given for the grains of Christianity. It was consequently quite proper that Adam Haberstroh, (straw of oat), whom Christ had intended to give me as my support in the place of Adam Ries, made money in a lead fabric as heater of the oven in order to advance not only a considerable sum of money for the printing of the third volume, but also for defraying most of my expenses, which I incurred during my last stay of six months in Boston, and for the present journey, during which I am writing this in Philadelphia. He was indeed also supported by other brethren, united with me in Christ, according and in proportion to their circumstances; yet was he during this period my main support, and what deserves to be noticed, he is a widower, his wife having died soon after I had performed the mysteries of the excommunication of popery from the Church of Christ, since by this excommunication in the name of Christ it has been indeed announced to the Pope, that his wife, the Church, has been taken from him, and he from a Giant, has been burned into a figure of straw of oats, (Haberstroh,) that the money, which till now was spent for the maintaining of this giant, might from this period, be employed for the welfare of the nations in the Kingdom of Christ. But I can scarcely give even the principal points of some facts and must leave it to the reader to form his deeper reflections for himself.

The transit of our Adam Ries did, however, not only contribute to the illustration of the appearance our Lord in the before mentioned manner, but also in bringing to light the sentiments of many, who allow themselves to be actuated by the Apocalyptical dragon. He recommended his wife as often before, so likewise, especially in the last hour of his life, in the most impressive manner, not to hear the false Prophets, but to listen to me, if she desired to be happy. I imparted to her, as above related, the spirit.

This took place a half a year before the death of her husband. The spirit dwelling in her husband, did not permit that the spirit of the false Prophets should, as long as he lived, conquer his wife perfectly. But after his death her heart stood open to the influence of the false Prophets and Prophetesses, and she permitted herself to be guided by them, instead of listening to me, who often admonished her to wait in patience, till the appearance of our Lord Jesus Christ would manifest itself gloriously. I accepted from her a quite new coat, of her departed husband, for a man who was translating for me part of the third volume, into the English language, and on the third of January her deceased husband showed to me, in a vision, this coat, but which now looked as if it had been singed in a fire all over, and said: "thou knowest, my brother, that I have given to thee, quite a new coat but see how the same looks now, by Margaret's fault!" Soon after this, she began to demand from me my approbation to her marriage with a Lutheran man, to which union, I could not give my consent, not finding in him the spirit of Christ. She would indeed have preferred marrying Adam Haberstroh, according to her own confession, made to me, but this man felt no disposition of entering again in the state of matrimony, and this would not have agreed with what the Lord intended to be performed. Finding that she could not obtain my approbation to her intended marriage, she began to calumniate me, since the spirit of the false Prophets, of both sexes, had become so manifest, and they also, must give testimony, in their way, to my Apostleship. Much could be written about this point, but here I can only remark so much, as was indispensably necessary, in order to admonish such to repentance, as are slandering me; for they do not slander me, but Christ who has sent me.

I did not make enquiries, whether Schaufler operated immediately, or not, upon this person, who then got really married to that Lutheran man, whose name is so pronounced, that it was believed to be the same by which I excluded popery from the church of Jesus; but the spirit of the false Prophet, Schaufler, met a willing reception

with the wife of Matthew Ludwig, though this is the most vigorous promoter of the spreading of the Lord's manifestation, and my landlord, as often as I stay in Boston, since I left the dwelling of the baptized Jew, Meyer. This hellish spirit had, indeed, to submit as often, as it was necessary, to the spirit of Christ, dwelling in me. But she not being prepared for the study of my books, and disinclined to learn from me to suffer with Christ, and to be meek and lowly in heart; her mind stood open to the spirit of the false Prophets. I admired the wisdom of Christ, also, in this struggle between the spirits of the higher and lower region, by which so many signs to the glorification of his name have appeared, that I could write a peculiar volume about them. I said to my Matthew Ludwig, after the termination of this struggle, that his wife, would, as I hoped, become thoroughly acquainted with the manifestation of our Lord Jesus Christ; as she indeed now gives to it testimony in her own way, and she even first admonished the men, so that they began to advance money for the printing of my books.

So much for information's sake, that the spirit of Christ can be imparted to others, by him who has the same, as the spirit of the hellish dragon, if this evil guest inhabits a human mind, if they open their hearts to the one or the other. Whosoever is driven by the spirit of the hellish dragon can become as deluded as Schaufler was when he said to my associates, that they at least, from my third volume, might take well to their hearts that which had been written to me by Frederick de Meyer, Burgomaster at Frankfort, on the Mayn. Schaufler has turned over the leaves in order to find something to confound my associates, and when he found in volume three, pages 808, and 811, a letter of Burgomaster Meyer, he thought, the letter had been written to me, and I have inserted the same, that my antagonists could make use of it against me. This letter has been sent by the care of the devil, to Stuttgart, for the use of his horses, but by Christ, who caused the same to be brought in a wonderful manner, in the morning at 9 o'clock, at

the feast of Luther, to Boston, and delivered into my hands, this letter was destined for my use, in order that the same might be inserted into my third volume, and this to the terror of the hellish dragon, who has established his principal seat at Frankfort, and of all his menials.

After the publication of my first volume, the hellish dragon has stimulated some individuals in Boston, to write letters to me, of which I have extracted some specimens, and communicated the same to my readers in my second volume, in order to show what he is able to produce. This has filled him with such a fear, that he did not take hold any more of one of the common class, to instigate him to write letters against me; but, instead of keeping himself in the lower sphere, he went to some Doctors of Divinity, in order to induce them to write against me. The Lord has caused their products to be delivered into my hands, in order that I could quote them as warning examples in my third volume. When the hellish serpent saw this, he was under the necessity of instigating his servants to produce the illusion in others, that these letters in my third volume were written against me; which they are in the same sense, as the "Eh, what is this?" is directed against me, in this book. It could, indeed, also, be asked; "Eh, what is this?"—that Doctor Frederick de Meyer appears first in my third volume, as a collector of the testimonies for my Apostleship, induced to it by the spirit of God, and then, again, as a writer against my Apostleship, driven to it by the Apocalyptic dragon, yet in such a manner, that he, by this letter, has given an equally great testimony to my Apostleship, and equally important instruction to the blind, as Rossel by his, "Eh, what is this?" in connexion with his remaining documents. Rossel's testimony, the reader has, I trust, become acquainted with, by this large letter, and the testimonies of his Excellency, Doctor de Meyer will cause his astonishment, when he will study my third volume.

To those women, who were too short sighted, and too earthly minded to be capable of comprehending the signs of my Apostleship, and permitted themselves, to be overcome by Satan, to be angry with their husbands, because

Christ has opened their eyes, I said, in a few words, that they, being too weak to appreciate such astonishing things belonging to the government of Christ, ought to investigate, whether my way of living and conduct is that of an Apostle or not? But a Schauffler, ought to have studied my book, with an upright heart, then he would have been filled, with the spirit of Christ? But since permitting himself to be guided, by the spirit of the Apocalyptic dragon, he had to give to my Apostleship, a testimony, in a manner peculiar to this spirit, and when this appeared in the sight of the Lord, to be sufficient, he caused him to be brought in the room, exactly beneath my feet, where he had to deliver to Matthew Ludwig, and others present, an open confession of his sins, in such a loud voice; that I could also have heard the same, if I had listened to it. The men, to whom this confession, was directed, gave him wholesome advice; but the devil, who had spoken through him, permitted them not to enter into his heart. But since to my sorrow, the wife of my Matthew was also present, and women are scandalised, by hearing confessions, Schauffler's spirit was by his confession, also communicated to Mrs. Ludwig, of which some singular traces soon appeared. Since I cannot dwell with them here, I shall mention only from the open confession, (having still to report some spectacles of another kind,) that he also admitted in it, to have conversed with J. V. Himes, Editor of the English paper, "The Signs of the Times" about me and my books. This preacher Himes, I have introduced into this large letter, as a great sign, and he appears as such, already in my third volume, viz. as a sign seduced by Dr. Follen, or foal. When I had delivered my articles, for his "Signs of the Times" to him, and he told me, that he had been informed by Germans, of the nothingness of my cause, and I replied to him, that Follen, as Anti-christ, and on account of his probable ignorance of my books, could not sit in judgment against them, Himes said, that he had also conversed about them with others, who knew them. I requested him to give me their names, in order to inform him, how they knew my books. But he would not do

this, neither had I an impulse from the spirit, to force him by the same, to name them to me. Finally comes Schauffler beneath my feet, in order to deliver together with other confessions, also this, that he had spoken with Himes, about me and my books. I shall, however, make no further extracts, from Schauffler's open confession, and I have communicated these few only for the purpose of admonishing him, and by him many others, who permitted themselves to be conquered, by the power of darkness, to repent, with the remark, that those whom Christ has given to me in Boston, when having seen him bringing forth fruits, meet for repentance, can admit him into our community, he now being excluded from the Church of Christ, because I remit to him, under these conditions, his sins as an Apostle, in the name of Christ. But J. V. Himes, will I, on account of this confession of Schauffler, once more mention as a sign; but first I have to touch upon several other signs.

After J. V. Himes had admitted but an extract of any first article in his paper, and had refused insertion to the second, though he made an abstract of it himself, induced by an invisible impulse, I found it proper, to bring these two articles to other editors in Boston; partly by paying to them a personal visit, partly by sending others, in order to induce them to publish my articles in their papers. It was not unknown to me, that not every editor is qualified for the publication of such great things, yet did I entertain the hope to find at least, one or another amongst so many, who might be free of the power of the devil, and willing to receive them. But I found none, though my articles were offered to as many editors of political and religious papers, as came under my notice in Boston, without yet strictly inquiring how many papers were published in this city, and without applying to those, with whom I had come in contact, already, as opposers to the sake of Christ, as for instance, with Professor Sears, (from Sear, dry, arid, withered,) of whom I am ignorant, whether he is still an Editor of a paper for the Baptists or not, as he was at that time when I wrote, relating to him in the third volume, page 791, yet without naming

him, though important signs took place, as well whilst I was with him, as when he was driven by the demon, to write his letter to me, which signs I for want of space neither could specify then, nor now am able to enumerate, but mention his name here only, because I heard, that he is in the habit of seeing Schauflier, in order that he might well consider that which has been said to Schauflier, and bring forth fruits meet for repentance, and with him also other editors of periodicals, to whom I have either brought personally, or sent my articles, but had to experience in Boston that they were slaves of their patrons, whom they are afraid to displease, by interfering in such a strange thing as the proclamation of an universal peace for all nations. I would have much to write about these my experiences, in which many signs of the times are concealed, and the articles alone which then appeared for the detriment of the readers, when my treatises ought to have been published, would require a volume from my pen. There are in Boston only English presses. In my second and third volume, the reader will find my experiences with the German editors. Similar ones I made in my intercourse with the English, only with the exception, that my articles found ingress into several German papers, published in cities, namely first in Philadelphia, and New York, and finally also during my long journey in five other places, for I made no trials in other towns. But in Boston I tried my luck with about eight Editors, (speaking at random), all of whom refused the admission of my articles, excepting that Himes did what his position demanded from him. But that it may be seen what is the condition of the Editors, and that it was in accordance to the will of the Lord, that I offered my articles to many, he has caused this to be made known by that of this class, most calculated for this purpose. In the "Olive Branch" of October 3, 1840, we read the following:

"We respectfully decline the long articles of Andrew B. Skinaker. We do not care to discuss the abstruse question about the Millenium, or Coming of Christ, as he calls it."

Since, also, here my name stands misprinted, the reader is cautioned against the supposition that the same had not been written quite plainly in my articles. It was not only very legibly traced in both articles, but also printed in capital letters, in the enclosed number of the English "Signs of the Times," in which an extract of my article occurs with my signature; and I am fully persuaded that my name has been misprinted by the influence of the same power of darkness, on the 3d of October, 1840, in the Olive Branch of Boston, which impelled Rossel to have it misprinted on the same day, in Baltimore. Skinker means the same with cup-bearer, into which has been inserted an a, and, indeed, all the editors in Boston to whom I offered my articles, have become so confounded by the hellish dragon, as if I had filled for them the intoxicating cup brimful, and they had emptied the same at once.

Olive Branch is the sign of reconciliation and of peace; but also the editor of this paper, purporting to be of a religious character, and bearing this mystic title, ought to confess freely that he takes no care about the universal peace upon earth. I did not request him to discuss the question about the kingdom of Christ, but I sent to him articles in which the results of the facts authenticated in my three volumes by a long chain of signs and prophecies, as divine evidences, are contained. He had no other care than that of publishing, by means of his paper, that which the Lord has caused to be disclosed through my instrumentality, and then would the English nation have received the most joyful tidings first by the "Olive Branch." But the paper deserves not at all the name which it bears as a title; not serving for the establishment of universal peace, but for the upholding and propagation of a sect, whilst in sectarianism the Apocalyptic dragon finds its main support to keep alive schisms and wars amongst the nations. That the editor labors indeed for the attaining of this purpose, the Lord caused him only to confess, in the article immediately following his remarks about my articles, for he says therein, "We have better business than to dig the name of so distin-

guished an unknown from its obscurity." He speaks, indeed, in this article, as he himself believes not of me, but of another; and yet he could not have placed any thing more suitable below his above mentioned remark about my articles. My name he caused to be misprinted, which, though I was personally a stranger to him, could easily have been avoided, since the same was then lying before him, plainly written and correctly printed; but its signification he would not have dug out till he had studied the same from my work.

I would not have quoted this passage of the editor, had it not been for his confession concerning his refusal to accept my article, which follows immediately in the same article, in the words, "And even the holy man of God scarcely dares speak of vices he knows to exist, for, alas! his salary is cut off." Such a man is no holy man of God, but a child of this world—no true Christian, but a Methodist, (a remark made by me with regard to the circumstance, that this paper originated from a Methodist sect.) I really have experienced editors in the light of hired menials, accustomed to calculate whether they would please their patrons by admitting my articles, or offend them by their reception. But they calculated, not considering the power of the spirit of God, but according to the short-sightedness of this world. Having alluded to the Methodists, I must remark, that I went with my articles first from J. V. Himes to the editor of the Methodistical "Zion's Herald," in Boston, when a Mr. Brown was still occupying this station. I did this, because the title of this paper stands in peculiar accordance with our mysteries. But I found the editor not calculated for such things, and very anxious not to displease his sect. When, finally, as late as the present year, 1841, a number of this paper came again into my hands, I observed that Abel Stevens was then its editor; I went, consequently, with my article to him to gain some new information, but inquired first respecting him amongst such as knew him. I learned that he had been before, a minister, and had received the editorial call on account of his qualities as a writer. I could myself re-

mark nothing peculiar in him, besides a singularly great fear of accepting my articles. I observed to him that I desired (finding himself afraid to admit my articles in his paper) to lay the case before the whole society, by whom the paper was published. He pointed out to me the agent of the society, but this informed me that the society had granted to the editor the right of deciding what articles deserved admission into the paper, and what not. I saw from this, plainly enough, that they were not seeking for truth, but only for the maintenance and propagation of the sect.

Upon the whole, all the editors whom I visited behaved in this cause, so important for the whole human family, in the same manner shown by that of the "Olive Branch," who had to lay down the confession in the name of all of them. They are not noble or grafted branches any longer, but entirely wild excrescences. On the same day, viz: the 3d of October, when the demons hatched the chicken from the "Eh," (Ei, egg,) of Rossel they pressed, likewise, from the wild "Olive Branch" in Boston, for the Skinker, or cup-bearer, an intoxicating drink, in order to fuddle the editors by it. I had not expected in the "Olive Branch" this preparation for the Skinker; but the individual whom I had sent with my articles, brought me a number of the "Olive Branch," and I saw then, already, that the Lord had caused the confession of one editor to be prepared to me in the place of many, which will become the more clear when I shall further remark that I visited the editors only at extraordinary occasions; and the visit to the editor of the "Olive Branch" happened so, that the deposition contained therein coincided, in respect to the day of its appearance, with the "Eh, what is this?" of Rossel, in the "Martha;" and the reader will easily conclude, from what has been said, that, in like manner, the expression about Skinaker, in the "Olive Branch," has been produced under the special guidance of the host on white horses, by whom the demons have been put in motion to impel their servant to lay down his open confession in the "Olive Branch." I see, immediately,

how the spiritual agents are engaged in working this or that phenomenon. The reader, less experienced in these things, will yet, I trust, by the many palpable evidences set forth in this book, in so far be prepared that, from what has been alleged, he can easily comprehend by whose influence the expressions about my articles in the "Olive Branch" have been caused.

According to my promise Joshua V. Himes, Editor of the "Signs of the Times" in Boston shall appear once more as a sign; for the reader will bear still in mind, I hope, that he has been already set up as a great sign for the illustration of the times with John Rossel, in the part of the manuscript of this book composed in October last.

Scarcely had that manuscript on twenty-three sheets, elicited from me by Rossel's "Martha," been sent to him through the instrumentality of J. J. Thomson, when I was impelled by the spirit to send still more than twenty-three equally closely written sheets to Europe and these mostly into the Austrian Monarchy: but these papers were not to be sent in one bulk to Europe, as the large letter was sent to Thomson, but they were to be divided into several portions that, if some unfaithful servants of Christ should neglect to promote the cause, it might be faithfully supported by others. For this reason I referred from each letter to the foregoing ones, in order that the reader might look out there for the explanation of the wonders contained therein. The first letter, which filled only one densely written sheet, I directed to Anthony Aloysius Wolf, Prince-Bishop at Laibach, the Capital City of my native country, and narrated to him amongst other wonders, also what the Lord had performed by Rossel in Baltimore, in order that Wolf might be at least frightened by the sign which the Lord had caused to be exhibited on Rossel (small horse) and might fulfil his duty. The other letter, written very closely on four sheets I dispatched to George Meyer, Prince-Bishop of Gurk, in Klagenfurth; my former superintendent, during ten years, when I was Imperial Royal Public Professor of the Biblical study at Klagenfurth. Knowing Meyer as a faithless Bishop or Inspector, I could not rely upon him alone as

promoter of the cause of Christ, and directed consequently the letter to the entire chapter of Gurk, embracing all the Canons of the Prince-Bishop and to the College of Benedictine monks consisting of the Professors at Klagenfurth, in the hope, that before the letter would reach the Prince-Bishop, the Canons and Professors would be informed of the fact, that a large letter had arrived for all of them; and that the Prince-Bishop would not dare to suppress this affair, I having pronounced the curse of our Lord Jesus Christ against him, in case he should not call all of them together and the letter ordered to be read before them. But since he is possessed of a devil who sometimes is getting so furious, that nobody dares to contradict him with one word, I wrote the third letter, filling two likewise most closely written sheets to Ignatius Zimmermann, Prince-Bishop of St. Andrew in the Lavant-Valley and Superintendent of the Benedictine Convent of St. Paul, of which I was once a member. With all these three Princes-Bishops the reader will become acquainted by my three volumes of "Memorable Events," as well as with the wonders which Christ caused to be effected by each of them during my stage of preparation in Europe. That Ignatius Zimmermann, as Prince-Bishop at the place of the great mystery, was also a Prophet, has been shown in my third volume. I, consequently, charged him in the name of Christ, immediately after the reception of these two sheets to go to Klagenfurth, and to invite to this place also the Bishop of Triest, Matthew Raunicher, and strictly to inquire why he had not fulfilled his duty after having received so many letters from me since my sojourn in America, and likewise the Bishop of Laibach, that he also might come to Klagenfurth with his sheet. Further I charged them in the name of Christ, to send all these seven sheets by delegates to the Emperor, to be printed by his command, in order that such great mercies of our Lord Jesus Christ, might be spread as far as his powers could reach. I pronounced the curse of Christ against each of these Bishops, who would not fulfil his duty, with the remark, that such a one could only be received again in

the Church of Christ, when he would submit to the condition of clearing the forests, or performing other manual labors, according to the state of his health.

But, in order to excite at the Austrian Court, a desire for these seven sheets, I wrote to the Prelate Joseph Pletz, Imperial Court Parson, and Director of the Theological studies of the Imperial Theological Institutions, as much as I possibly could bring upon one sheet. How many devils are beleaguering also this Pletz, and what spectacles the Lord caused to be performed by him, the reader will find in my three volumes, and that I have pronounced the curse of Christ against him in my third volume, he having refused, after many letters sent to him in the name of Christ, to fulfil his duty. Yet I offered to him in this letter, provided he would now make up the neglect, the reconciliation of Christ, showing at the same time, what far greater punishment he would incur, if he should continue resisting these repeated admonitions.

After having written to these individuals that which was necessary to put them in motion for the sake of Christ, I wrote then to many others, whom I did not consider equally strongly bound by Satan, each of whom is mentioned by name in my former works, excepting my student Placidus, since the Lord has worked several wonders by each of them, at the time of the preparation for his present visitation. Even to each of these my most intimate friends I announced the curse of Christ, if they, or one of them, should not accomplish his duty; for with me is no respecting of persons; being a servant of Christ, who would cease to be such, should I, instead of regarding his will alone, have regard for men. However, whether they can effect much or not, notwithstanding their endeavors to do their duty as long as the great ones are beleagured by the devil, experience will teach us.

All these letters, as well as the many former which are mentioned in the third volume, I have written by higher impulse of the spirit, and with the injunction not to incur the divine punishments, pointing out principally to the bishops and the imperial parson, the circumstance that they, in case of their not complying with their duty, could

only be reconciled in the church of Christ by hard labor. But though as yet the will of Christ has not been fulfilled, yet none of those above mentioned shall be excluded from the mercies of our Lord Jesus Christ, which are likewise offered to Rossel after his opportunity of perusing this volume, and on the conditions which have been made known to them in the appropriate place of this book. Nobody must yet accuse me of inconsistency, when I accept again as my colleagues in the spreading of the mercies of Christ, on the condition of studying this book as soon as possible, and of converting to our Lord Jesus Christ faithfully and by fulfilling of their duty, all those bishops and priests who contracted to themselves the excommunication from the church of Christ, and to whom I expressly declared, that they, in case of not fulfilling their duty, never more afterwards could officiate in the church of Christ as ecclesiastical ministers, but have to gain their livelihood by hard labor. For this the spirit of Christ has long ago shown to me, that all clergymen, now not fulfilling their duty, can be received again into the church of Christ, only upon condition that they are willing to do penance for life-time by hard labor. But since Christ desires not the death of the sinner, but that he might heartily repent and live, and he having besides worked so many wonders to make the clergy sensible of their having alienated themselves from him, I know so much, that Christ caused likewise all these manifold wonders, which he causes to be disclosed in this volume, to serve for the healing of the wounds of the clergy, and especially of the bishops, who used to behave and consider themselves like little gods amongst their fellow beings.

Having since the last of November till January, written so many letters, proposing the conversion of the bishops, and by their instrumentality that of the Emperor of Austria, I cannot help mentioning as an example which ought to make them ashamed, the Doctor of Medicine, who has been sent by Christ from Vienna to Michigan in America, and thence to me to Boston, a distance of more than one thousand miles, an account of the mysteries alluded to

already in the manuscript, prepared for this volume in October; principally since Christ has chosen him as courier, not only on account of the already mentioned but also many other mysteries. His name is Francis Kling, and his present residence is Ann Arbor, in Michigan. He writes to me on the 1st of March, 1841, amongst other things the following: "Dear brother in our Lord Jesus Christ! Oh, how do I wish from all my soul to be near you, that I might open to you my whole heart; for it is by divine providence that I came to America. Never would I have come to light and repentance in our native country. You know that I, my wife and children, are descended from an originally Catholic family; but by the grace and mercy of the Lord we are enlightened, and believe in the true word of our Lord Jesus Christ Whatever I can do for the propagation of the cause of our Lord by the means of your book, I shall do to the whole extent of my capability," &c.

This man has been led by Christ, that after having received my first work in a far distant place, and perused the same, he was induced by the spirit pervading the same to travel one thousand miles in order to see me; and after having further studied the second and third volume, he is now astonished about the wonders of the Lord which have been revealed therein, whilst on the other hand, the demoniac Pletz, parson of the imperial palace of the Emperor of Austria and his bishops remain unmoved, in spite of all my letters.

Christ shows to us in this spectacle a wonderful connection of things of a quite peculiar nature. Whilst naming the Doctor of Divinity, Pletz, in Vienna, and by placing before him the example of Kling, Doctor of Medicine, the Catholic Doctor of Medicine, Platz of Philadelphia, whose name differs very little from that of Doctor Pletz, puts me in mind of another event, effected by the demons of Vienna and Rome. Doctor Platz presented me with a little German book entitled "The Catholic, Irish Episcopal Administration in North America, Philadelphia, 1840," in which is shown how badly the sums extorted from the blind in Europe, by the promises

of indulgences are applied by the bishops in America. Besides this, other scandals occur in this little volume, as for instance on page twelve, where the following is said : "Amongst themselves, the Most Reverend Irish Bishops are greatly dissenting, hating and persecuting each other mutually. Examples of it I shall cover under the mantle of Christian charity. But the persecution of two Irish Bishops, exercised toward the Most Reverend Bishop of Detroit, Mr. Riese, is so public and scandalous, that it is equally improper to speak or to be silent respecting it. The real causes of it are unknown to us. A litigation between him as Provincial of the monastery at Pittsburg and the Right Rev. Dr. Kenrick, as Bishop of the Diocese, in the limits of which the monastery was situated, was the fire brand, which caused the pile of wood to break out in a blaze. The Catholic Episcopal papers, the 'Catholic Miscellany' of Charleston, the 'Catholic Telegraph' of Cincinnati, the 'Catholic Herald' of Philadelphia, are the periodicals in which the Right Reverend Bishops abuse each other by personal attacks and tauntings. They even went so far, as to treat the Right Reverend Bishop John Baptist Purcell, of Cincinnati, as a simpleton, because he, whilst in Europe, in a moment of holy zeal had uttered the assertion that 'he had in his diocese a Belgian Missionary, who had lived for six months without food and drink, resting on the mere floor.' The said papers are the roads and places on which the Right Reverend Bishops throw dirt from time to time upon each other," &c.

Wounds cannot be healed as long as they are concealed. They were kept carefully hidden until Christ appeared, that that which was secreted might become public, in order that every one might see, that by the godless conduct of the shepherds, his church has become devastated. What external circumstances may have driven the Bishop of Detroit, who has come back from Rome to America in the year 1838, to go again to Rome in the year 1839, after my having announced to him in the name of Christ, the excommunication from the Church, was unknown to me. But lately there has been some

light thrown upon the subject, and it can be seen, that in consequence of external connexions, and such transactions, of which the Bishops in the kingdom of Christ will be exempted, he was much distracted. But this will not serve as an excuse for him before the judgment seat of Christ, respecting his not having studied my books because he had to quarrel with the Bishops on account of the monastery at Pittsburg, I know not whether of that of the nuns, or that of the Redemptionists, whose Superior has finally been excluded from the church of Christ, instead of announcing to them the manifestation of the Lord, who will abolish all the orders not established by Him in His church.

After the communication of this document, by Dr. Platz, originated for the sake of the illustration of the present manifestation of Christ, a few days ago in the festival of Joseph, Dr. Joseph Koch, from whose "Hosianna" the reader will learn yet important things, came to me and told me, that since the evil administration of the American Bishops had become known in Austria, the Vicar General of the Order of Redemption had arrived from Vienna, and was conversing with Dr. Platz, when considering afterwards about this singular phenomenon, I went to Dr. Koch and asked him to inquire whether the Vicar General would be pleased if I visited him. After leaving him I paid a visit to Priest Dickerschied. This is the aged priest mentioned in my second volume, on page 368, whom the Lord had sent from Europe to America in order to communicate to me in New York the experiences he had made during the first year of his stay in America. At my second arrival at New York, I was told he had gone to Texas, and now I find him again in Philadelphia, rich only in sad experiences, which he made whilst travelling through many states, now engaged in teaching children, in order to make a living, he having declined the proposal of the Bishop to go to Pittsburg, and there to enter into the Monastery of the Redemptionists, being destined by Christ as a courier, to communicate to me also in Philadelphia many of his further appearances with Bishops

and Priests in the United States. When I had been with him for a short time, Dr. Koch came after me, and to spare a mile's way to go to Dr. Platz, this gentleman himself appeared instantly at Mr. Dickerschied's and told me of the departure of the Vicar General for Pittsburg, on the day previous to this. They spoke also of the rich means which he had brought with him for the building of monasteries, and that it was believed that he had received the Episcopal orders without the knowledge of the American Bishops. All this I have mentioned here for the illustration of the cause, that the next, who can find an opportunity of doing it, might send him this book, since I charge him in the name of our Lord Jesus Christ, to command his brethren of the Order of Redemption, to proclaim without delay the appearance of our Lord in the most impressive manner, or else could he, like the Superior Prost under no other condition be received into the Church of Christ, than by repairing amongst the Indians at that place, where Father Simon Saenderle stopped, to clear the forests there for all the remainder of his life time.

I have already pronounced in the third volume, and repeat it here, that we shall ordain everywhere, where the clergy remain blind, the most deserving men, taken from other classes of society, for the ministry. Whether I am authorised or not, as an Apostle of Christ, to ordain Bishops, that is inspectors, or priests, that is Elders, for the performance of the sacred functions, cannot be questioned; but the question is, whether bishops and priests, belonging to the dominion of the Apocalyptic beast, for the abolition of which Christ has now appeared at the dawning of the new kingdom of Christ must be again ordained or not, either by the Apostle of this kingdom or by those, who have received the ordination by him? But about this the spirit of Christ will decide, when a number of us will meet together. Here I must remind the physicians particularly, that in the new kingdom of Christ the ministers of the Lord will cure their fellow-servants in body and soul, and thousands of diseases will disappear, to which physical medicine,

originating from demoniac influence, can afford no relief, and that physicians in consequence of their already received preparation, can easily render themselves qualified to be ordained for the ministry, provided they study first my books with as upright a heart as our brother Francis Kling did. I must add only this, that I had to remind my brother Kling, to whom I have just now written, of what I said in the second volume, page 592, viz: "that I disclaim all titles and entreat every one to call me 'thou Brother Andrew;' this being my highest wish, that every one might love his fellow beings, as sincerely as I do, in which case certainly nobody would be desirous of honorary distinctions and titles of this world, and we would be brethren in the truly Christian sense of the word." I repeat it therefore once more: Whosoever addresses me in speaking or writing to me, is welcome to call me "thou Brother Andrew," whether he be a day-laborer, or a male or female servant. I am, on account of my being an Apostle of Christ, nothing better than the lowest servant, and, should I fail in the faithful discharging of my duties, much the inferior of them, provided they are doing zealously, that which is becoming them in their sphere.

Finally we will, after this long episode, return to our Joshua V. Himes in Boston, but who stands in the most intimate connexion with John Rossel in Baltimore, as the reader will keep well in mind. This the spirit has illustrated, even by our M. D. Francis Kling.

When I passed once along Washington Street in Boston, I wondered at the absence of the sign, representing Napoleon, at the dwelling of the baptised Jew Meyer, with whom I had lived the ten first months of my first stay at Boston, though on the house was still the same number, as likewise the new houses on the opposite side, which were constructed after the mystery of the Lion Theatre had disappeared, which the reader will find explained in my three volumes. I have still to make this additional remark to this great mystery, that I nowhere have written, that the real Lion Theatre had been torn down, for this was not the case, but there were

only houses built in front of the Theatre, after this edifice had fulfilled its services relating to the mystery, so that it could not be seen from Washington Street, whether the building was still standing, or whether it had been torn down, and I believed the latter had been the case when I came back to Boston and saw the new houses instead of the Lion Theatre. It remained yet standing in the rear of the houses and has undergone a change of its former name of "Lion Theatre," into the very proper one of "Melodion," which it now bears, no dramatic pieces being any more performed there but concerts, and a branch of the Baptist society holding there their meetings and baptizing many. So much for a hint, the mystery of which the reader will only be able to decypher when he will have become acquainted with the "Lion Theatre" from my three volumes. I went some steps farther on from my first dwelling in Boston, reflected once more at the signs of the houses to be assured of my being on the right place or not, and whilst I turned my eyes round, I was to my great surprise called by Rossel, (who has become immortalised in this volume by his having imprisoned the great opposer of the cause of Christ,) into his shoe-store. I asked him, having become acquainted with him so singularly at Meyer's, whether this man did not live any longer in his former dwelling? and he told me, that he had removed. I can add to this, that he would never have reached Boston, but would have perished on the coast near Boston, had not the Lord saved his life, in order that he might reach and live in the place, where I had to dwell with him on account of the celebration of many mysteries. So would likewise Rossel have perished in the sea, had it not been for the illustration of some mysteries, which required his existence in America. I make both of them sensible of this that they may study my work thoroughly and become pattern for others by their genuine conversion to Christ. But Rossel, when he had called me into his shoe-store, brought me greetings from our M. D. in Michigan, Francis Kling. My inquiry, in what way this salutation had been committed unto him, he answered by saying,

that Mr. Kling had written to him and in a letter of the 1st of March, 1841, he wrote also to me the following account of this correspondence: "I wrote in the mean time a letter to Mr. Roessle, who was recommended to me, when returning from Boston to New York, as a man, who would give me an accurate account of the things which I had to expect. I received indeed an answer from him, which coincided perfectly with your remarks about Boston," &c.

I have already declared in the month of October in my manuscript of this volume, that Dr. Kling has only been employed as courier of Christ from Michigan to Boston. The couriers do not know what mysteries they are carrying, and when they are in the service of Christ acting as couriers, who himself has come as a thief, they do not even know that they are sent by him. They conceive some notion, of which the spirit of Christ makes use, in order to send them to places where they can serve him. That which engaged the mind of our courier, he could have learned by means of a letter, but his voyage was necessary to the performance of the mysteries, unraveled in this volume, for which Christ had employed him and will furthermore employ him. With the illustration of the things agrees likewise the circumstance, that he then, on the road from Boston to New York, had heard of John Roessle, had written to the same and remarked this circumstance in his letter to me. I could indeed have learned in Boston, that this Rossel also was called John, like his namesake in Baltimore. But I did neither reflect at this, nor at the correct or usual spelling of his name, being used to hear the same pronounced Rossel. But Kling writes it Roessle, answering the German *Roesslein*, a diminutive even of Rossel or Roessel. And even such seeming trifles are often important, since the gnat shows as well the omnipotence and wisdom of God, as the elephant, and I omit many great wonders and take notice of trifles, in order that the reader might learn to admire even in the smallest of them the wisdom of Christ. Brother Kling had only to learn on his way from Boston to New York

(and which is to be noticed in the night of the second and third of October 1840) the mystery of Rossel or Roessel, whilst this mystery appeared in the "Eh, what is this?" of Rossel at Baltimore, in the "Martha" of the 3d of October, and was consequently printed on the 2d and 3d of that month. I then did not understand the meaning of the greeting of Kling, delivered unto me by Roessel, and when I began reflecting about it, the spirit led me away, since Roessel would explain it to me another time. I consequently left him with the remark, that I would pay him another visit.

Whilst I wrote in November, 1840, many letters to Europe, this was not done without interruption, but I performed in the mean time many other duties, amongst others I wrote a treatise filling five sheets, in the English language, the title of which was: the manifestation of the Lord, as the same has been prophecied by the Prophets, and: not as proclaimed by Mr. Miller, and his followers, in the "Signs of the Times," edited by Joshua V. Himes. My attention in offering, as well this as my two former articles, of which extracts have appeared in Himes' Signs was, to find men, who would advance money for the English edition of my books, as also for the publication of a weekly paper, to be written in the German and English languages. In this treatise I recorded as many signs of the manifestation of the Lord, according to my proclamation of the same, as could be intelligibly written and explained on five sheets, besides the signs which appeared in consequence of the illusion of Himes, and the conference held in his meeting house, and also by Rossel, whose "Martha" had been sent to me by Thomson, together with the letter to the conference, in which he requires the assembly to acknowledge me as a messenger of Christ. I went then with this treatise to several editors, of whose papers I had received numbers in various ways. I received at the same time a number of the "Zion's Herald" (from which I could learn that the same was now written by a beginner,) and the political paper "The Boston Morning Post." When I then, on the first of February, 1841, became convinced that this Zion's

Herald was not at all calculated for a messenger of the kingdom of Christ, I went thence to the Morning Post office, where I found likewise a deep darkness. When going out of these dark places, I was about passing John Roessel's shoe-store, the spirit reminded me that he had prepared for me the disclosure of Dr. Kling's salutation. I entered the store and Roessel asked me whether I had yet heard that Wm. Miller had returned to Boston, and had commenced preaching the coming of Christ in the "Chardon Chapel," where Himes' congregation is accustomed to assemble on the day previous, which was a Sunday? This I did not know, on account of my residing in a quarter of the city considerably distant from this church. But, finally, I learned that it was very proper that Roessel should have informed me of it. Miller fell sick at the time of the conference, and could, consequently, not join them. He being already advanced in years, I did not expect that he should begin, again, preaching the coming of Christ, and Roessel's information, was, under these circumstances, important to me, because it led me to the idea of making Miller acquainted with my causes of complaint about the conduct of Himes and the Conference towards me, especially, since Thomson, when transmitting Roessel's "Martha" to me, had expressly requested of the Conference, that the assembled Fathers might receive me as a messenger of Christ.

Because Miller had resided in the same house with Himes, during his preaching, in December, 1839, I expected to find him there, and went to this place immediately, from Roessel's store. Mrs. Himes informed me, Miller had this time alighted in Chamber street, at Prior's. Since the Lord throws to me, now, already, by proper names, a light about the events of things, these names sounded very suspicious in my ears. Here is Chamber street. In the third volume, the reader will find many mysteries of a Synod of the blind, held in Chambersburg, and the signification of Prior is known to the reader. Shall thus be here, still, the Prior of Chambersburg, where Miller is held a captive in a horribly dark dungeon?

Indeed, when entering the Prior's chamber, I found, as in the year 1839, at Himes', Miller, sitting with Himes. But there were two more witnesses present. Now I thought it to be time to challenge Satan, keeping guard in the inmost soul of Himes, and began without delay, complaining in the English language, (for such gentlemen as those then before me, do not understand any other idiom than their own,)—that Himes had refused promulgating my articles in his paper, and that he had even distorted some points in the few sentences which he had extracted from my second article, and published in his periodical. Satan could not bear my speech, and Himes prepared himself to depart, saying to me, whilst he was departing: "you are an imposter." "What," said I, in a tone commanding Satan to retire into the back-ground—"you are contradicting yourself, since you once publicly declared, in your own paper, that you could not help respecting my religious character, my former standing, as public Professor of the Biblical study, together with my present laudable, and indefatigable zeal in the best cause." Now, at length, Himes, after Satan had been driven by me in the back-ground, recollected himself, and began an apology, by explaining that his intention had not been to accuse me of a willingness to deceive any person, knowingly, but that he had only meant to say, that I, myself, was laboring under an illusion. I told him that it would by degrees, become evident, whether I or his party had been deceived. He then took his leave, and when we were left alone with Miller, I gave to him my twenty-four pages, printed in the English language, together with my three written articles, laying it pressingly on his heart, to study the subject well, that we might converse about the same, at my return. He offered, indeed, an excuse, by pretending to be too much engaged, as being not only under the obligation to preach, but also to read a great many writings. But I persevered in declaring, that what I had communicated to him ought to be preferred to every thing else. He finally promised me, that he would peruse my communication, and when I wanted to know the day, on

which I should come again to him, in order to discuss further measures, he fixed for this purpose, the 6th of February, and I needed nothing but to hear this number, to foresee the result of this appointment.

When I of course came in the same chamber on the 6th of the said month, I found nobody there; but I heard Miller converse with some persons in an adjoining room. Soon afterwards Himes appeared with my writings, announcing to me, that Miller was engaged. When I asked him, whether Miller had appointed some other time for the consideration of these things, and he gave me to understand, that Miller did not wish to enter into it, I took my writings, shook the dust from my feet, seeing that the devil, who was operating before, through Follen and then through Schaffler, upon Himes, was now operating by the instrumentality of the latter, upon Miller. I touched in the five sheets of the third article so many wonders of the present manifestation of the Lord, as upon such a limited space, besides other things, necessarily to be mentioned, could possibly be crowded in. But men, in whose hearts Satan dwells cannot comprehend any wonders of the Lord. Ask Miller, whether he has read my writings or not. The demoniacal influence, exercised upon him by Himes, together with the many unnecessary engagements have blinded him as much as Rossel of the busy "Martha." Miller's party publish also a vast number of books, in order to confound men at the appearance of Christ. I have shown in the five sheets, that the conference, who permitted themselves to be deceived by J. V. Himes, was an abomination in the sight of Christ, that the same returned my writings instead of examining and studying them, and in the same light must now appear to him that perverted preaching of Miller, which cannot any longer be excused after my having given much into his hands, leading to an investigation of the cause, and having added, that a great deal of my work was already translated into English, and that he was welcome to the perusal of the English translation existing still in manuscript. But this exactly harms those preachers, that by the study of my

work, the confounded stuff, contained in many of their books, can be truly appreciated, and exactly when I had my last scene at Miller's, Himes was again engaged in publishing a new work. Think, what kind of Bible Interpreters those must be, of whom not one knows any other language but his own, the English! I formerly took Miller for the head of this party. But Joshua V. Himes has in the year 1839, and again in this year 1841, deluded Miller, as he deluded in the year 1840, the whole Assembly of the preachers respecting my cause, that he may well be called a leader, but not, like Joshua, of the people of Israel, but of the Anti-Christians. In the third volume we have, on page 765, according to i. Thim. i. 20, found out a new Hymenæus, whose name has yet experienced by the length of the time some disfigurements, to whom also Himes in the way of the English pronunciation, which swallows many letters, appears to be nearly related. So much for exhortation's sake, to a becoming conversion from Satan to Christ, who will be able to give bread, even should the mischief of book-making cause much damage and loss of money.

Much could still be written about the signs of the times, with which I have become acquainted during my last stay in Boston, as well in that city as in the vicinity of the same. But here before leaving Boston, I can only mention, that I also paid a visit, to the Governor of the State of Massachusetts. I have become interested in him by his annual message, in which document he seems to be interested for the Christian religion, but for my annunciation of the manifestation of the Lord, he was as little prepared as the others. He advised me to explain the cause to the Professors of Divinity, at Cambridge. I thought from his point of viewing this matter he could give no better advice, and no worse from mine. This cannot be explained here on account of the limited space, but it must be said that with the least encouraging prospects I would not have neglected visiting them, in order to urge them to study my books, provided I should learn, that they knew the German language. But since I was informed of the contrary, I was engaged when there

from Boston with others. But, after having received this advice from the Governor, I paid another visit to Cambridge on the 25th of January, 1841, being the day of Paul's conversion, and went there first to the President, occupying the chair of English Episcopal Theology, with whom I soon was done and who caused me to be conducted by his servant to another Professor, who was likewise not prepared for these things and told me, that the other Professor of Divinity understood the German a little, enough perhaps, to read my books. He, coming from a distance, entered at that moment, but excused himself with his being but shortly ago raised to the Professorship, and obliged to study other books, that he could not now take up mine. I assured him, that from my books, he would learn best how to lecture becomingly on Divinity. But he was incredulous as to this point, and when I expressed the wish of accompanying him in his lodgings, he declined the offer under the pretext of his wife's being unwell. But both of them spoke to me of Dr. Palfrey, who had a knowledge of the German language, had been for several years Professor of Divinity at Cambridge, and was then engaged in Boston as editor of an Quarterly Periodical. Having found in Cambridge, the oldest University of the United States, the Professors of Divinity wholly unprepared for our Lord, I gave at Boston my twenty-four English pages to Dr. Palfrey, to peruse them occasionally, that we might then converse by word of mouth more about this subject.

On the 28th of January I went then to Salem near Boston, in order to look out how matters stood in respect to Christianity, in this ancient city, which derived her ancient name, meaning peace, from Jerusalem, but had to mourn also here over its dreadful decline; I was seeking the whole day without finding any body who had been somewhat prepared for the present manifestation of Christ.

Without having space here to enter into detail about the painful experiences which I made whilst paying such visits, I shall only remark, that I finished them on the 6th of February, 1841, in Boston, yet not with Miller and

Himes, who as Miller's hold-man handed out to me my writings, but with Doctor Palfrey to whom I had been directed at Cambridge, and to whom I went directly from Miller's, but whom I found buried amongst the dry bones of Ezekiel, chapter xxxvii. in such a manner that I considered it to be lost labor to offer to him my papers or books for perusal, for such Doctors and Professors of Divinity, who do not believe in the prophesies of the Prophets respecting the present advent of Christ for the foundation of universal peace on earth, will be the last in the resurrection of the spiritually dead, which he, according to his decree, will effect at his manifestation, if they are not indeed doomed to remain forever amongst the dry bones.

The signification of the name of Palfrey is known to the reader in all my three volumes, as well as in this supplement each person has the name most appropriate to his functions. Thus it was the pleasure of Christ to ordain it. When he in his omniscience saw the individuals, who had to appear on the stage, where the various spectacles, serving to the illustration of his present coming, are performed, he took care at the same time, that those to whom peculiar parts had been confided, should also bear the names most appropriate to them. Of what momentous signification is the city of Boston, has been hinted at in various places of my three volumes, and in this city the greatest of mysteries relating to the present manifestation of Christ have been performed. Likewise has the Lord given to me men in Boston, who advanced money for the publication of my books and for the other necessary expenses, and yet they are only German mechanics of my community. Boston is from a religious point of view, considered as the most distinguished city in America. But I could for the propagation of the news of Christ's manifestation, find not one single individual either in Boston or its vicinity, willing to aid in its furtherance, except the twelve men whom he has given to me. All has been done mysteriously, that it might be fulfilled, what he says of his appearance, which I announce: "Where will the Son of man find belief,

when he is coming?" Nowhere, though I have made great travels and have written into various kingdoms of the earth, which I could not reach personally, many letters. But it must be made clear every where, that the Christians had come amongst the dry bones of Ezekiel, and that their clergy belong to those horses which Swedenborg has seen in the spirit. Therefore already in the year 1839, was Himes or the most modern Hymenæus, to be seduced by the Dr. Fohlen or foal of those horses, who formerly was Professor at Cambridge and then preacher of infidelity, and through Himes the most zealous preacher of the advent of Christ, Miller, though I entertained before a hope, that this latter at least would hear me and open soon his eyes, in order to proclaim to them the coming of Christ correctly. But since he would not hear me, because seduced by Himes, the periodical "The Signs of the Times" was to be edited by Himes afterwards, in order that it might become a new sign during my steps made in the name of Christ; of which sign I could mention but little in this volume, since I would have to write a very large volume, should I undertake to show how also by the confusion of these men the truth of my declarations has been illustrated. For this illustration's sake Christ has caused them, that on the 14th of October, 1840, many preachers of several of the United States were assembled in the meeting house of Himes at Boston for a conference about the coming of the Lord. In this assembly, Miller had not to participate. He was indeed expected, and Himes expressed a hope that Miller would deliver a lecture on the evening before the conference. But instead of this he had again to express his sorrow on account of Miller's having been detained by sickness at home, which caused his lamented absence from the Assembly. But there was no real cause for affliction, since Miller had been caught by the Apostle exactly ten months before, and led to Harmageddon, on account of his having permitted himself to be deluded by Himes. It was consequently in order, that Miller, already caught, should be detained, whilst many others were assembled in Himes' larger house, called a chapel or

church, in order that all of them might be caught. When this General Conference was announced in the "Signs" in the same number, being the first paper in which ever any thing from me in the English language has appeared, so much of my first article has been made known, that no preacher can excuse himself having read the same, for not having continued in the investigation of the cause. The preachers having then assembled in the chapel of Himes, on the 14th of October, the preacher Ward, was chosen President of this Assembly.

The Lord had commiseration with the assembled fathers, and caused documents to be sent relating to his coming by J. J. Thomson and me. But my documents they would not read; Himes having deluded the guard, (ward,) together with the assembled fathers, and I must ask here, what has become of the letter of Thomson by which he requests them to receive me as a messenger of Christ? I asked another prophet, of whom I shall soon mention memorable events, and whom the Lord has sent to this conference as a witness, whether he had heard the letter read before the assembly. But he told me that he could not recollect of having heard it read. In the 'Signs,' also, where much was said about this conference, I found no mention made of it. But there has also appeared a peculiar book, which, according to promise, ought to contain an account of all the things transacted in and by the conference; and being unable to read every thing myself, I request those who possess the same to look after it, whether any mention is there made of the letter of Thomson, by which he requests those assembled in the conference to receive me as a messenger of Christ; for, after the proceedings mentioned above, and all that happened, I do not expect that any mention was made at all of this letter. Yet, my writings, with the letter of Thomson, being the only papers of importance sent to the conference, since the others served only to confound and delude the conference respecting the coming of Christ, I entreat those who bought this volume, to call on J. V. Himes for his defence (he calling himself "Officiating Pastor of the Chapel,") on account of this omission, should

they find this presumed neglect of the mentioning due to the letter of Thomson, delivered by me to the conference. The demons caused, indeed, Rossel's (in Baltimore) writing against me, and Himes' (in Boston) silence, when it was his duty to make it known that Thomson had requested the conference to recognize me as a messenger of Christ, and as such I must still prove to Himes that he is an impostor. I shall, however, explain this word thus: that I think him to act as an impostor only when the devil, who attends him, so seizes him that he himself no longer knows what he is speaking and writing; otherwise, I hope that he, as an honest man, when once freed from his false Joshua, will turn to the true one. As a false Joshua, or leader of the blind, he has deceived his readers in the "Signs of the Times," that they would rather stick to the Miller, in order to be still ground by the mill-stone, (Rev. xviii. 21,) than to the Apostle of Christ, in order to learn from him the truth, how Christ does now appear unto us. In the before mentioned five sheets of my third English article, I show, amongst other errors committed by Himes whilst he was blinded by Satan, when he, in speaking of my second article, gave some extracts of the same, one inaccuracy, mentioning it in the following terms: "But the most detestable mutilation of my text, (as quoted by Himes,) is the intrusion of the words, 'already past,' as if I could teach that the appearance of the Lord has already gone by. This is the doctrine of the dragon, as that is likewise his doctrine, that the coming of the Lord was near at hand for the purpose of the destruction of the visible physical world, as Mr. Miller, Mr. Himes, and the preachers teach, who formed the conference assembled in the chapel of the latter. The manifestation of Christ for the foundation of universal peace on earth, in this dying state of man, began on the 5th of January, 1837, when the Lord appeared to me, and gave, at the same time, the sign in the firmament for the beginning of the millennial peace; and this manifestation of Christ must last as long as necessary, till all the nations of the

earth shall have appreciated the same, and shall be united for the foundation of universal peace on earth."

Himes has inserted only after a few lines in my writings, purporting to show that I taught, the advent of the Lord had already passed, whilst I said immediately before, that the same had only begun on the 5th of January, 1837, and was now progressing, &c. In these five sheets I unravel some more falsifications of the devil, who succeeded by the instrumentality of Himes in making men recreant to my annunciation of the appearance of Christ. For this reason the Lord made me write these five sheets, and caused Miller to be called back to Boston, and Roessel to inform me; but he permitted Miller to be attended closely by Himes, whilst I was delivering to him these sheets, in which the devilish pranks were exposed, executed by the latter, and finally that these sheets were handed out to me on the 6th of February, when I came to receive them, by Himes, (Miller remaining invisible) who confessed that he had read them, and that I had therein heavily stricken him as well as Mr. Miller and the conference themselves. But such horses, subjugated by the dragon, remain insensible against such blows. It is remarkable, that exactly on the 6th of February, the day appointed by Miller for the return of my documents, the following remarks about him appeared in the "Boston Times:" "Parson Miller, with his Millenium, is nightly holding forth at the Chardon street Chapel; go and hear him, and find out when the world is to end." Miller is a laughing-stock to the light-minded, and an object of pity to the reflecting; since he would not hear me, after having received some limited disclosures about the time of the advent of Christ, in order that he might learn to comprehend how Christ does appear in our days. I had indeed, to say a great deal not only to Miller, but also to many others, peculiarly to the light-minded Roberts, editor of the "Boston Times" and other supplementary characters; but the room for it being here too limited, I must wait for another opportunity of meeting him since I have found it proper in Boston to pay more attention to his paper than to any other, on account of

its being more generally read, than any other of the Bostonian papers. Satan uses his palfreys in various ways to delude men. But to examine in what manner this is done in Palfrey's paper, I could find neither time nor opportunity, having made his acquaintance only shortly before my departure from Boston, according to the advice of the Governor of Massachusetts, as that of a former Professor of the Anglican Episcopal Divinity, at Cambridge of many years standing, but must perceive to my sorrow, that he was destitute of the one thing which is most needful. It is remarkable, that I became acquainted with the Professors of Divinity at the oldest literary institution in America, namely, the University at Cambridge, only by the advice of the Governor of Massachusetts, though I had paid this University a visit on one of the very first days after my arrival in America, and had afterwards the first volume of the "Memorable Events" printed in the printing office of that University, and became then by degrees in contact with several individuals belonging to the University of Cambridge. First I became acquainted with the same teacher of language, whom Roessel afterwards caused to be imprisoned for the illustration of the cause. But Fohlen, who seduced Himes in regard to my annunciation, and on account of it was to be stricken by Christ in an incurable manner, was formerly Professor at the University of Cambridge, and then Minister of the Unitarian Church, or according to my phraseology, a masked preacher of Antichristianism. Longfellow (or in the connexion of things, Longsome fellow,) probably still Professor in Cambridge, has introduced me under the name of a hero, Bernardus in his poetry, so singularly, that I could feel inclined to write a peculiar treatise about his productions in order to free such longsome fellows from their trickling to abuse my books in composing their romantic productions. Francis Grater, who told me first of "Hero Bernardus," (since I am not able to read all books) was likewise formerly either Professor or teacher at Cambridge, and that by his instrumentality several things have become elucidated during my proceedings, has already partly been

touched upon in my third volume, partly, may perhaps be mentioned toward the end of this volume. I came in intercourse with Professors and teachers of the University of Cambridge in various places, sometimes visible, sometimes invisible, respecting natural eyes.—With one of them even in Salem, near Boston, he calling himself there a Unitarian, but being according to my interpretation, only a masked minister of Anti-Christianity; and it is remarkable that small as the number of English ministers was whom I met, who had also learned the German language, yet all of them showed themselves to me as such disguised preachers of Anti-Christianity. This I remark here only, that they may be truly converted, and proclaim the coming of Christ, as explained in my books.

I would here likewise never come to an end, should I give a full explanation of all the experiences made during my last stay at Boston of a duration of six months and seven days, for the illustration of the present appearance of the Lord. But after having perfectly finished my visits at Boston with that I paid to Palfrey, and having only to converse with my associates, as I thought, Christ prepared finally for me the most remarkable visit of all I paid at Boston, when I was already with my trunk at the railroad, in order to depart from Boston. When engaged in packing some necessary articles into a trunk, my landlord, Matthew Ludwig, brought me a volume, entitled: "A treatise on the Millenium, Boston, 1838." In this volume neither its editor is named, nor the bookstore, where it was to be had, of which my landlord was likewise ignorant, being only able to say, that an Irishman, unknown to me, had handed it to him, in order to give it to me to peruse it. I shortly comprehended so much, by perusing the book, that this treatise, upon the present manifestation of the Lord Jesus Christ for the millennial peace, was delivered into my hands by higher guidance, and that its author was a Prophet: but I would have to write a far bigger volume than his, should I undertake to explain his prophecies, which he could not correctly comprehend himself, as is the case also with other prophets, arising from the incorrect

perception of what the prophetic spirit has imparted to him, some very incongruous assertions are to be met with in this volume; for instance, his adoption of a transmigration of souls, and his opinion that the spirit, after its separation from the body, was able to enter again in the womb of a female, in order to be born anew upon this earth, yet in another form, under another name and under a different planet. The spirit has indeed disclosed so much to him, that now the Millenium is beginning, and this first in the city of Boston in America, and that in this last time many scriptural individuals would again appear. In seeking for an explanation of these disclosures of the spirit he fell into the absurdity of Metempsychosis. I cannot dwell here long to explain how it is, that indeed many biblical persons are now re-appearing, this having been shown already in my three volumes.

It is especially remarkable, that the author of this treatise saw in the spirit, that the new kingdom of Christ would take its beginning in the city of Boston, and this exactly in the year 1838. When the spirit showed him this, he endeavored to clear up this point by several events, which had taken place in Boston; for the repetition of which there is here no space; their result, however, is to be found on page 119 of the book, where he says: "By those facts we are induced to take it for probable, that this city (meaning Boston) is the point, where the great motion for the transformation of human affairs shall be done; that this place is a peculiar theatre, a select tabernacle, where Christ shall be revealed in the time appointed for it," &c.

To the peculiarly striking features belongs also that, which he writes about the Coming of the Messiah on page 247, viz: "That his origin shall be from Europe, but that he shall be revealed in America." The preparations to this revelation of Christ are taking place, according to this Prophet's vision in the year 1838, in the city of Boston. The preface of this book bears date the 4th of July, 1838.

In the three volumes of "Memorable Events" it has been explained on many hundred pages, how these pre-

parations began after my arrival at Boston from Europe, on my birth-day, the 29th of November, 1837, and were then continued without interruption, till I finally, likewise on the 4th of July, (consequently on the same day, on which the Prophet wrote his preface,) published solemnly in the New York German "State Gazette" the annunciation of the manifestation of Christ. But these preparations have been then continued in Boston, until October, 1838, then here in Philadelphia and in other places, to which the Lord has called me. But I returned often from other places to Boston, yet never heard before of this prophetic book, until it was handed to me on the 10th of February, 1841, whilst I was preparing myself for leaving Boston on the following day, to undertake a journey. If I had not, besides other signs of every description, also so many prophecies, corroborating my Apostleship at the present manifestation of our Lord, that in lieu of three, I would have had to write three hundred volumes, in order to explain all of them, I would have been under the necessity of delaying my journey on account of this volume. But having already too many witnesses on hand, to be able to speak of all of them, I thought, after having turned over the leaves of the book, of which neither author, nor printer, nor bookseller were named, it would be the best, to mention so much of it in this volume, that this Prophet had prophesied about several points respecting the coming of Christ, as explained by me, his Apostle, about which I have not found any mention made with others.

Contented with this, I made myself ready for my departure on the 11th of February; for so much had been indicated to me by the Lord, that I had to travel for the dispatch of several labors, yet without fixing the day of departure, though he intimates this likewise sometimes by several extraordinary signs. This not being now the case, I thought, being done with my then performed obligations, it might be time to depart. My friends carried the trunk to the rail-road, and at our arrival there, we were informed, that the locomotive had already started thence. The most convenient thing for me was now, to

leave my trunk in the Depot at the starting-place of the rail road cars, and now I finally comprehended, that every business in Boston was performed except that of finding out the Prophet, whose book had come in so strange a manner into my hands; I consequently went first to Mr. Parsons, a lawyer, of the denomination of the Swedenborgians, to inquire into the name of that writer, which Parsons indeed knew and pronounced the same and wrote it for me. I learned besides from others, that he was indeed engaged in the court at Boston as a copier, but resided out of town in Chelsea. In the court I was told, that he had already returned home, but would be again on the next morning in his office. I found him consequently at the appointed hour, when he told me, that when he had been informed of a foreigner's inquiring after him, he immediately had thought, that I must be the foreigner, he having read my article in Himes' "Signs of the Times" of September, 1840, and noted my name down, in order to pay me a visit. But as often as he was about executing this design, he always felt, as if it were still too soon. He accompanied me then in my room, where we were in conversation, till it was time for me to depart, that is, five hours with the Prophet Jacob Amos, who communicated to me many more things, not contained in his book, and comprehended very easily my explanation of his prophecies which he had incorrectly understood. He had to be present at the Conference in Himes' church, as a witness and that when my documents were delivered and he continued attending all the transactions of the Conference; but he also did not hear the letter of Thomson read before the Assembly; and the blind men, Miller, Himes, together with the whole Conference assembled in Himes' Church ought to learn from the Prophet Jacob Amos, who is not like old Amos, the Hebrew Prophet, called from the herdmen, but is a learned man who understands not only the English language, but also the Latin, and several other languages, to pay attention to the Apostle's addresses to them, in order to get free from their horrible errors in respect to the coming of Christ. Amos belonged also,

like Miller, to the soldiery, and there have been given many signs, witnessed by him and many more military men as a testimony, that Christ is now approaching for the establishment of universal peace. Amongst other things he told me, that his son, who is born on the 20th of November, 1833, has a prophetic station, and that it has been revealed unto him, that great things would be seen before his son would have accomplished his twelfth year. To him the prophetic calculations were, when he wrote his book, as little known, as to me in the year 1838. But then have these mysteries been disclosed in my third volume in such a manner, that nobody, who comprehends the same correctly from my books, can entertain a doubt, that really great things, connected with the manifestation of the Lord, will take place, before his son's having accomplished his twelfth year.

The Lord begins now to show in a peculiar manner, that he has in other classes of the society more enlightened servants, than in the ecclesiastical order; and it should excite the Irish nation to emulation, that I have received the book of Prophet Amos by an Irishman. I indeed forgot asking Amos, whether he himself did belong or not to this people; but he is Catholic, and intended to go to the Bishop of Boston, in order to inform him of this our conversation, which I prevented, by making him sensible, that this Prelate was still too little prepared for such great things. But I must quit Boston.

In the city of New York, where I arrived on the 13th of February, and remained only a few days, I found, at length some men, who appear to possess light, and I hope that in many cities many will distinguish themselves so much, as to give occasion in subsequent cases to set up their example as deserving the emulation of others. Especially interesting was to me the acquaintance of a man, now first made by me at this journey in New York, who had to go through cruel trials in the Austrian monarchy, as a reward for which much has been disclosed to him, which otherwise never would have been revealed to him in this world. I celebrated the whole 14th of February in his room, not being permitted to enter into the

churches of the blind, excepting when mysteries are to be celebrated there. Dominica Sexagesima fell on the 14th of February, and the great mysteries which I had celebrated on that Sunday, 1838, when I for the first time publicly rose as an Apostle of Christ, in the Cathedral Church at Boston, the upright reader will perceive from my first and second volumes with astonishment. But, on account of the blindness of men, I had to celebrate the third anniversary still in the room of a Catholic, who yet has become enlightened.

In due time, men, whom I am not seeking for, meet me for the illustration of the things; thus came also to the above mentioned man, whose name I shall suppress, induced by the hope of being able to dwell, hereafter, longer in mentioning his praiseworthy merits respecting the propagation of the news of our Lord's appearance, that other one, mentioned in the following passage of my first article, but not occurring in the extract of it, delivered to Himes to have it printed: "The past time was only a time of strife, that all might duly develope itself, which must be unfolded, in order that the nations in future might enjoy the fruits of it, by an universal peace. What happiness they could enjoy by means of a rational organization of their affairs, and doubtless will be participating in, has been shown by A. Brisbane, in a work which has appeared in the month of July, of this year, (1840,) in Philadelphia, entitled, 'Social Destiny of Man,' though the author has considered the subject from but a low point of view." Brethren! the time is near, when all that which has been, through tens of centuries, invented, conquered, and improved, under many difficulties, shall become the common property of all. Fourier has, in France, through forty years, indefatigably studied and calculated how men could become truly happy in and by their social connections. He has brought many valuable ideas to light, which, however, could not have taken place, had not the events happened before which history displays. A. Brisbane has made many travels through Europe, and become personally acquainted with Fourier; he has studied the views of

Fourier, and endeavored to perfect them. But he has built on sand, by leaving religion out of the question; and that which is truly valuable in his researches, can bear the desired fruits only when the nations shall have become united in Christ; and I consider it as a good sign, that Brisbane came exactly on a day remarkable to me, to the man above alluded to, with whom I was conversing about important things, and where I could communicate likewise to Brisbane my views—after having been introduced to him. As I met singularly with his book, soon after its publication, in passing through Philadelphia, so was he, who before had not cared much about the Christian religion, just then, by an internal impulse, induced to go to the man to whom I had paid a visit at that same time, in order to learn more about the spirit of Christianity. All other experiences I made during my stay of three days in New York, I must pass by, in order to mention more fully my present experiences, made here in Philadelphia.

Here I alighted at the house which had sheltered me already during my former visits in this city, and with which the reader will become more intimately acquainted by my second volume. I observed there, during a couple of days, a serious looking man, unknown to me, who spoke but little. Finally I came in the same house where I had found Mr. Brisbane's book; and when a man was mentioned as an admired writer, I expressed a desire of making his acquaintance. The answer being that he lodged with me in the same (Berlin) hotel, I took occasion of making his acquaintance. Yet could I not find till now, an opportunity of studying the following two works, written by him in the English language, bearing the following titles: "The Paradise in the reach of all Men, without Labor, by Powers of Nature and Machinery. By J. A. Ezler: Pittsburg, 1833." It bears the motto, (well to be considered also, in respect to my proclamations): "The wise examines before he judges; the fool judges before he examines." The other work's title runs as follows: "The New World; or Mechanical System to perform the Labors of Man and Beast by

Inanimate Powers, that cost nothing, for producing and preparing the Substances of Life. J. A. Ezler. Philadelphia, at C. F. Stollmeyer's, 1841, where, also, Brisbanes's work is to be had. All useful discoveries will be generally spread in the kingdom of Christ.

Having now mentioned some advances of those who, in various ways, are making preparations for the kingdom; at least something ought to be commemorated, of such men as are endeavoring, in their ignorance, to impede, by exerting their utmost power, the progress of the kingdom of the light and peace of Christ, whilst they believe to promote the same. When I superintended the printing of the second volume, here in Philadelphia, the Lord wonderfully cautioned me against entering into any intercourse whatever with the Catholic Bishop of this city—Dr. Kenrick, whose name the reader will remember having met with in the quoted passages of another writer. In July, 1840, the Bishop was not in the city, when I passed through the same. But now I went at length, on one of the first days of the month of March, 1841, to see him, in order to learn by a personal interview, whether he had received my large letter, filling two sheets, and written to him from Boston, on the 18th of November, 1840, in the Latin language, and how far he had comprehended the same. Being unable to insert the whole letter, I ought,—this day being Maunday-Thursday—the 8th of April, 1841, after some previous occupations of another character, to translate from the Latin into the German language, some passages of this letter, written to the Catholic Bishop, Dr. Kenrick, at Philadelphia, Pennsylvania, in order to insert it here for undying memory's sake, with the remark, that my English translation corresponds imperfectly with the Latin original, and that I shall retain the Roman and general ancient use of the second person of the singular, instead of that of the plural, adopted by some of the more modern idioms. Amongst other things I told the Bishop in this letter:

Some of the priests of thy diocess gave rise to this epistle, by their having transgressed the law of Christ in

such a manner, that they became liable to be questioned in the same way as Nicodemus questioned the members of the Sanhedrim: "Doth our law judge any man before it hear him, and know what he doeth?" John vii. 51. That may be called the source of all the misery, by which the Church of Christ has been desolated, that what ought to have been investigated was only slandered and condemned, and men were kept from examination. The obscurants following this mode of proceeding, which originates with Anti-Christ, are sinning the more heavily, the more important is the cause to be investigated. But now it will be easily admitted by thy own judgment, that in the church of Christ, nothing is more important than the message of the Epiphany of the Lord for the restitution of his church, approaching the last stage of destruction, and for the foundation of that peace upon the whole earth, which according to the promises of the Scriptures is to be established." &c.

Then follows a short review of all that which has been disclosed by me and published by means of the press, respecting this message, with the remark, that I had resided in Philadelphia whilst the second volume was in press, and how Christ had prevented my addressing the Bishop at that time. This I tell him about in the following words:

"When I came in Philadelphia to the sick priest on the 17th of October, 1838, he told me that thou wast so far acquainted with the German language as to be able to read German books. Having heard this, I immediately went to thy Episcopal residence, and arrived there at the moment when a corpse was about being carried in the church. Thy residence adjacent to the church was shown to me, and on entering the same, a servant of the church with a censer met me who showed me in the parlor in order to wait there for the Bishop, who was even now engaged in the ceremonies of the burial. Having only a short time waited for thy arrival, the Spirit's command came to me to quit this place, and to let the dead bury their dead ones. I have given a short account of this fact in my second volume, printed at Philadelphia.

But that thou also belongest to the dry bones of the 37th Chapter of Ezekiel, cannot be doubted, provided that thou understandest the German language, and didst yet not study my work in order then to promulgate things of such importance; though my second volume appeared before Easter, 1839, in Philadelphia, and I have explained this cause as well in Philadelphia as in other cities by means of the papers sufficiently, that no Bishop and Priest in America, possessing a knowledge of the German language, can excuse his not having studied my work for the promulgation of things of such importance. But I admire the divine wisdom, which has in the above narrated manner removed me from conversation with thee, now more than then, when I was less clear sighted in respect to the reasons of this prohibition." &c.

My readers will, I trust, (provided they have all perceived what has been said hitherto in this book) find for themselves the reasons, the explanation of which has been prevented for want of space, why the spirit of Christ has shown to me in this manner, that I must not then enter with the Bishop of Philadelphia in a conversation, as well as that the same did then already belong to the dry-bones of Ezekiel. But the whole will become perfectly clear only by the study of my three anterior works, where the mystery of the Old and New Philadelphia is unfolded. But still one passage more, inducing me to mention here this letter. It is the following:

"On the end of the month of July, 1840, I arrived on my long journey from Baltimore at Philadelphia, when perhaps I would not have again been forbidden by the Spirit to pay a visit to thee, if thou hadst not been absent thyself from home by a visitation: but to see the Pastor of the Germans was not permitted to me, taking him for the same who succeeded the deceased, he being himself dead in the Spirit, as I saw this clearly, when I for the first time had to stay a longer time in Philadelphia, and he was to be brought by the demon in my presence, when I observed him as one belonging to the dry-bones. In the month of July, 1840, I found in Philadelphia the Doctor of Divinity, Charles Joseph Koch, editor of th

paper "Hosianna," whom I required to mention my work in his periodical. This man, who possesses more learning than any one of the priests I met with in America, complied with my wish. I intended yet by acting thus, nothing but to find by it an opportunity of speaking what is necessary about my work in the Catholic paper, bearing the prophetic title "Hosianna," in order to spur the Catholics to study the same well, and to teach the priests how they had to study my work, that they might perfectly know and fully appreciate such great proofs of the divine mercy. So much was first clear to me, that Dr. Koch, in speaking of my work, would bring forth undoubtedly several things requiring correction. From this it happened, that I delivered to him a long treatise for several numbers of the "Hosianna," laying it in the same time on his heart to publish the same, according to his duty in the "Hosianna." The first section of this treatise appeared the first, and the second, the 9th of September, 1840, in that periodical. Then I waited for several weeks, hoping to receive several numbers of the "Hosianna" at once, they not having been sent singly. Seeing my hope frustrated, I wrote at length to a friend, to inquire why I had not received my numbers. He answered me, Dr. Koch had been disturbed and impeded in the continuation of the "Hosianna," as well by others as by the Parson, and this latter had warned against the reading of the "Hosianna," having found there my treatise. That those who ought to precede others with a good example, and should, in consequence of their calling spread the tidings of Christ's appearance, if they neglect their duty, are excluded from the church of Christ, has been shown already in my third volume, and confirmed anew by many signs, and from this every one can easily conclude for himself, that those are guilty of the crime of high treason against the majesty of Christ, who do not only neglect their own duty, but prevent also others from fulfilling theirs." &c.

In this long letter I mentioned also the priests by their names, whom I, as Apostle, had delivered to Satan, and towards the close of the epistle I charged the Bishop

with several commissions in the name of Christ, amongst others, that he should communicate my letter to all the Bishops of the United States, and that he by the help of all these Bishops should endeavor to bring my work into the hands of all the priests of the United States, acquainted with the German language, and admonish them, that each of them who might have some objection against the same ought to express his doubts by medium of the "Hosianna," in order that I by means of the same paper could give such disclosures as can be justly expected from me.

No friend of truth, but only servants of the Apocalyptic dragon can be afraid of such proposals; because, by means of them, their works of darkness would come to light. But I cannot discover the least vestige, showing that the Bishop had fulfilled even one of these commissions, with which I had charged him in the name of Christ. All things remained as if the Bishop had received no letter from me. I consequently wanted, to have certainty about these matters, and when I had come to him, my first question was, whether he had received my letter? After he had admitted that, I had, to my sorrow, to observe, that he had understood the same in the like spirit as Rossel had my large letter of twenty-three sheets, delivered to him by Thomson, with this exception, that the Bishop was friendly towards me, and delivered even to me, in so far, a general confession of his sins, as he, after having given some answers to my first Latin questions in the same language, turned the conversation into the German language, when he expressed himself, indeed, better than most of those English, who had been pointed out to me as people acquainted with the German language. In doing so he proved still more that he really belongs amongst the dead bones of Ezekiel. He wished that I might address myself in this case to the Archbishop in Baltimore. This Prelate would, indeed, long ago, have been spurred by me to the performance of his duty, if he had possessed a knowledge of the German language; but since I have explained the cause, which is not so easily concentrated into a short

extract, by using the German Idiom, and my books have not yet appeared in translations, necessarily, such persons must first be urged to study them, who understand the German language. The Bishop of Detroit, who was the only German among his North American colleagues, I having come by means of his Episcopal seal to America, was first of all to be driven to do this. But, having commenced to instigate him so pressingly, that I was under the necessity, after his having neglected his duty to deliver him, in the name of Christ, unto Satan, this Prince of Darkness carried him then, in the month of May, 1839, to Rome, in order to resign the Bishopric also before men. Finally, the "Hosianna," published in Philadelphia, gave me opportunity to charge the Bishop of this city, in the name of Christ, with several commissions. But, after having convinced me, that he had not fulfilled his duty, and that he, nevertheless, is acquainted with the German language, and knowing at the present time, not one other Bishop in the United States, who is possessed of that idiom—he, I say,—will finally, I trust, comprehend thus much; that it was his duty to investigate the cause with an upright heart, in order that he then might announce to the other Bishops what is its intrinsic value. A few words of a Bishop, who had, himself studied my books with an upright heart, would have had a more beneficial effect upon the other Bishops, than an explanation from my side, even if the same had lasted several days. And how much (or rather how little) could I explain of what I have unfolded in my three volumes on 1966 pages, besides that which has been said in the present volume, granting that I should have three days time for this exposition, and several hours on each day? After having prepared the third volume for the press, yet not knowing who would undertake its publication, I wrote, because I was then residing at Boston, to the Catholic Bishop of that city, that I was willing, on account of his ignorance of the German language, to explain to him, the cause, by means of some other idiom, as long as might be needed, till he would have comprehended the same correctly, and that I entertained a hope

to do this successfully, in the space of three days; but he would not accept my offer, because he belongs to the very rotten bones, and had fell before my Apostolical power, but is not yet desirous of being amongst the first in the resurrection from the dead. When on my long journey I had arrived at Cleveland, Ohio, I heard that the Bishop of Cincinnati also, whose name is likewise mentioned in the above inserted extract from the treatise about the "Catholic Irish Episcopal Administration," had arrived there. I thought with a few words nothing could be effected with one who was unable to study my books in the German language. I must not disturb him, whilst abroad. Then I learned in Canton, Ohio, again, that Bishop had just then arrived there, and thought, that I now, (since he appeared to follow my tracks,) had to pay him a visit, which I did, but could converse with him only a short time, since the stage soon drove up to take him away. I was, however, convinced, out of his own mouth, that my cause was not unknown to the Bishops in the United States, yet, that they formed to themselves, in their ignorance of Christian theology, according to the report of blind Judges, the most strange conceptions of my proclamation of Christ's coming.

The Bishop of Philadelphia asked me, when I was with him, whether I had brought him my books. I had named in my letter the place where he could find them. But since he had not looked out for them for better than three months, I was not inclined even then to provide him with the same, having resolved to make him, in this volume, sensible of his being dead in the spiritual sense. I shall yet personally deliver to him this book, provided I shall find him, after its publication, at home, in order to help him (if he can be helped) to the resurrection from death; especially, since Dr. Koch has made the observation, that I resembled that bishop so much that he took me to be the same when I entered his dwelling. But here I gave some extracts from my letter to the bishop, together with my remarks, that this might serve for a preparation for a part of my treatise, destined for many numbers of the "Hosianna," which shall follow

here, because the reader's attention will be directed by the same to many wonders of the guidance of Christ, touched upon in my three already published books, manifesting themselves in the smallest trifles; and he will, at the same time, learn not to pronounce judgment on my books, before he has well perceived the whole connection of all the events mentioned therein.

This treatise, of which the first section has appeared on the 1st, and the second on the 9th of September, 1840, in the Catholic "Hosianna," numbers eight and nine, here in Philadelphia, bears the following title, given in its full extent:

"The Manifestation of the Lord for the Establishment of Universal Peace, which will last through thousands of years on Earth. Written for the Correction of the Views which have been brought to light in the 'Hosianna,' No. 6 seqq., concerning my book, 'Memorable Events,' &c."

I intended to send this essay to the Catholic priest and doctor of divinity, C. J. Koch, in three deliveries, of which he received only the first and second—the discontinuation of the "Hosianna" which intervened, causing that the third part's writing did not take place on my side. The last number of this periodical was number nine, appearing on the ninth of September, 1840. This number was of indispensable necessity, in order to show that my Francis Pirz has been torn by the small lion in such a manner that only dry bones remained of him; since this number contained, immediately below the section of my treatise, the document of Father Ivo Leviz, showing forth that this has really taken place, as the reader, I hope, will recollect having read. For the illustration of this document, the Lord permitted the pecuniary aid for the publication of Dr. Koch's paper, to be suspended, that no further number of the same could appear. The devils cannot impede the heavenly host in the execution of what is necessary. The Catholic "Hosianna" had also, in the present time, to give one more striking picture of the state of bishops and priests. Its appearance and its discontinuance furnish the latest

lineaments of this picture. The mob which had cried, six days before, "Hosianna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosianna in the highest!" (Matt. xxi. 9,) vociferates now, seduced by the horde of priests, on the day which has returned to us with this morning, to be celebrated by way of commemoration, "Crucify him! crucify him!" There is some kind of transmigration of souls, as our prophet, Jacob Amos, has seen it in Boston. The same spirit who once governed yon horde of priests, by whose instigation Jesus has been murdered, is still commanding the tribe of priests. They would go as far as formerly, if there were an imperial prefect exercising the same power, under equal circumstances, over the United States, as Pilatus exercised over Judea. But now the Lord called even the President of the United States away from among the living, for the illustration of his present appearance, exactly six days ago, before day-break, of Palm Sunday, thirty minutes after midnight; and the priesthood cannot now any more effect what they could in the days of Pilatus. They nevertheless endeavor to prevent the crying of Hosianna, whilst the Apostle begins, by its instrumentality, to proclaim the peace of a thousand years.

Having occasion whilst again at Philadelphia sometimes to see Dr. Koch, I took back from him that part of my manuscript which he was unable to publish in the "Hosianna," and to my surprise I received also from him the following peicés of No. 10 of the "Hosianna," which could not publicly appear, though the peices were already set in type, and drawn off for my use, from a German treatise entitled

"The Cloud above the Sanctuary. Something for the Rationalism, the Superstition, and Overwiseness of our time."

This article begins: "For the quiet and still observer, no century is more remarkable than ours; everywhere fermentation and excitement, in the spirits as well as minds of men; everywhere the struggle of light with darkness; strife of dead ideas with living ones; of the dead

powerless will, with the living active power; war between the sensual man and the coming spiritual man," &c.

As everywhere with the present hidden operation of the spiritual world, so is likewise here a singular connexion of things. I wrote to our witness, A. Leimer, when I sent to Dr. Koch my treatise for the "Hosianna," that he might pay a visit to this Doctor and encourage him to the publication of my article. He did so, but received then a singular, sure hint to republish "The cloud above the Sanctuary," which concealed even from my eye entirely, when writing the twenty-three sheets for the lions and horses, the mysteries which must be added to these twenty-three sheets in this volume. Leimer agreed with Dr. Koch about the printing of this little volume, and was engaged in this undertaking when I sent to him the large letter of twenty-three sheets, by which sending he came the easier to the understanding of the spiritual hint, to send this large letter to Thomson, since the prophecies of Dorathea respecting this large letter were to be fulfilled, to which now in press, I am still adding supplements, whilst writing in brother Leimer's room of accommodation in Philadelphia, next to a large chest filled with copies of the "Cloud above the Sanctuary," about which Dr. Koch has written an article for No. 10 of the "Hosianna," which yet never appeared before the public in print. This was also the case with the conclusion of "A public epistle, directed to Mr Ginal, preacher at Philadelphia, by Dr. Platz." This epistle was very long, and this conclusion was destined to appear in No. 10, but it was only put in type, and one copy of it drawn off and given to me, since I also am standing with Mr. Ginal in a peculiar connexion, as the reader will see in my second, and especially also in my third volume, which obliges me to insert into this at least the end of that conclusion, running thus: "We are not in the least degree surprised, that you, sir, reject positive Christianity together with its wonders and mysteries; that you place its founder in the class of human philosophers, and deny divinity to him; for the Protestantism which you embraced before this as preacher can only, when pursued consistently in its incon-

sistency, end in the total rejection of all revelation, and reach its consummation in total disbelief. But you, Mr. Ginal, may get the conviction that Rationalism is founded on sand, and must in a nearer or remote period go down into the grave of its nullity for want of being warranted by something lying beyond the reach of mere reason."

This is the end of the conclusion, that it might be perpetuated in this volume, without finding a space to say much about these few words, principally since the reader will soon find my remarks about similar phrases used by Dr. Koch. Here I can only say that as Protestantism was a necessary consequence of Catholicism, this false rationalism has likewise its foundation already in Catholicism, as the reader can convince himself from my three volumes, and since Christ was neither in Catholicism nor in Protestantism, and his false Rationalism really known, he has finally appeared to all of us that we may become fully acquainted with him and may sing to him our Hosianna. I doubt also as little of Mr. Ginal's the representative of the unbeliever's conversion, as I make doubt of the conversion of those who entertained the false opinion of possessing belief whilst they are destitute of it. I paid, as a matter of course, several visits to Mr. Ginal, gave him "The Cloud above the Sanctuary," and one other volume to peruse then, and he confessed so much, that "Belief is a grace of God, and that after having received this grace, he would also join the converted." I hope, that in reading this book with an upright heart, he will participate in the grace of Christ, knowing that he must co-operate with his grace, if he wishes to be saved. This day we celebrate the commemoration of Christ's death, who died for the sins of all; it is now only required from all of us, that we should lie together with him in respect to sins, and rise into a new life in order to be saved.

The crying of "Hosianna" appears to be ceasing, yet only in order that it might begin in the more lively strain, for in the 10th number of the "Hosianna," set by half in type, but not published, stands: (3) The continuation of my treatise: "The Manifestation of the Lord," &c. This is then the third section, by which in

No. 10 of the "Hosianna" my first delivery would have been published. But here the "Hosianna" had arrived at a stopping place, that her course might be afterwards the more irresistible, and her voice the more mighty. My first delivery, containing such points as preparation for the following parts, which have been already mentioned in several places of this book, here will follow only the second delivery, and this exactly in the same form, as I have delivered the same to Dr. Koch, for the "Hosianna," and now received back, he having been prevented from its publication. It runs as follows:

**THE MANIFESTATION OF THE LORD FOR
THE ESTABLISHMENT OF UNIVERSAL
PEACE, &c.**

(CONTINUATION.)

Being obliged to touch many things afterwards, which will not please those ministers of religion of Christian denomination, who are blinded by prejudices or sensually minded, I must necessarily from the beginning remark, that I am speaking the truth and do not lie; since my conscience gives testimony unto me in the holy spirit, that my affliction is great and the grief of my heart is unceasing, since I feel deeply, what would have become already many centuries ago not only of the nations of Christian denomination, but of the nations of the whole earth, if the class of religious teachers had fulfilled their duty, and what horrible misery not only the remaining, but also the nations of Christian denomination have experienced through centuries, and under the weight of which they are still groaning, because the clerical order did not perform that, which they ought to have performed. From this is to be derived, that likewise the history of the nations of Christian denomination is overfilled with hideous crimes of every description, as also the Periodicals of our days are full of them, as of political and religious quarrels, leading only to the ruin of the nations. That the miserable architects also amongst the Christians have built only on sand, in order to bury the nations under the ruins of the gigantic edifice,

having no solid basis, has been lately shown by A. Brisbane, in his (above mentioned) work sufficiently, though only from an inferior point of view, as also that at least seven eighths of the human family of the civilised nations are still doomed to bend their necks under a yoke and a burden not dissimilar to those under which the real slaves are groaning. The clear-sighted observer will easily discover, that many people in the United States, into which they have fled, in order to escape slavery, are in a far worse condition, than were the slaves of old, when they were placed under a reasonable master, who treated them humanely, and with whom they were free of the cares for food and raiment; whilst now in America, a part of the globe provided by the omnipotent creator with immense natural treasures, many of its inhabitants are partly suffering want, partly overwhelmed with cares, when the rich people might refuse to them the means of subsistence; though they are used to work much harder and more perseveringly, than many of the slaves of former times did. But the rich ones, what are they but slaves, either of the Idol Mammon or Bacchus, or of both of them at once? I am already, since August, 1838, when the first volume of my work has left the press, looking out for a rich man, who had sense for things, belonging to the higher order, and consequently willing to promote the work of the Lord,—and I sought for such a rich man in vain to this day. “Has not God chosen the poor of this world, who are rich in belief and heirs of the kingdom, which God has promised to those who love him?” is the question, asked by the Apostle Jacobus, and the experience has again proved at the present manifestation of our Lord, that the poor were the first, who comprehended correctly his appearance, and advanced money, that I on one thousand nine hundred and sixty-six stereotyped pages could lay before the world the proof, that the Lord has appeared in his mercy for the delivery of his people, groaning under the most dreadful yoke of slavery, and that I, as his Apostle, am proclaiming this.

But that our Referent in the “Hosianna” was not yet

able to comprehend this, originates only with his offering not undeserved incense, since he praises in the same number, in which he first speaks of my work, the unanimous actions of two bishops. But of what character these actions were, will perhaps be illustrated in some subsequent number. "Ye shall know them by their fruits," says the Lord, Matt. vii. 15, warning the faithful against false Prophets, who would come in sheep-clothing to them, but would be inwardly ravening wolves. What are the fruits or effects of the ecclesiastic order in the Christian Church, during 1800 years, since the Apostles have begun to form the same? "All power is given unto me in heaven and on earth. Go ye therefore and turn all nations into disciples of mine, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them, to observe all things, whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world." Matt. xxviii. 18-20. In these solemn words our Lord has given to his Apostles and their successors two charges: first, to turn all nations into disciples of His, as it must be interpreted in this connexion from the original text; and second to instruct them to keep and observe every thing which they have received from him. He adds to this charge the great promise, that He himself would support his servants in this great undertaking by his help to the end of time, upon which eternity is to succeed. Could not the millions of priests and preachers, by the promised assistance, have turned already many centuries ago, all nations into disciples of Christ, and have united them in His church, by which conduct that which he says, John x. 16: "And there shall be one fold and one shepherd," would long ago have been fulfilled, provided they had remained his faithful servants? If this had been done, only the second commission would have remained, viz, to cultivate the nations, united in the Christian Church, in a Christian manner, or to teach them to observe all that which the Lord has commanded them. This is at all times necessary for the nations converted to the Christian belief; since otherwise Christ-

ians would degenerate in such a manner, as was the case in the countries, where by the Apostles and their co-laborators the most flourishing churches have been built. "The thief cometh but to steal and to kill and to destroy. The hireling seeth the wolf coming and leaveth the sheep and fleeth and the wolf catcheth them and scattereth the sheep." John x. 10-12. To thieves and hirelings the Lord has not promised his assistance, but only to those who devote themselves to his service, seriously intending to fulfil his orders faithfully, and if this had been done generally by those who have devoted themselves to the ecclesiastic order, the promises of the Lord, concerning the Christian peace upon the whole earth, would have been fulfilled long ago. But, the order of the clergy, having neglected (speaking generally) the performance of their duty, there are (according to the account, given in my third volume, on page 736) at the present time still five hundred and sixty-two millions of heathen, one hundred and twenty millions of Mahommedans, four millions of Jews, and only two hundred and fifty-two millions of Christians on earth.

What is the reason that even in our days the number of the heathens is still far more than twice as great as that of the Christians, and that besides this the horrible number of Mahommedans govern in those lands, in which already the Apostles and their zealous co-laborators have founded the first flourishing Christian congregations? The reason is, because the (notwithstanding the promises of the Lord) very small number of Christians, in comparing them with the remaining nations, bear, generally speaking, only the Christian name, and most of the so called Christians are not better than the heathen. The true sheep of Christ are scattered amongst them by the wolves, raging in the devastated church in such a manner, that much time is required in searching, till amongst the nominal Christians only one genuine Christian is found out, and the history of the Christian centuries and of our time furnishes us with accounts of the constant slaughter and destruction, which

has been carried on by the thieves in the Christian church filled with hirelings.

Since the state of things was such, the spokes-men amongst the Christians ought to have investigated, where the cause of this dreadful condition was lying, the Lord having promised quite other things, and caused the same to be prophesied by his prophets. The leaders remained in their blindness, having cast from them what could have opened their eyes, and slandered and ridiculed those, by whom they would have come to a knowledge of the truth. Our Referent, though he has not as yet studied my work correctly, belongs, however, not to the class of those, who, instead of studying my work, are in the habit of calumniating me and scoffing at me; for he says that he willingly and in every respect acknowledges with due esteem and desires to do full justice to my "personally irreproachable character, sober mode of living, philological and psychological knowledge and noble exertions to unite all nations in the one church of Christ." For the correct comprehension of things of a higher nature the proportionate degree of (mental) cultivation is required, and I had also to acquire the same, serving as a preparation, in order to conceive correctly and explain to my brethren that which in the last time has been unfolded to me for the benefit of the nations, and I had to begin my first volume with a short account of my cultivation for the correct comprehension of the following events from which may be seen that besides philological and psychological knowledge many other kinds of scientific acquirements had to be imparted to me, which in the present state of unbelief of the learned, have already been very useful to me, and will be for the future, and since the many visits which I paid to the rich and professionally learned of our days, in order to urge them to investigate and promote the cause announced by me as an Apostle of Christ, often induced a belief that I must also be one of those fanatics, "who so frequently visit this country which is divided by thousands of sects," I had every where shortly to remark, that I was during the last

ten years before my call to the Apostleship, Imperial Royal Public Professor of the Biblical study, and that I did not belong amongst the fanatics, each one to whom I pay my visits, would easily admit. In order to gain in a time as bad as ours is, confidence enough to render them willing to examine this cause, I must as well as Paul once did, declare that I belong to the learned class, and that the Lord has trained me according to a plan formed by his wisdom for the Apostleship, the Referent, provided he knows the ways of the Lord, as explained in the Bible, with sufficient correctness, could have already seen from what I have narrated about it in the first volume. The subject has then been illustrated in the second volume, and made so plain and clear by additional remarks in proper places of the third volume, that the blind only can be in the dark about this matter. But our Referent has neither seen this, nor the great things which the Lord has prepared during my Apostleship for the establishment of the peace of his Church. He says indeed, he had studied my work, but with the remark: "as far as he could spare from his time and enter into the mental disposition, necessary to such a study." In so short a space as elapsed between the time I handed my work to him till that of the publication of his report, he could not possibly have studied my work and taken every thing in correct consideration even if he had been free from every other occupation. But since he was besides oppressed with many labors, his mental disposition was also in such a state, that he reports immediately, without having studied exactly my work, that I did indeed not belong to the class of those common religious Fanatics, whom he characterises then further, yet participated in the fate of many speculative philosophers, who, have after having been for some time, immersed by the burden of an indefatigable musing into the floods of a rigid Mysticism, and having been surrounded whilst in its bosom by a host of magnetic phantoms, in rising again to the surface brought with them the fixed idea, that they were destined for extraordinary messengers of God and participating in higher revelations. Their stimulated

imagination then excites them to see in the every day occurrences and common accidents of life wonderful concatenations with their fate, memorable transformations, astral influences upon their life, dreadful forebodings, and extraordinary operations of nature, and principally find in the Revelation, this mysterious and sealed book, the main proof of their vocation and the decyphering of the things to come.

It may be possible that our Referent has studied my work to such an extent as to be enabled to see that this cause is the cause of the Lord, and that he has then written about the same as blind Doctors are accustomed to write, with the intention of procuring to me an opportunity to open the eyes of the blind. For to the end that one may come to the insight, that the cause which I am proclaiming is indeed the cause of the Lord, it is not necessary to study my work until all in it shall be fully comprehended. In addressing him, I consequently speak to him as to the foreman of the blind. Such dust, as our Referent did, the blind Doctors used to throw in the eyes of readers, in order to let them die in ignorance about the most important things. It is not true that many learned men had pretended to be "extraordinary messengers of the Lord" or Apostles in the proper sense of the word, as I claim to be. Amongst the learned of the later period, deserving of this name, I know but Swedenborg, who claimed this distinction for himself. He has, however, not studied Divinity, but distinguished himself only in other branches of learning, till the Lord has called him to perform the functions of a Prophet, and has given him in many visions prophecies, relating to our times, in such a manner, that neither he himself nor any other has understood them and correctly appreciated his station, till I, in the third volume, by the divine guidance have given the due disclosure. It was in fact in order, to make the necessary mention as well of Swedenborg as of many other Prophets of the latter and latest period, the Lord having through their instrumentality also prepared many things for his present manifestation, which I, as his Apostle am proclaiming, though the

blind Doctors did not know that there were also in this latter time many Prophets. My studies were yet, in order to acquire this knowledge, no "musings" of such a kind as "to become by them immersed in the floods of rigid Mysticism," but I studied that which is necessary for the knowledge of truth in order to promote the general welfare of men, and the Lord guided me in my studies, as every one can now perfectly convince himself from the connexion of the events explained in my work, and I belong not at all to the speculative philosophers, who "in the bosom of Mysticism are surrounded by a host of magnetic phantoms." I gave indeed the necessary disclosures about the visions of Swedenborg—and about the connexion between those of the latter time who were in the state of clear sightedness, and the present events; yet only in the third volume, since also to me, but after the publication of the second volume, necessary disclosures about such individuals have been given in a most extraordinary manner, and also when the press of my third volume has begun, an opportunity was offered of reading so much of Swedenborg's works as to be able to unfold that about them, and insert it in suitable places of the third volume, which no man could before disclose. Now can at length the Referent and others learn from my work, that which is essentially important to know about these things, and which could not be found in any other book; but he appears also to be an entire stranger to that, which by others has already been unravelled respecting the astonishing phenomenon of Vital Magnetism; as displayed in the last time. I myself never had a host of magnetic visions, but spoke only of a heavenly light which surrounded me, and of a voice, which during the vanishing of this light, already fourteen years ago, revealed to me that which at that time was needful for me to know, and experience has proved it afterwards, that this indeed was a heavenly voice. Besides this I had only few visions, yet were all of them prophetic, of which I have given some instances in my work. But the Lord, whilst I was pursuing the route assigned to me for his kingdom's sake, has caused many other prophetic phe-

nomena to take place, which were also witnessed by other persons, but given to me many orders concerning the Apostolic functions, immediately by the spirit, not in dreams but whilst I was fully awake.

Whosoever is doubtful about the Lord's manifestations of his will, either—as it best accords with his wisdom—by visions, or by the Spirit, strictly to be distinguished from our own spirit, such a one may as well burn the Holy Scriptures, which are speaking from the beginning to the end of them, and to substantiate the fact of my having really received commands from the Spirit of the Lord, a long chain of signs and prophecies have been adduced as proofs of its truth, in my work; to which I could, if necessary, add still many more volumes. In me no fixed idea has formed itself, filling me with an empty presumption of being an extraordinary messenger of Christ; but, after many signs of every description, standing in the closest connection with my steps, had preceded, convincing me that the Lord was preparing extraordinary things for the restoration of his kingdom; finally, on the 17th of February, 1838, the command of the spirit was delivered to me, to rise publicly, on the next following day, (it being the Sunday called Sexagesima,) as an Apostle of Christ, in the Catholic Cathedral Church, at Boston: and that which the Lord did then perform, will lead all nations to the conviction that I am Apostle of Christ at his manifestation for the foundation of his peace on earth. But the Referent has not studied the connection of the things in my book, when he numbers me with those who, in the “every day's occurrences, and common accidents of life, see wonderful concatenations with their fate.”

I am speaking in the first volume, about “Sidus,” or the star, which, on the 7th of February, 1835, at eight o'clock in the forenoon, whilst the sun was shining in full clearness, was seen, when I at the same moment was noting down, by the peculiar impulse of the Spirit, an important prophecy which I had received at that instant; and also about the great shining meteor which, on the 7th of January, 1837, at five o'clock, P. M., made

its appearance exactly when I, driven by the impulse of the Spirit, had formed the resolution of going to America. Great astonishment prevailed at Klagenfurth when the star, and then the meteor was seen; and I explained, in the second volume, the subject more closely, showing that both were great signs for the nations, and illustrating this event, also, by other extraordinary natural phenomena, connected with the steps which I made in the name of the Lord; and finally I remarked in the third volume, that the star of the 7th of February, and the other meteor of the 5th of January, have been prophesied as well in the Holy Scriptures as by an important prophet of later times, but not that these shining phenomena on the firmament had an influence upon me, but only that the Spirit has given to me, in the same moment, the most important disclosures, when the Lord caused these signs to appear in the firmament for the sake of the nations; and the Christian divines will, I trust, make no objection against it, since the Scripture speaks of a star as a guide for the wise men at the birth of Christ, and of other extraordinary natural phenomena, as signs, and they will not take offence from the circumstance, that also here in Boston, in the last year, during three successive days, whilst I was explaining the most important things for the third volume, and again when I was celebrating a great mystery, the star has appeared, in full day-light, as can be seen and read in my third volume.

The apparition of the star would yet be useless to those who were not fully acquainted with the entire connection of the things explained in my work; for only by this acquaintance, the explanation given in my work of the apparition of the star, can be correctly understood; likewise, why the prophecy given to me on the 7th of February, 1835, and recorded without delay, during the star's appearance, whilst the sun was shining, has then appeared in print in the "*Corinthia*," on Easter eve, the 18th of April, 1835, where the same was immediately preceded by the congratulations of the flatterers of the birth-day of the Emperor, in the first year of his reign, falling in that year together with the festival of

Easter; and why then, again in the year 1838, in my first volume, the account of this star, together with his prophecy, must be set in type exactly before Easter, and why then, on the same festival, when I, as Apostle of Christ, had excommunicated the Apocalyptic beast, with its image and the false prophets, in the Catholic Cathedral Church, in Boston, solemnly from the community of Christ, why, also, by this excommunication, important things have been announced to the Emperor of Austria: why, further, on Easter eve, 1839, as well an unbelieving as an enlightened from the Moravian fraternity, must recommend, in the "Old and New World," the study of my two volumes, which then had but appeared; why, on the contrary, the Bishop of Detroit, to whom I, by a singular connection of things, in the name of the Lord, by order of his Spirit, charged to study my books, under penalty of being excluded from the Church of Christ, and then to proclaim, without delay, on the festival of Easter, 1839, publicly, that which has now been done for us by the Lord—why he, I say, has not fulfilled his duty, and consequently contracted to himself the exclusion from the Church of Christ, and was soon after carried to Europe to resign the bishopric, from which the Lord had deposed him on the festival of Easter, which was yet, by Papal wisdom, speedily filled again by a Frenchman, ignorant of both the German and English languages, who celebrated, on the last Whit-Sunday, his solemn entry in the widowed church, whilst I, on my journey, celebrated the festival of Pentecost, at Arbre Crochue, the crooked tree, in the same diocese, amongst the Indians whom I had visited, being obliged to see, on the extreme borders of the Christian world, what has been produced by the crooked staff of the bishops: why, finally, on the 15th of April, 1840, on which day the festival of Easter was celebrated in the year 1838, and the great excommunication of the beast, its image, and the false prophet, from the Church of Christ, has been solemnly performed, why on this day the compositors finished the third volume, by which my work was finally accomplished, and this volume left the press on Easter

eve, the 18th of April, 1840, as has been remarked at its end, on page 856, as likewise, five years before, on the 18th of April, 1835, being Easter eve, the prophecy given to me whilst the star appeared, has left the press. See first volume, page 39—47.

To those who have studied my work as little as our Referent did, these coincidences are "common accidents of life." But to such as are careful to conceive every thing correctly in this work, will even such trifles not appear as accidental. The festival of Easter was, with the Children of Israel, a feast of remembrance of the great deliverance of this nation from the yoke of slavery, which was an emblem of the great deliverance which has been granted to the human family in the festival of Easter, by the work of salvation of Jesus Christ. For this reason has Christ—having accomplished on Easter, the work of salvation—given again, sixty-six years later, the Revelation to John, on the day of Easter; and has, on Easter, 1838, caused the great mystery of the union of the nations to be performed by the Apostle, by which mystery the key has been given unto us by which we may open the deepest depths of the Revelation which, till then, must have remained concealed to every body. Therefore, in the printing offices, having written nothing in other years for the press, that was to be done in the years 1835, 1838, 1839, 1840, against my and the printer's calculation, on Easter eve, which could not be performed on the festival of Easter, when no work is done in the printing offices, as the soldiers did not crucify Christ on the festival of Easter, but the day previous to it.

I have purposely alledged an example in which the blind see nothing but accidental every-day occurrences, especially, since the dates are scattered in various places of my work, and must be put together by the reader himself, in order to be able to judge correctly about the subject, and considered in connexion with all the other things explained in my work. It will be seen, that, if each event touched upon in my book is duly perceived in connexion with the others, the guidance of the Lord has, as it was with the important events mentioned

in the scriptures, directed, and also here arranged every thing, so that the mysteries explained in my work, took place on the most suitable days for those purposes, and that heaven, earth and hell had to contribute that all was done in those days, fixed for them by the Lord: Heaven, since not only to me, when it was necessary, the angels of the Lord delivered His commands, but did also instigate the persons calculated to be actuated by them, in order to perform in due time, that which was required on their side; that all that which belonged to the great mystery was in every point perfectly executed: Earth, on which not only men, but also elements, have contributed their share for this purpose: and Hell, since also the bad spirits must execute by the adversaries of the cause of our Lord, what was required from the power of darkness, in order to illustrate the present coming of our Lord, and as the demons had to give testimony to Christ, the Lord, when he was walking in the flesh on this earth, so likewise now, when he has appeared as a thief, for the restoration of his kingdom, and I have introduced so many demoniacs of our days, in my work as witnesses, that even those, who till now, believed in the existence of neither angels nor devils, can see from the present events that they have been subjugated by devils, that they lost the belief.

But how much was to be done by the influence of invisible beings, that every thing was executed in due time, according to the will of our Lord, I shall shortly elucidate by hinting at the smallest of the, "accidental everyday occurrences," as the blind consider them to be. I did allege above, amongst others also, as a singular providentially ordered circumstance by the Lord, that the third volume left the press on the last Easter-eve, 1840. For the printing of the same, already in the month of May, 1839, so much matter was collected, that instead of one, I could easily have filled many volumes, for the illustration of the present manifestation of the Lord. Then it was given me to understand, that I should apply to several Synods, Doctors and rich persons of this world, in order to urge them to take care for the

printing of my work. But the demons took hold of all those to whom I had addressed myself, that some did nothing for the cause, some were evidently even base enough to lay obstacles in the way of its progress. I knew that the Lord permitted this spectacle to go on, in order to show how deep those who pretend to preach the word of God, had sunk. Sufficient examples of this kind having been set up, the spirit directed me to address myself to my mechanics, who had paid for the printing of the first and second volumes, stereotyped, to do the same for the third volume. To this they consented, after my having personally entreated them, in November, 1839. We then concluded to have the book printed here, in Boston; but no German compositors being established in that city, I wrote to Philadelphia, to the printer who had printed the second volume, to come with a compositor, to Boston, in order to print also, the third volume. He answered me, that he would come in a fortnight, with a good compositor. But instead of them, there arrived a letter from the printer, announcing that he could not come, since the compositor who was to join him, had fallen severely sick, and no other compositor would accompany him. Then the Lord revealed to me that I should go to New York, in order to have the third volume printed there, since also in that city, important things for the illustration of his appearance, were prepared. The Doctor, who here in Boston, blinded the last rich man whom I was endeavoring to win, for the sake of our Lord, travelled immediately before me to New York, in order to lecture about the squinting idol, and the Lord, as I travelled on board the steamboat Lexington to New York, disclosed to me, that he would soon destroy this boat. In New York, I had to wait for the first proof sheets of my third volume, longer than was in accordance with the promise given to me, and the Lord unfolded to me in the meantime, the most singular things, amongst others, that I should read Swedenborg's works, and should give the necessary disclosure about him, in the third volume. This was made known to me by the demon, in the following manner. This evil spirit

went into a Swedenborgian, that he, without having examined my cause, became enraged against me, and told me that Swedenborg was the true Prophet and Apostle, and I, but a rascal. When the demon had expressed this, I made him feel that I am the Apostle, and he behaved then so furiously towards others that people believed him to have become insane. I got from this, more and more convinced, that I had to give my disclosures about Swedenborg, and read of course his books. In the meantime the Lord caused the Doctor, whose lectures upon the squinting idol, ("Schielenden Goetzen," is an allusion to the object of the lectures) in New York, are now for ever concluded, the biographer of Swedenborg, whose book I had finished on the same day when the great stroke fell, together with many other mysteries, to be collected in the steamboat Lexington, and destroyed them by fire and water, as he had revealed to me, on my journey to New York, and had worked great signs, for the corroboration of this revelation. But the reader must not think that this was the first stroke with which, though invisible to natural eyes, he caused his adversaries to be inflicted by his invisible servants, for the confirmation of his manifestation. Many other strokes have been mentioned in my work for the purpose of cautioning the blind.

Together with the news of the destruction of the Lexington, came the proof-sheets of the fifteen first pages of my third volume, in my hands. But the printer was then unable to furnish, every week, as many pages as he had engaged himself in our written agreement to deliver; since one of the compositors to be employed in this work, went to another printer, and another, who was to assist in composing, fell sick. I saw the hidden operation of the Lord, who, for the sake of confirming his present appearance, as circumstances may require, restores life, or endangers it by sickness, or takes it away and calls forth the re-appearance of thousands who have been dead since the time of the Patriarchs, to give testimony, that I, in his name, am proclaiming his manifestation; for, when I made the agreement with the printer, I did not

foresee that I would have to read many books of Swedenborg, in order to give the necessary disclosures also, about his prophetic visions, which, till now, have not been understood by any body; since he and his school have likewise been destined to testify to my rising in the Lord's name. When every thing necessary to be completed by me was in readiness, in order to insert also about these phenomena, that which, in the manuscript is contained in volume three, from page 305 to 352, the best compositor was again well, and the composing progressed rapidly, whilst I wrote the supplement to the third volume from page 628 to 856. The most surprising circumstance during these labors, was, that on each evening those proof-sheets were carried to me from the office, for correction, in which the prophesies were explained, by which the events were illustrated, which I have explained on the same day in the supplement, by which coincidence another confirmation was given, that the Lord has prepared these events for the illustration of his appearance.

The Lord has prepared for me after the edition of the second volume, besides many other important documents for the illustration of his ways, the most important in the prophecy of the "Divine Comedy" of the messenger of God, with the number five hundred ten and five, who will strangle the whore and that giant who sins with her. The giant in this prophecy is the giant amongst the beasts, and the same beast on which the whore of the 17th chapter of the Revelation is sitting. The prophecy indicates the name of the messenger, concealed in the number 515, the year in which this messenger will appear and so many other circumstances, that each unbeliever, if he reads with an upright heart my explanation given in many pages of my third volume, about this and other prophecies standing with it in the closest connexion, must confess, that God alone, before whom all times are as the present one is to us, and who alone was able to prepare that which this prophecy alludes to, can have given the same, which is now about being fulfilled in the most punctual manner. I received the same, when my

second volume was already sent from Philadelphia to Europe. This second volume consists of five hundred and fifteen pages, and an additional peculiar treatise about the beast, which, according to Revel. xiii. 1, rises from the sea, and is according to Revel. xiii. 18, marked by the number 666, and which is finally mounted (in in chapter 17th) by the whore. To the number of the beast 666, in the prophecy of the "Divine Comedy," is opposed the number of the messenger of God, 515, and the observation was then surprising to me, that the second volume, not including the treatise about the beast, contains exactly five hundred and fifteen pages, on which the mystery of the strangling of the giant, together with the whore by the messenger has been explained, before I had learned that it had ever been given in any prediction under this image. This coincidence of the five hundred and fifteen pages of my second volume, with the same number five hundred and fifteen, given in the prophecy to the messenger, led me to the idea of counting also the pages of the treatise, which has been added to the second volume of five hundred and fifteen pages. This treatise was not necessary; I nevertheless joined it as a supplement to the five hundred and fifteen pages for the blind, to furnish them materials for the cure of their eyes, that they may see the beast by which the church of Christ has been desolated clearly in its real shape, and this treatise on the beast contains exactly ninety pages. It was again surprising to me that this number of pages is the same as the number of the name and surname of the mystery in my foundation's-catalogue, under which name, on the festival of Easter, 1838, the beast together with the false Prophet, have been solemnly excommunicated from the Christian church. In order that this could take place, every thing was first to be duly prepared by invisible beings, and thus on the 7th of January, 1838, many persons have been brought to me partly by the influence of angels, partly by that of the devils, that each one might have his name inserted in my catalogue for the foundation of the kingdom of God on earth. The immatriculation was done in the same order, as they

came to inscribe their names, and the mystery of the beast with the false Prophet came into my catalogue on the ninetieth page. I found already in writing the second volume, several mystic names in my catalogue on the same place which was the most suitable for the illustration of the mystery, but of that I had not the least presentiment, that also in the place where the beast with the false Prophet are kept prisoners in my catalogue, a mystery was concealed till my attention was directed to it in the aforesaid manner. Since, for the exclusion from the church of Christ as well the name of the representative of the beast has been given to me, from whom the calculation with the number 666 must begin, in order to find the time of duration of the beast through the Christian centuries, as likewise the surname, strictly indicative of the fruits or effects of the beast for the desolation of the Christian church, and whose letters give exactly the number 666, as the letters of my name give the opposite number, 515; it was after this hint easy to calculate, that the number ninety is the number of representatives of the beast during its time of duration, and that, if by this number, the number 666 is divided, the quotient shows the average duration of each representative of the beast, and thus to find that the number ninety, prepared for us in this way by the Lord, is equally remarkable as the number 666 itself, of which the Revelation says: Chapter xiii. v. 18. "Here is wisdom! Let him that hath understanding count the number of the beast!" Hundreds of thousands of examiners of the Bible have calculated, and those who have gained a correct idea of the beast have in respect to the number seen so much, that by it the number of the years of the beast is indicated: but nobody has exactly fixed it, wherewith this number is to be commenced, and how the calculation is to be done in order to make out the duration of the beast, till this has been shown quite exactly in my third volume. Neither did any mortal know how the termination of the number of the beast, 666, would take place, till the explanation of this mystery has been given in my work.

The singular circumstance, that in the second volume

even in the numbers of the pages, deep mysteries are concealed, was finally illustrated in an extraordinary manner, when the third volume was in press. I did not calculate to how many pages my manuscript would amount: a calculation which under the existing circumstances was neither allowed to the printer. Finally, when the setting in type was mostly done, I saw then the book appearing to grow too voluminous, and money being too scarce to have every thing printed, which was ready for the press, that I had to take away much. But before I thought of that measure, the mysteries of the pages, with the corresponding side-numbers were discovered by me, and this by omissions committed by the compositors, which I, in order to spare some trouble to them, endeavored to fill out by a few words. Thus it came to pass, that beside many other mysteries placed on other pages proper for them, likewise the mystery of the number 666, with its whole title was put on page 666, and that then the great stroke with the iron rod, which the representative had deserved, appeared on page 766, making 66 appear again, 666 having preceded already. But this only took place in order that the Prophet Swedenborg's (who was the son of a Lutheran Bishop,) prophecy might be fulfilled, indicating that the number 666 would finally be realized by the Protestants. This has been effected through the invisible beings, by the compositors, all of whom together with the master, are belonging to the Lutheran confession.

I have touched as an example upon some of the smallest trifles, the explanation of which is to be looked after in several places of my work, and must be judged in connexion with the whole divine spectacle which is displayed in my work. Even these trifles are in a singular manner connected with the Revelation which Christ has given to his Apostle John, and do not belong to the "every day's occurrences and common accidents of life," but they are of such a nature, that from the creation of man nothing of that kind has been witnessed. The Lord has declared by the Apostle John, the number of the beast to be 666, but John understood little about

this beast and its number: in my work on the contrary, not only the mystery of the beast, but also of its number has been perfectly unfolded, and for the illustration of the number of the beast 666, has now also been given, the number of its representatives, 90, as well as that of the messenger of God, 515, opposed to that of the beast. I do not know indeed, what the referent numbers in my work with the "common accidents of life and every day's occurrences." Perhaps the many mysteries concealed in names and explained in my work, since names as well as numbers are also something common, and because it appears quite accidental that the one is called by this, the other by another name? That, for instance, the Lord has taken care, that of the many persons who have now appeared for the accomplishment of the great mystery, each one bears the name adapted to his parts in the work, is no common phenomenon, but that which is related in the Holy Scripture has come forth again, and this in such numerous instances, that my work originated as it is, by higher direction, contains more mystic names than the books of the New Testament. Some of these mystic names were necessary, and were to be prepared by Providence for the accomplishment of the mystery, for instance the mysterious name for the excommunication from the church of Christ of the beast, its image and the false Prophet: other names have been prepared by Providence for the purpose of sensualizing and confirming the cause, as for instance all my three names; and of all three important prophecies have been given, as the reader will convince himself from my work, and especially of the third in the "Divine Comedy," in a manner which will cause the astonishment of the Christians after a correct understanding of the same, since I cannot find such instances even in holy writ, as also several other signs have been given in our times, which could not be shown in the times of the authors of the Scriptures. Nothing has been done on my account, I being the most unworthy servant of the Lord, but must serve for a testimony, that Christ in his glory, though in secret as a thief, has appeared unto us, and this in a time when unbelief pre-

vails, and the Divines bear this title undeservingly, not understanding such hidden signs as several of those upon which I have touched, though they are explained in my work, nor even such, as the most stupid after their explanation would have comprehended, of which a long chain has been explained in my work. The Divines, with whom I have come in contact since the proclamation of the newly unfolded mystery, partly by oral partly by written communications, have shown themselves respecting this mystery like children who prattle about things of which they have not yet acquired a real knowledge. But I think that our Referent in the "Hosianna" does not belong to these children, but wanted only to exhibit a pattern, how the blind divines are accustomed to cry against that which does not answer their pre-occupied notions, instead of investigating it, induced by a love of truth, for who can, after a correct examination of my work, any longer pretend, "the Revelation to be a mysterious and sealed book?"

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revel. i. 3. How could the Apocalypse or Revelation say this, if the same had remained a sealed book? And for what use would be such a book to the Church, except to keep it secreted, until it might be disclosed, and if this should not be the case, to burn it, that the abuse of it might be obviated? But the Revelation praises those as blessed ones, who read the same and take to heart that which is contained therein, and the true followers of Christ understood at every period so much about it, as was required to serve as a consolation in their trials, and to strengthen them in their struggle for the peace of Christ, and every one, who had attained the point, on which the reading of the Scriptures is accompanied with beneficial results, has received a rich compensation for his labor, spent in reading the Revelation, though much may have remained concealed to him. But this is the case with most books of the Holy Scriptures, and even in their first book many things are mysterious and sealed: but he

whole book is not on this account of the same character. Every upright examiner of the Bible has seen in it, at every period much, though none has seen that the very first book predicts an Apostle of our days, until it has been disclosed by the spirit of the Lord and explained in my third volume. But in the Revelation, during the lapse of a century, so much has been revealed concerning our times, that all the Doctors of Divinity ought to have preached, that exactly in our days the Lord would appear on earth for the establishment of his peace.

That He indeed did appear, and that I, as his Apostle do proclaim his manifestation, I have proved in the first and second volume, not by the Revelation, or any other book of the Holy Scripture, but from the signs of our time, and from the mysteries, which have been performed on Easter, 1838: and the Lord has confirmed by signs, that He has prepared these mysteries. From the Holy Scriptures I have alledged but so much for a testimony, that now that is about being fulfilled, which is said in the Revelation: "And the beast was taken and with him the false Prophet.—These both were cast alive into a lake of fire burning with brimstone." Rev. xix. 20. That means: Now the mystery has been executed, in order that, as soon as the Christians shall have perceived the same duly, they will banish the beast, with his false Prophet from the earth into the pool of fire, from whence it came. To the second volume I have added also the treatise of the ninety pages, in order to show to the Divines, not experienced in the ways of God, that they misunderstood the passages of the Holy writ, in building the church, instead of upon Christ, its rock, upon the Pope, and desolated the same by this folly. This treatise of the last ninety pages had yet only to be added to the second volume for the illustration of the cause in behalf of the blind ones, since in the two first volumes by signs of every description, the will of our Lord, and how it is about Popery, has been fully disclosed; and those, who ought to have first studied my volumes and propagated the cause, have no excuse for the neglect of this duty. The Lord has left the blind in their blind-

ness, in order to show to them what is their situation, and to afford me the opportunity of bringing forth the testimonies of the Scripture for his present manifestation and for the duty confided to me in respect to it, and by signs of the latest events to illustrate still more the horrible misery, in which the Christians are involved by the fault of their leaders. I have adduced so many testimonies of the Holy Scriptures, beginning with the first book of Moses, as is more than sufficient for each blind one, in order to see, that I, as an Apostle of Christ am proclaiming his present manifestation, and I have still more especially in the Revelation, unfolded, that which until the period of its fulfilling had to remain obscure, but now in the fullness of time has become so clear that there is nothing more plain in the Holy Scriptures. Let then my work be studied with an upright heart and the glory of Christ, as now revealed unto us, will produce admiration and full repentance of that blindness for which no excuse can be offered. More cannot be said here, except, that I shall touch upon some expressions of our Referent in a few words. He says:

“When the high-minded fathers of the reformation had torn asunder the bonds of unity with the Catholic Church, they found it proper to justify their schism by decrying the Pope as the Anti-christ and as the Babylonian whore in scarlet,” &c.

The Pope, that is, the Bishop of Rome, has indeed (long before he met with a strong antagonist in the person of the Bishop of Constantinople, in the fourth century of our chronology) endeavored to obtain the supremacy over the Christians. After a long struggle of these two bishops for an Anti-Christian power over the Christian Church, instead of operating unanimously, and in a Christian sense to the end of establishing every thing according to Christian principles, the Bishop of Rome finally obtained a victory, deceiving those who were illiterate respecting the Scripture, by his servants, in consequence of their taking passages, detached from their connexion and distorting their true sense. The Greek Church gained nothing by her separation from

that of Rome, but has become a prey to the Greek Emperors and afterwards to the Turks, by whom the Christians, as for a punishment of their degeneration, have been partly murdered, partly reduced under the most humiliating yoke. The correct proportions for the establishment of the true peace of the Christians having been annihilated, it was better for the Latin Church to be subjugated by the Popes, than to fall a victim to the secular powers, and to be immersed into unbelief (which would have taken place already centuries ago) until the Latin Church had experienced the same chance, as was the case with the Greek. The Pope is not Anti-christ in that sense, as if he had suppressed the belief in Christ. He did not want to be Christ himself, but only his vice-regent. But he is Anti-christ in that sense, that he has wrongly applied scriptural passages, speaking of Christ, to himself, in order to obtain dominion, and to keep this dominion firmly, and that he spread much superstition and an astonishing number of abuses through the Christian Church, and caused her destruction by doing so. That the words of Jesus, Matt. xvi. 18, (directed to Simon *Bar Jona*, meaning, without image, to that weak, inconstant Simon, who soon afterwards denied his master) "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it," are a prophecy, and, in consequence of the connexion of the whole speech, the nature of the subject, the remaining passages of the New Testament and the entire economy of the Apostolic Church, have no other meaning than this: "I shall render thee, thou feeble and inconsistent Simon, who will soon deny me, steadfast after thy conversion, that thou then in the belief now confessed by thee, that I am Christ, the son of the living God, wilt remain faithful and firm, like a rock, and wilt steadfastly proclaim this belief, and the same belief, that I, Christ, am the son of the living God, will be the rock, firm fundament of my Church; and I, as the son of the living God shall keep the same through all future times, as her firm fundamental rock by my Omnipotence erect and unshaken, in spite of all the counter-actions of my

adversaries,"—that these words of Jesus—in which the horrible error was believed to be contained, that Christ had built his church upon one man,—one man ordained as the fundamental rock of the same,—has no other sense than the above given, and that all passages, upon which the papal authority is founded, have been applied unto him by a very bad misinterpretation, this has been shown by me sufficiently in the treatise of ninety pages of the second volume, though I could have written as easily instead of ninety pages nine times hundred about the subject of popery, as not founded upon the principles of the Bible; but as having originated in ignorance and misinterpretation of the Bible, and received its support from the same sources. Yet neither the ninety pages would have been necessary, the Lord having shown by signs and prophecies, which have been explained in my work, what is the real state of things, and the ninety pages have only be added as a supplement to my second volume, for the illustration of the cause. Popery was an evil, but a necessary evil for the Church of Christ after the Christian ministerial order's having strayed from the right way, not restoring those connexions, by which the real peace of God would have been founded on earth. Christ has permitted this evil to take place, till to the fulness of time, as it was prophesied by his Prophets. But that by Popery the kingdom of Christ on earth can not be established, every one can easily see from the fruits of papacy through many centuries, till finally the Church of Christ has become desolated in such a manner, that Christ the Lord alone can restore the same by his extraordinary intermediation.

Popery having by the most horrible abuses destroyed the church of Christ, and the Roman "Curia" having exhausted by her hirelings and under hirelings the nations in such a manner, that, according to the calculations of the author of a work, quoted in my second volume on page 596, only from the interests of the treasures collected in Rome could have been supported in all their glory instead of seventy Cardinals more than seventy thousand of them, the period has finally arrived, as ap-

pointed by His Providence, according to the prophecy, in which the so called Reformation, as a necessary evil, prepared by the disorders of Popery had to break out, in order that by the struggle of the last three hundred years every thing might be duly displayed for the present manifestation of our Lord. This reformation was not a reformation of the church, since by it the church of Christ was not restored, but, on the contrary many popes of another kind have been generated together with the whore of the Revelation. The whore is nothing but the church, alienated from Christ, and in my third volume the year has been accurately designated, when the whore mounted the beast, according to Rev. 17. To this apostasy Popery has given by its disorders every thing so duly prepared, that the learned of the parties separated from it, did not restore the Christian relations, but have delivered those alienated from the Pope into the hands of secular popes, and have opened the road to unbelief, which was also indeed easily introduced into Roman popery, since by popery the courts and the nations have not become converted to Christ, but have been prepared for an open apostasy, and thus it came to pass, that the Lord caused first those dreadful judgments to have come by the whore over Popery, by which in the latter time more than ten millions of Christians have perished by the sword alone. Every thing has been prophesied and from my work the connexion between the foregoing events and the present manifestation of the Lord for the foundation of universal peace, will be correctly understood and sincere thanks will be offered unto him, that he has so wonderfully appeared unto us, in order to save us from the nuisance of Popery, and of the sects, both calculated for the destruction of the Church, and originating in the ignorance, ambition, selfishness and avarice of the leaders amongst the Christians, and to establish the universal peace upon earth in our days, in which this, according to human views, appears to be entirely impossible. But the ways of God are not like the ways of men. About these ways I have in this treatise mentioned so much, as will be sufficient to induce every one,

who has not degraded himself to the state of a mere animal, but has retained some sense for higher things, to study the three volumes of "Memorable Events" correctly, in which on 1966 pages, by the guidance of the Lord these ways have been disclosed in such a manner, that the Christians can learn by them to understand the will of our Lord as they, by his extraordinary interposition will obtain that peace, which the world cannot give."

(The conclusion follows:)

After having in the person of Dr. Joseph Koch (Cook) shown to all Catholics what kind of fare their Doctors could prepare to the Apostle, I shall say something concerning some other parties, who but now have excited my attention, and before all make a few remarks in respect to such, who also in our days assure us of having amongst them Apostles sent out immediately by Christ, since the devil, in order to blind men, is accustomed to imitate that which Christ does. I shall consequently begin with some observations for the purpose of undeceiving my readers regarding the Mormons, and for an admonition to all, to beware of the snares of the many preachers of this sect, called by themselves "The Church of Jesus Christ, of latter day Saints," who are indeed perfectly deserving this name according to the latest news, delivered to me by a Courier from the West, (where they are collected in larger numbers) before I sent this sheet into the printing establishment. In the new kingdom of Christ we shall not tolerate any one, who is addicted to any sinful habits, whatever, and will not repent nor even consider stealing and robbing to be permitted, but such, if they should have, without our knowledge, come into this kingdom, will be excluded from it, as soon as the community shall have ascertained it.

I have no time to investigate all sects. But having seen several accounts of this last mentioned sect in the public prints, and learnt from them, that also this sect announce the coming of Christ in a very animated manner, and that they had settled also since the lapse of a few

months in Philadelphia, I had formed already in Boston the resolution of investigating this sect soon after my arrival here in Philadelphia. I went therefore on the 22d of February, 1841, to B. Winchester, "Pastor of the branch of the Church of Jesus Christ of latter day Saints in Philadelphia," and requested him to lend me books, in order to become fully acquainted with their society. He gave me first: "A voice of warning, by P. P. Pratt, second edition, 1839." In the preface the author remarks, that this party, since it originated, has made in nine years such great progress, that they number already in the United States and in Canada between fifty and one hundred thousand members. He promises immediately after the title of the book three hundred dollars to any one who would refute the principles displayed therein. He being one of the most zealous promoters of this sect, he can deceive the imprudent in the easiest manner by promising directly after the title page such a premium, which indeed each Christian Divine could earn without the least difficulty.

But since Pratt, provided he is seriously inclined to become convinced, can learn from my work the mischief contained in his volume, it is hereby announced to him in the name of Christ, that he shall not sooner be received into the Church of Christ until he has paid the three hundred dollars for the propagation of the manifestation of Christ, as we announce the same, by the offering of which as a premium, he intended to deceive the credulous, as if Mormonism was founded on a rock not to be shaken.

The members of this sect are called Mormons, since they are founding their doctrine upon a work called "The Book of Mormon," of which Pratt gives the following account in his "Voice," page 115, which I shall extract here:

"The book of Mormon was found in the year 1827, in Ontario county, New York: it was translated and published in the year 1830. It contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph, of whom the

Indians are still a remnant; but the principal nation of them having fallen in battle, in the fourth or fifth century, one of their prophets, whose name was Mormon, saw fit to make an abridgment of their history, their prophecies, and their doctrine, which he engraved on plates; and afterwards being slain, the record fell into the hands of his son Maroni, who, being hunted by his enemies, was directed to deposit the record safely in the earth, with a promise of God that it should be preserved, and should be again brought to light in the latter days, by means of a gentile nation, who should possess the land. This deposit was made about the year 420, on a hill then called Cumorah, now in Ontario county, where it was preserved in safety until it was brought to light by no less than the ministry of angels, and translated by inspiration. And the great Jehovah bore record of the same to chosen witnesses, who declare it to the world."

Whosoever is not quite ignorant of other results of investigations about the origin of the primitive inhabitants of North America, and is otherwise qualified to appreciate these above quoted few words of the preacher, Pratt, who is indeed a stranger to Christian theology, will, by the same, already be convinced that the book of Mormon is a fiction, invented for the purpose of deceiving the ignorant, though the remainder of the book of Pratt, which abounds in errors, should escape his notice. I wanted yet, in order to give wholesome advice to the Mormons, to read myself the "Book of Mormon, translated by Joseph Smith;" I therefore asked the pastor of this sect for it, and received the edition of Kirtland, 1837, printed by O. Cowdery, and Co., for P. P. Pratt and J. Goodson.

The "Book of Mormon" consists of many books, and carries on each page the most undeniable characteristics of its being the product of an impostor of the latter days, who wanted to give to his scheme for the establishment of a new sect, authority, by pretending the same to be founded in the documents of the old American prophets, authenticated, according to the "Book of Mormons," by the most signalized wonders. In this work of Mor-

mon, many wonders of this kind are indeed enumerated, and that which distinguishes this sect peculiarly, is therein recommended by various American prophets; and besides, many scriptural passages are quoted literally, when, sometimes one, sometimes the other of these American prophets introduce sometimes smaller, sometimes longer extracts, or even several chapters of the one and the other book of our Holy Scriptures, as if they had been given to him originally. Even Christ paid to the Americans, according to the "Book of Mormon," a visible visit, after his resurrection, and gave to them a mostly verbal account of many things contained in our gospels.

The impostor who fabricated Mormon's book was entirely incapable of concealing his deception under the mantle of truth. As in the genuine books of the Holy Scripture, the critics of antiquity know that each of them agrees with the time when, the place where, and the circumstances whereunder they have been written; so is the very reverse of this agreement to be found in this "Book of Mormon," by investigating the same. The first book of the "Book of Mormon" is entitled the "Book of Nephi;" and Nephi begins to relate, amongst other things, the following: "I make a record in the language of my fathers, which consists of the learning of the Jews and the language of the Egyptians." The impostor could not possibly have begun his imposition more stupidly than by stating that this Nephi, with his father Lehi, and the whole family of Lehi, originated from the house of Israel, and were domiciliated in Jerusalem, till he fled, in the first year of the king Zedekiah, into the desert, who then robs, in the most singular manner, in Jerusalem, even the five books of Moses, engraved in brass, (N. B., in Egyptian hieroglyphics); further, by pretending to have built a ship on a desert shore, without having ready tools and timber, and then to have crossed the immense ocean and arrived in America, having received the compass of God himself. To give an idea of this compass, I shall quote only the following words of the seventeenth chapter of

the book "Alma," in the "Book of Mormon." He says to his son, "I have somewhat to say concerning the thing which our fathers call a ball or director, or a compass; and the Lord prepared it. . . . It was prepared to show unto our fathers the course which they should travel in the wilderness," &c. In the "Book of Mormon," the wonders are indeed imitated from the biblical ones, yet are the American wonders still more striking. Noah, indeed, built the ark, but the Scripture still supposes that he had the necessary materials for the construction of the vessel. Nephi, on the contrary, soon builds a ship in the desert, in order, by crossing the Mediterranean, and then the Atlantic Ocean, to arrive in America: and that he and those associated with him might not err, the Lord has procured a compass for them, which served his descendants afterwards through many centuries. This compass guided then, these American sons of Israel, by its service, far longer than the cloud did the Israelites of old, when the same served them, indeed, in the same quality. But it was exactly the cloud which put the impostor in mind of the compass; and he considered it very suitable that the Israelites, originating from Jerusalem—who might be called, with more propriety, Jews, yet must be descended from Joseph—should use the Egyptian instead of their own mother-tongue, as well as the holy scripture of the Old Testament in Egyptian hieroglyphics. For this reason, in the book "Mosiah," in Mormon's book, it is said that his father had caused him and his brother to study the Egyptian language, in order to understand the plates. In the "Book of Mormon," his son Moroni says: "And now, behold, we (namely, he and his father) have written this record according to our knowledge of the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew," etc.

Whosoever knows the results of the learned investigations about the origin of the Indians, must be astonished at the folly of the impostor, in declaring them to be

remnants of the ten tribes of Israel, and more so at his pretending that so much as the book of Mormon contains should have been engraved on plates, whilst each page, instead of making the imposition plausible, renders the same more palpable. According to the assertion of the Pastor, who gave me the book of Mormon, these "reformed Egyptian" characters were hieroglyphics, but certainly only in the imagination of these illiterate people, who are by this supposition prostituting themselves horribly before all those who are really acquainted with the science of Archaeology.

I must here mention of this godless madness, only so much as will be sufficient for the student of divinity to be astonished, how the devil succeeded in the last days, in spreading in his way the manifestation of Christ, and how he could so rapidly put in motion a mighty mass of people, who are equally unable as little children to judge about the signs of the times; this fact being itself a sign of our times. The book of Mormon, consisting of many smaller books, has been, as the impostor asserts, engraved on plates, and thus preserved for our days; but then the angels have delivered these plates into the hands of one "Joseph, that is the addition, Smith," that he should, by the inspiration of God, translate the same into the English language, when, at length, these plates had disappeared, so that nobody had seen them any more.

After having looked, with detestation, into the devilish cunning, displayed in the "Book of Mormon," of abusing the Holy Scriptures in perverting the same most horribly; I read something more of that which has been said by those who have investigated the means by which this deception has been introduced. In the "Catholic Herald," Philadelphia, October 1st, 1840, a long article is contained about the Mormons, and their "Golden Bible," as this "Book of Mormon" is called, for deception's sake, taken from the "Episcopal Recorder," wherein it is shown, that the impostors have made use of an historical novel, treating of the origin of the Indians, and written by the preacher, Spaulding, but which never was published in print, and which was finally abused, as

the basis on which Joseph Smith has founded the "Book of Mormon," as if it had originated from the old plates, shown to him by the angels, by means of a revelation. If we give credit to the above mentioned report, Joseph Smith belonged to the "Money-diggers." By this Smith, who is related to the Smiths, the mysteries of whom have been explained in my third volume, deeper productions of Satan have come to light in the "Book of Mormon" than I could find place to explain in this volume. I was only obliged to mention so much about this subject as was necessary, the Lord having caused this supplement to be written for the illustration of his words: "For there shall arise false Christs and false Prophets, and shall show great signs and wonders, inso-much that if it were possible, they shall deceive the very elect."—Matthew xxiv. 24. I have already in the former part of the manuscript of this book, touched upon this passage. But no sect pretends to show so many strange signs and wonders in their behalf, to deceive the Christians, as this one, and their preachers demand from those already baptized, to be re-baptized, by them seducing many good but weak souls, who are not able to penetrate into the depths of Satan.

The preacher of this sect at Philadelphia, B. Winchester, who had to furnish me with books, that I might be able to give a report about this matter, commenced publishing from the 1st of January, 1841, a Periodical, entitled "The Gospel Reflector," the contents of which, and the experiences I made with the editor of the same, led me to singular reflections. On page 22, C. Snow says: "Little more than ten years have passed since the organization of the Church of Christ in these last days; since the angel of the Lord said to our much esteemed Brother, J. Smith, and his faithful companion, O. Cowdery: "To you, my fellow servants, am I sent, to confer this priesthood, that through you it may be conferred upon others." For the Mormons enjoy a peculiar hierarchy: they possess High-priests, Apostles, Presbyters, &c. The church having fallen into apostacy, there was a new establishment announced by prophecies. Now

this establishment begins. The angel has imparted the priesthood to Joseph Smith, that he might transfer it to others, and thus give a commencement to the new institution of Christ. This is the sum of their predictions, only that Smith is an addition of the devil in order to confound men; he is a false Prophet, and as such, neither he nor O. Cowdery shall be received into the Church of Christ, from which both are ex-communicated until they shall address themselves, either personally or by letter to me with the request of being again received in the Church of Christ, and will then learn from me, what, after such an imposition, is required on their side, to be again received into the Church of Christ, and to be saved. The same is to be stated in respect of all others, who willingly have supported this deception. All ordinations of priests, practised by these men, are illusions of Satan, and an abomination before Christ the Lord, consequently, void and empty; yet have those, who permitted themselves to be allured into this sect, without discovering the deception of Satan,—yes, even had submitted to be ordained for clerical functions, they, I say, have only to repent with an upright heart, that they have joined without the necessary previous examination of the spirits, a sect, founding their mischief upon a forged book, and their apostolic succession upon that individual, Smith, whom Satan has blinded. But since now, (till we shall make known to the nations that which will be necessary, respecting the ordination of the clergy in the new kingdom of Christ,) every person can spread the news of Christ's manifestation, without having entered by ordination into the priestly order, whereunto each one is, even to the utmost stretch of his capacity, pressingly invited in the name of Christ, we trust, that all those, who, till now, have zealously promoted Mormonism, provided they will work true repentance, will afterwards proclaim the more effectually, the true manifestation of the Lord, the more they are obliged to it by their having strayed from Christ in so light-minded and confounded a manner.

But whether all Mormons will truly repent or not, experience will teach us; at least such of their preachers,

as are equally inexperienced in theology and light, as the young preacher, B. Winchester, in Philadelphia, are to be admonished, that they ought to fast strictly, to pray sincerely to Christ for mercy, and should strenuously endeavor to become free from the slavery of Satan, by whom they are now fettered, living at the same time in the dreadful delusion, that they were the real elect of Christ. This will never be done, as long as they are afraid of learning truth, as was the case with B. Winchester. When I returned to him Mormon's book, I proposed to him to call together the elders, of whom a considerable number is said to be there employed in spreading Mormonism throughout the environs of the city, for the purpose of holding a conference with me, since I had to communicate to them many important things, after having before handed to him my twenty-four pages, printed in the English language and joined them with an oral explanation of the cause, so that he was not ignorant of the state of things. But he had strongly refused to participate in such a conference, or even to invite his elders to the same, by which refusal, as well as by his connexion with Smith, and his being one of the deputies to England, for the purpose of spreading Mormonism there, he rendered himself very suspicious to me. He spoke also, of a conference, as having taken place on the foregoing evening with the other elders. After leaving him, I went to the elder, Newton, but found him, to my sorrow, also immersed in blindness and obduracy, and observed at the same time, that at the conference on the previous evening, Winchester had mentioned my cause. I left then the other elders in their blindness, hoping that after the publication of this book, it would be everywhere proclaimed to the Mormons, where they have to look out for their salvation. But the name of the Mormons has much resemblance with that of the Governor of my native country under Napoleon, Marmont, or the Mountain of the God of War, (Martis mons) who could persuade his servants to the publication of the Mormon, and to hold such assemblies as have taken place and are spoken of in the West. The servants did not listen attentively

enough to Satan's word; hence comes that he calls them Mormons instead of Marmons.

This may be sufficient as an exhortation to true repentance, for those who become involved in a sect, who derive their Apostles and Priests not from Christ, but from a Smith, whom the devil has blinded.

Before we conclude, we must yet make some short remarks about some other parties. I took in Boston, here and there, also from J. V. Himes, numbers of papers or books, to peruse them. Amongst other periodicals I received also from him the religious paper, "The Christian World," published monthly by the Philadelphian preacher, T. H. Stockton, who had promised to keep himself free from all party spirit, and to have correspondents amongst all religious societies for the illustration of truth. I was pleased with this promise, and resolved to pay a visit to this editor as soon as I should come to Philadelphia. I did indeed so, and gave to him, he being a stranger to the German language, in an oral conversation, my three articles for perusal, the same which I had offered in Boston to so many publishers. He excused himself, that for the next number of his paper so much had already been set in type, that there would be not room enough for a long article about my subject. He consequently would make himself a short mention about it, to be inserted in No. VI. of the "Christian World," March, 1841. I thought it to be the best, that the editor of the English "Christian World" of Philadelphia, should report about my affairs, in his sixth number, as before the German editor of the *Hosianna*, had done also in Philadelphia and likewise in number six.

The English Editor, however, proved himself superior in editorial politics to both his colleagues, the German and the English one in Boston, Himes; for the "Christian World," has published from my articles in No. 6, of March, 1841, only the title of my work, and some passages illustrating the cause, under the head "Expected Revolutions," wherein the editor as introduction to the visit I had paid to him, remarks and reports:

Firstly, about the "Signs of the Times" of J. V.

Himes in Boston, by whom I have been led to the "Christian World," that Mr. Miller who has become remarkable in my third volume, and now again in the present book, when I concluded my visits in Boston, had even then concluded his eighteen (that is three times six) lectures about the coming of Christ on earth at hand, and that the same was still unshaken in his belief, that the appearance of Christ would take place in the year 1843, or about the same. To this I have nothing to add here, the subject having been disclosed as far as necessary, and also relative to the year 1843 in my third volume, so that from the same can be learned how far already till to this period the mystery relative to the present manifestation of Christ, hidden to former times but unfolded to us, will be spread.

Secondly, he remarks about the Literalists, that they are numerous in England and America, and proclaim the visible appearance and Government of Christ, on this our earth, as fast approaching, yet without expressly pointing out the year of the beginning of this apparition. Orrin Rogers is engaged here in Philadelphia, in a new edition of these heralds of the coming of Christ, the printing of which began already in the last year, and will be done, according to Rogers's opinion, whom I asked concerning it, in about three years. I hope that a stop will be made to this printing, as soon as this volume will be accurately appreciated when published in English, though the Literalists are indeed announcing the coming of Christ so far, in a more rational manner than Miller and his party, as they admit the propagation of the human family on this earth, even during the millennial peace, and explain many things in the Bible in a reasonable manner, which are distorted by the followers of Miller, the Literalists numbering amongst them several learned men. But who has first given to them this name, by which they now appear in Philadelphia, I do not know. It is plainly derived from Litera, the letter, and these preachers, when they endeavor to explain how in our days Christ would come, much resemble those lawyers, who, in order to gain an unjust law-suit, are used to turn

the letter of the law, whilst in doing so they are losing the spirit of it, though the Apostle says, that "the letter killeth, but the spirit giveth life." They come, whilst making such experiments often so near to the true view of the case, that they were only in need of one more investigating glance to see that Christ has resolved to explain his present manifestation by an Apostle. But this caused Christ, though announced before in very many passages of the Old and New Testament, to be fully explained only by the Apostle of his appearance.

Specimens of testimonies, laid down by various witnesses, who one hundred years ago, down to the last W. Miller, have endeavored to explain in various ways the present manifestation of Christ, having been adduced in my third volume, it will become me to bring forth at least some few samples from these Literalists, with whom I have made acquaintance only since the appearance of their second edition in January last, and this by the instrumentality of J. V. Himes, in Boston, who, however, had then not perused their writings.

Mr. H. M'Neile, a learned Literalist, says in his "Sermons on the second advent of the Lord Jesus Christ," which appeared first in England in the year 1835, that the coming of the Lord must take place before that of the millennial kingdom, but that the exact time of this coming was not to be ascertained, yet the end, the day of the Lord's reckoning, the coming of Jesus Christ "draweth nigh." He is right in stating, that only by the coming of Christ his reign of peace on earth can be founded, since with his arrival this foundation has to begin. Also in respect to the time he is in so far correct, that the day and the hour of this coming, before it had taken place, could not be shown, but so much he ought to have known, that during the lapse of these last hundred years, the years of this coming have been correctly found out in various ways from the prophecies of the Prophets. The reign of Christ is also in this respect wonderful, that he has revealed various things to various persons about his present appearance, and that in the last century several biblical investigators have far more

correctly conceived the time and also other circumstances of this his advent, than the searchers of our days, to whom the previous investigations are unknown. But this has the spirit unfolded to many, that Christ is very near. Whereon I shall quote the following passage of the preface of the same author, written in July, 1838, to the "Prospects of the Jews," wherein he says: "The time is approaching, when the kingdom of God will be made most palpable and visible, even to the outward senses and intellect. It is at present working under ground (so to speak), but is soon to explode; and then all the kingdoms of the earth will become before it like chaff on the summer-thrashing floor. Now it cometh not with observation; then it will come even as the lightning, which makes itself awfully visible over the whole earth."

When my three books shall be studied, that also will be better felt, which the spirit has unraveled to this examiner of truth in the year 1838, yet without making it comprehensible to him, where and how the foundation of the kingdom of Christ is secretly preparing. Yet one more passage of the Literalist G. T. Noel, from his "Brief inquiry into the prospects of the Church of Christ, in connexion with the second advent of our Lord Jesus Christ." He says:

"The past ages of mankind have exhibited the misrule and misery of usurped power. The dominion has been in Satanic hands; and the successive schemes of human authority, their policy, art, and strength, have been the developments of his wisdom, in order to maintain, if possible, his full possession of the earth. But through all these dark periods of time, the plans of a mightier one are prepared in silence for their completion. The world belongs to our Christ," &c. Let my three books be the object of your serious study, and you will learn, how this mightier one caused all these events to be prophesied, and how he kept a guard, that Satan could not over-step his boundaries, and how he directed every thing in secret, that for the foundation of his glorious kingdom all was duly displayed, in order that now at his manifestation astonishing things can disclose themselves.

One other passage from the Literalist's, H. Woodward's, "Essays of the Millenium" must be only touched upon, when he, on page 12 seqq. expresses his belief, that without the visible coming of Christ the Millenium could neither be established nor kept in order, and says amongst other things: "Neither does it seem to me possible, that all nations, such as the millenial kingdoms, will be, can walk in the same way or by the same rule, unless there is some universal authority, to which they all submit, and some accessible tribunal to which they can all appeal," &c. This can yet be the case, without Christ's appearing personally to the physical eyes, and I have already in the beginning of this book hinted at the certainty, that every thing necessary for the upholding of the millenial peace, will take place, and in several places of my three volumes, particularly in the third at the disclosure of the first six verses of the twentieth chapter of the Revelation, a good deal has been said about this point. But since the same requires a peculiar extensive treatise, it could not in my three volumes, nor can it be entirely cleared up in the present book; yet shall this be first learned from my work, that now the coming of the Lord for the foundation of the universal peace is manifesting itself by many signs, and so much wisdom will be conceded to Him, I trust, by all of us, that he will do that in such a manner, as all human speculation would never have been able to emulate, far less to surpass. All speculations of the learned in this respect appear to me like the prattling of children. Yet this may suffice about the Literalists, as witnesses of the manifestation of Christ. The Editor of the "Christian World" observes, as introduction before mentioning my visit paid to him:

"Thirdly, that the Church of the New-Jerusalem believes, that the Lord had appeared in the intended manner, and expects the abolition of the old church or institution and the universal currency of her own."

The New-Jerusalem Church is that of Swedenborg, and the reader will, I trust, bear still in mind, what I have already mentioned in this volume, namely, how the

Lord has wonderfully indicated, that I, when my third volume had already begun being set in type, had to read the works of Swedenborg, in order to unravel that from page 305—352 about him and his school, which, till now, no mortal has been able to disclose. I have shown there, that Swedenborg and several others amongst his followers, especially in France, have given testimony in various ways to my Apostleship at the present manifestation of Christ, and that the New-Jerusalem, or the New Church, as the adherents of Swedenborg call their religious association, was only a Prophetic school, destined to end with the present appearance of Jesus Christ, that therefore all followers of Swedenborg, if they desire to be saved must unite with me in Christ, since His new kingdom, prophesied by Swedenborg in various ways, will begin only with the present appearance of Christ.

I hoped, that after my having disclosed in the third volume such astonishing things in the name of Christ, concerning Swedenborg and his school, some amongst them will soon study my three books correctly and announce to their brethren the mighty things done by Christ for us, and contained therein. But this, alas, has not been done as yet, and, when I made trials of explaining the subject to several of them, I was every where asked, whether I acknowledged Swedenborg as infallible or not? My answer in the negative was already sufficient to bar to me the entrance to further explanations. After having made several such experiences, I considered it to be proper in the delivery destined for the “Hosianna” and inserted in this book, to hint at so much, that Satan was constrained to inform me by a Swedenborgian, in order to give the necessary exposition about Swedenborg and his school to the nations. But later experiences with this school obliged me to illustrate the subject more particularly, yet always with the remark, that, when I am under the necessity of introducing witnesses of the present manifestation of Christ with their names, this always is done for the sake of universal information, whenever they are bound under the influence of the demon, to give testimony to Christ, that not only those who are

introduced by their names, but all of them, who are suffering the same bondage, may free themselves perfectly from that diabolical influence, and be converted with all their heart to Christ.

Not only have I from page 305 to 352 of the third volume disclosed that about Swedenborg and his school, which no mortal could disclose, but I have also in the supplement to that volume when adducing some signs of Christ's manifestation which had taken place after the publication of my second volume, mentioned likewise from page 846—854 amongst other signs serving for the illustration of the appearance of Swedenborg and his school, such by which Christ has peculiarly shown to us, that now the Apostolic disclosure about Swedenborg and his school has been given, and that this school has now to lay down their Prophetic vocation, being called to unite with me in the spreading of the manifestation of Christ, provided they are desirous of remaining in the church of Christ. The signs preparing for this purpose are in the third volume, page 842—843, where it is proved, that it has been shown to me in a wonderful manner, (whilst a room for the printing of my third volume, and every thing necessary for it, was already prepared in Boston, and also the printer was about to come to me) that I had to go for the purpose of having that volume printed to New York, the Lord having there prepared for me great things. I have in several places of the supplement to the third volume, and especially page 847—854 touched upon various signs, which the Lord has caused to take place in New York whilst I lived there during four months, for the illustration of his appearance. But, if I should have explained all the signs which then happened, a volume as large as the third would not have contained them. Yet has the Lord called me from Boston to New York not so much on account of these signs, of which I could mention but a few in the third volume, but especially for the purpose of giving the nations the due disclosure about Swedenborg. This might appear to the short-sighted just as nonsensical as it would sound like a senseless accusation in the ears of a sensual Jew, that Christ has been

crucified by his nation, since the press is not in New York but in Boston, from which emanated many books of Swedenborg and his school in English translations, which I could have as easily procured in Boston for my perusal as in New York, where I used also an English translation. But the mysteries and signs could not have taken place in Boston which happened on my voyage thither and in New York, for a testimony, that I, as an Apostle of Christ, have given the necessary disclosures about Swedenborg and his school, which now, after the cessation of its functions is obliged to unite with me for the propagation of the appearance of Christ, that, however, the Lord for the illustration of this school has caused especial signs which are now to be touched upon, to be given, was done for that purpose, because the calling of Swedenborg, as it is shown in my third volume, is of high importance relative to the present manifestation of the Lord, but, (what is to be well observed,) its purport will only now appear important to the church of Christ, since I have given the due disclosures about him, his station having been mistaken before even by his school. Having premised this, I shall now adduce some of the signs given for the illustration of these things.

Firstly, in the third volume the following signs have been explained in this respect. I celebrated (page 847—848) on the 29th of December, according to the Lutheran Almanac, the festival of Noah, and at the same time the last Sunday of the year, 1839, in the New Jerusalem of Swedenborg at New York, whereto I had been led through extraordinary guidance, I celebrated, I say, on this day the mystery, that now the prophesying church of Swedenborg had ceased, and the new church of Christ was beginning. For this solemnity the Lord had chosen Noah's day, and the proof why the same was most adapted to this mystery given by wonders. For when I arrived at New York before all other transactions, on Noah's festival, my celebration took place of my wonderful deliverance on the water, in the New Jerusalem of Swedenborg, as well as that of the mystery of the destruction of Christ's antagonists. When namely, I was

travelling on the 27th of December, 1839, from Boston to New York, the Lord gave to me (see page 846) the disclosure, that he would soon give a sign to terrify his antagonists, by means of steam, then, more especially (p. 847) that this would be done by the steamboat Lexington, on which I was travelling to New York. For the confirmation of it, there suddenly arose (p. 847) a most terrible storm, during which the Lord had caused such a deep sleep to fall upon me, that I felt nothing of it until I was awakened by others, who believed the water to have entered also into my berth. I went then immediately upon deck, and ordered the storms to cease in the name of the Lord, and the waves to be at rest. This done, the strong winds immediately ceased blowing, and the before overclouded sky became clear, when the steamboat proceeded without delay, though before it had been unable to advance during the whole night. The reader will yet learn from my three books, that at several occasions sea storms ceased rapidly when I commanded it in the name of Christ. It was consequently in order, that, when I then arrived on the 28th of December on the evening at New York, Professor Francis Graeter, who with his wife belong to the Swedenborgian association, was on his right post in readiness to invite me before all things, to accompany him and his wife on the following day into Swedenborg's New Jerusalem. The spirit allowed me to accept the proposal, to visit on Noah's day the New Jerusalem of Swedenborg, having never before been in an assembly of Swedenborgians, since I declared by doing so, that now after my wonderful deliverance in the steamboat, the New Jerusalem was indeed beginning, and the prophetic calling of Swedenborg about being achieved. This has also

Secondly, been shown by the wonders, through which I was informed; that I had to read Swedenborg's works, and to report about them in the third volume. Of this I could mention only this much in the third volume, page 849, that the demons began to show this to me under the inspection of the angels on the 2d of January, 1840, and continued playing their parts, that it would require the

space of several sheets to explain the subject. There was not enough money at hand to have this spectacle printed in the third volume, and for this volume there is already much more manuscript prepared than my mechanics in Boston have given money for printing. No other sources of paying these expenses being as yet opened, and my book being in danger of failing in its end by becoming too voluminous, I must study to be brief:

When I arrived on the evening before the festival of Noah, 1839, at New York, for the sake of the printing of my third volume, it was the third visit which I paid to this city, and at my first I was already advised by priest Dickerscheid, (whose name was already mentioned in this book) where I would find a suitable lodging for me. But these being situated in rather too remote a part, I chose at my second stay in that city, the same not lasting long, a less distant quarter. But I received instantly a warning that I had to go to the same former landlord, and that he had removed to a nearer place, more convenient for the mystery. When I was for the third time about going to him, and it was night whilst we arrived at New York, Satan took hold of all whom I entreated to carry my trunk thither, so that they refused to comply with my wish. Finally when all the passengers had already left the steamboat, a lad approached me, remarking that he had some other fellow with him, with whom he would carry my trunk. I suspected them, that they might be actuated by Satan to run away with my trunk, containing my manuscript for the third volume and other important documents. I told them, however, that they might take my trunk. They took it accordingly, but began to run in the darkness, (no lighted lantern being by scandalous neglect near the boat) so rapidly that they were soon out of my sight. When this took place, I said: I order you in the name of Christ to fall down. There were several pools near, filled by the heavy rains of the foregoing night, and they fell instantly in one of them, from which they had scarcely risen (being greatly weakened by the preceding exhaustion) when I overtook them. The obstacles prepared by Satan having been removed,

by which he endeavored to keep me out of the dwelling destined by the Lord for my mysteries, I learned finally in these lodgings, that Professor Graeter, belonging as before said, with his wife to the New Jerusalem of Swedenborg, was likewise an inmate of the same house. I have already mentioned in this book, that he was teacher of languages at the University of Cambridge near Boston. He was still in Boston when I arrived in that city from Europe, and he was the only one amongst the Protestants there, who came to see me at Boston without being urged by business to it. I promised him a visit in return, but when I was to pay the same to him, he had removed already into the neighborhood of New York. But I had heard nothing of him during my first and second visit in this city, for I wanted him only at my third stay in New York. I was (which the reader will notice) first lodged directly above his rooms, and he came in the first hour to me, in order to invite me to a visit on the next day to the church of the Swedenborgians.

My room was cold, for there was no stove to warm it; he invited me on evenings, when his labors were over to converse with him in his warm room, and I accepted this proposal, before I was furnished with a warmer room, principally since he was calculated to give me a good deal of information about things interesting to me; and so it was on the 2d of January, 1840, when his wife came to tell me that her husband wished to see me, in order to converse with me in his warm room. We spoke, as we were accustomed to do, in a very sociable manner, about various things, not standing in any nearer connection with Swedenborg, or with my announcing of the coming of Christ, when his conversation with me was suddenly interrupted. He turned at once quite pale, his eyes became fixed, and whilst before he had conversed with me in the German language he addressed me now at once in English saying: "Swedenborg is a true Prophet, and an infallible Apostle, but thou art a rascal," meaning in this context "an impostor." I saw instantly, that the caco-dæmon, who had kept watching him in the back ground since my arrival in New York, had now to

step forth, in order to direct my attention to something. Without replying a word, I left the room and stepped up into my apartment in order to force the demon to deliver some more proofs, that he had really taken hold of the person of Graeter and spoken through him. I placed myself in my room above the place where Graeter was sitting in his room below, and said, whilst stamping the floor with my right foot: "Thou hellish serpent, thus the Lord Christ will bruise thy head." Scarcely had I pronounced these words, when this serpent chased Graeter instantly down into the lower room of the first story, where several people were assembled, there to give vent to his anger with great clamor upon others, having been tormented by me on account of his hellish blasphemy. This lasted only a few minutes, when Graeter returned to his room; but soon ascended the stairs leading to my story, not, however, turning towards my room, but to the opposite side, where he began knocking violently at the door. Now it was time to tame the demon after his having given sufficient proofs of his actuating the Swedenborgian. I therefore took the candlestick and approached Graeter, who struck against the door with his fist. He turned towards me immediately upon seeing my light, raised his bended head, opened his closed eyes, and went hastily down, (induced by my look, without my saying one single word) to his bed, and not the least sound escaped his lips. In the house prevailed the belief that he had lost his senses, and the landlord being afraid of losing his boarders in case this mania should break out again, announced to him on the following morning, that he had to leave his house. Graeter came to me, saying that he had been reminded by his wife of his having uttered provoking expressions against me, for which he wished to apologize; but that he would not have believed it, if it had been asserted by any body else but his wife, that this could have happened, he being unable to remember that he had expressed himself in this way, but that an evil power had seized him, he could not help believing since the landlord had given him warning to leave his house. I then explained to him the whole affair,

admonished him to be afterwards on his guard against this power, and promised him to have him reconciled to the landlord.

The devil being often forced to remind me by the instrumentality of those who are opening to him the door, to dwell in them, of what must be done in order to give him his deserved strokes, I enquired, (having been made attentive by this event,) more closely, whether the Swedenborgians did really consider their founder to be an infallible Apostle, and it soon became evident to me that I would have to give disclosures about him, in my third volume, the printing of which had then just commenced. I consequently applied myself first to the reading of Hopart's English Biography of Swedenborg. This Hopart, a main supporter of the Swedenborgian doctrine in Boston, was a peculiar friend to Graeter, and visited him once, when I heard him without seeing him. Soon after he went with the other one hundred and seventy mysteries in the steamboat Lexington, in order to travel with them through fire and water into eternity, the Lord having intended this stroke as a great sign at his present appearance, as has been shown in my third volume, and touched upon also in this book. For this act the time was accurately fixed, namely just when in the printing office the first fifteen pages of my third volume were set in type and I had just finished the reading of Hopart's book, since also he, as I have mentioned in volume three, page 853, more circumstantially, has been destined as a sign by the Lord, that now the type of the new Church of Swedenborg had to cease, since Christ had appeared, in order to establish his new Church on earth in reality.

Graeter was too light minded fully to appreciate and keep in heart that which had occurred to him, together with the admonition given to him by me, and to fortify himself against the aggressions of the demons, who wherever I appear must always rage, and the Lord caused it to be shown by many other events besides the before mentioned in the case of Graeter, his wife, and their children, how the matter stood with the Swedenborgian New Church; the heavenly host having directed it so, that

several spectacles were performed with this family by the demons, whereby it was always evident that the heavenly guardians superintended them for the illustration of the present manifestation of Christ.

These scenes having been continued from the 2d of January, to the 7th of February, 1840, Graeter came on the last mentioned day in the morning to me and told me that he had now to confess that I was right in my announcing the manifestation of the Lord; and that, though he had not yet perused my books, that which had happened with him and his family wrung from him this confession. After all the preceding occurrences a shining woman had finally appeared to his first born son, having a great resemblance to the woman clothed with the sun as represented by the description given of her in Rev. 12. I had communicated my judgment about Swedenborg, and his exegetical treatment of the scriptures repeatedly to Graeter long before this visit had taken place; but on the 7th of February, 1840, he reached his hand out to me, as a sign that he believed in what I am proclaiming. I asked him whether he knew *that*, the memory of which was celebrated on that 7th day of February, and being answered by him in the negative I showed to him, that already in my first volume, page forty-two the account of it began, that on the 7th of February, 1835, the star had appeared in full sun shine, whilst I was noting down a most important prophecy given to me.

Professor Graeter was indeed forced by the signs, which had happened to him and his family to make the aforesaid confession; but Satan had so much power over him, that he did not permit him to study my books thoroughly. I put him once to the test, when he came one evening to see me, and told me that he came just now from a visit paid by him to the man, whom Roessel in Boston had caused to be put in prison. Suspecting him of having caught an infection from the spirit of this man, I asked him to go to the rich Astor, who would not listen to me and explain to him this cause. He declined accepting this proposal, and I saw that his confession laid down before me on the 7th of February, 1840, had not pene-

trated his spirit, and I left him to his own ways till the Lord would convert him.

The signs exhibited in the case of Graeter and his wife, were of such importance to me that I recorded them in my journal; but, as before said, in order to explain all of them, it would be required to add many more sheets to this book. These signs having been given not only for the sake of the information of the Swedenborgians, but in order to make the whole Church sensible of my appearance, as relating to that of Swedenborg, there was as much to be said about them as was sufficient. I remained in the room where I had bruised the serpent's head, only during the same night, viz: from the second to the third of January: then was a warmer, as well as large and elegant apartment, allotted to me, having a view upon Pearl street, for which the landlord had no use, as he said, in the winter season, and which received warmth from below, where I investigated the works of Swedenborg, and gave disclosures about them. But just when I commenced writing for my third volume about him and this New Jerusalem, the Jews erected, opposite to my room, a synagogue, entitled the "New Jerusalem." This circumstance will appear to the reader in its proper light, when he will have learned from my third volume that Christ now causes, in every place, the mysteries which I am explaining, to be sensualized in various ways. Professor Graeter provided me with various writings of the Swedenborgians—among others, with the French monthly periodical, entitled "The New Jerusalem," of the Swedenborgians at St. Amand, in France, which contains many prophetic articles testifying my Apostleship: as I have shown in the third volume, where I spoke of Swedenborg and of his school. The prophetic spirit of Swedenborg having, in our days, manifested itself peculiarly by his followers in France, I considered it proper to send, after the publication of my third volume, all my three volumes, accompanied by a Latin letter, to the editors of "The New Jerusalem," in France, in order to lay them before such as were able to read them, for examination's sake.

The Lord illumines, instantly, such as are destined to give, as enlightened ones, testimony to his manifestation, leaving, at the same time, those in their blindness and obduracy, who are to be set up for a sign as blind and obdurate ones. At the same time, when I sent my three volumes to these editors of "The New Jerusalem" in France, I also sent them to the Bishops of Strasburg, Freyburg in Baden, Rottenburg in Wurtemberg—likewise to the King of Bavaria several copies of them, that they might be communicated to other courts. To the great ones of Austria I sent my books by other channels, and I entreated also the King of Bavaria, to send to the Emperor of Austria a copy of them, that, in case his servants should not deliver my work to him, he might obtain it in this way. To all those to whom I sent my work I also sent letters, but, to my sorrow, did not learn until now, from any of them, that he had acknowledged and promulgated the gifts of God, with the exception of the editors of "The New Jerusalem," in France, who, after my having sent to them my writings, on the 24th of April, 1840, already in the delivery for the following month, (May,) published my letter in their periodical, in the Latin language, in which I had originally written the same, with the addition of a French translation. Thus, many in various kingdoms of Europe, as well as parts of America, have become informed of my annunciation. Several letters written on this account have reached me, and, to my surprise, even one from Vienna, which has yet not been sent to me, but to others. Some men have been awakened by my letter, which appeared in "The New Jerusalem," and turned prophets; and since I mentioned in the same, that I was, during the last ten years before my vocation as Professor in Klagenfurth, they made inquiries there after me, and learned that I had come to America by the calling of the Lord. So much all those knew with whom I had become acquainted, before the astonishing things were done which the Lord has worked from the time of my departure from Klagenfurth to this present hour. These men of God I would remind, that they have as little to fear from the great

ones of this world as from the worms; and that the Lord will give them, if they will not turn soon unto him, to the worms, as nourishment, and will cast their souls into hell, and will begin soon to do this. For this reason, I entreat these especially, and all other true Christians in Vienna, to exhort the Emperor and all the great ones to repentance, since he ought long ago to have employed all his power to the end of spreading the tidings of Christ's present manifestation as far as possible.

When indicating the point of view of Swedenborg and his school, in the third volume, page 326, I named Dr. John Frederic Emanuel Tafel, Librarian of the University at Tübingen. Amongst all those who exerted themselves in illustrating and propagating the works of Swedenborg, he has indisputably acquired the highest merits; and I do not entertain any doubt that he was called to this occupation by the Lord. I consider also this as a sign of the present manifestation of the Lord Jesus Christ, that only at this latest period great and uncommon exertions have been made for the spreading of the works of Swedenborg by new editions and translations; for, though I am viewing these writings in quite another light than Dr. Tafel or any other man can do before he has found the method of kindling the light, in my 3d volume, yet they will gain only their true signification, which they will enjoy in the New Church of Christ (indeed not beginning with Swedenborg, but in the present time) in the manner pointed out by me in the third volume. It is remarkable that, though Professor Graeter had often spoken to me of Dr. Tafel, whom he had known already when a youth, yet it had not been permitted me to send him my work, though this would have been easily done, since the man who delivered my work to several persons in Europe, was also in his neighborhood. I must, indeed, write as the Spirit leads me, and, though I have written to many whose eyes were not opened by my letters, and was not permitted to write to others, whose eyes would have been opened: all this has been done that it might become manifest how the leaders are before

the tribunal of Him who penetrates the inmost recesses of the human heart.

After having written, in the last months of November and December, to many persons in Europe, I finally received the disclosure, on the 5th of January, 1841, to write also to Dr. John Frederic Emanuel Tafel, and to him as the last of all persons in Europe—not having sent any more letters to Europe. To him the Lord imparted his light, that he answered my letter instantly, whilst I had not yet received any answer from those to whom I had written previously. In this case, the Lord caused that the answer was so early delivered into my hands, that I might quote at least some points of it in this book for the information of all, he being indeed entitled to represent the New Jerusalem of Swedenborg. Dr. Tafel sees from my letter that I then believed that this book was already in press, and the reader sees now, how wonderfully the Lord directed it, that I could still insert into it Dr. Tafel's letter, which I have received on the great anniversary of the 8th of April, 1841, on which our Dr. John Frederic Emanuel, that is, our teacher and God of mercy, and that rich peace which he is preparing in our days, God being with us, invited his disciples to take place at a large table, (Tafel). This letter went in America through the same hands as that of Dr. Frederic de Meyer, mentioned in my third volume, page 808—811, only that the latter came to Boston via Philadelphia, whilst that of Dr. Tafel passed through Boston to Philadelphia. This remark is only made in passing by, though it contains deeper things than can here be developed, since the reader can decypher them himself from my third volume. The letter of my dearly beloved brother, Dr. Tafel, dated Tubingen, February 19th, 1841, begins thus:

My very dear Brother in the Lord,—

Your esteemed letter of the 5th of January, inst., was handed to me yesterday, and two hours afterwards, also your three volumes; the latter coming from St. Amand, from whence they were sent to Paris, and from

thence were ordered, by the "Guttenberg Book Establishment" for Mr. Hofacker, who gave me, indeed, only permission for eight days to peruse them, but will be easily satisfied in this respect." &c.

I would have to write a great deal about these few words in order fully to display the ways of God, concealed in these words. Here I must only observe, that I was occasioned by a letter of the "Guttenburg Book Concern" to write to Dr. Tafel. The Spirit uses different means for the illustration of the cause. This establishment reminds us of the invention of the art of printing, and from my third volume the mystery therein alluded to, why, in the year 1840, the fourth centennial anniversary was to be celebrated, will be more and more understood. The Guttenburg Book-Store wrote twice to me, without my having applied to the same, or any other establishment of that kind in Europe: but the first letter came not in my hands, because it was of no importance respecting the mystery, but the second was more so. After the reception of this letter I was finally reminded to write to Dr. Tafel, without knowing that he was in any way connected with this book-store; but from a catalogue of his many writings, enclosed in his letter, I saw that all of them appeared in this book-store. By way of illustrating the fact that I have really written to Dr. Tafel, by the impulse of the Spirit of the Lord, He caused the same three volumes to be delivered unto him in a very singular manner, two hours after the reception of my letter, which I sent to the editors of "The New Jerusalem," in Central France, together with the letter which they caused to be printed, by which measure not only the attention of Dr. Tafel and Hofacker, but also that of many other thousands have been directed to my books. I received and read, consequently, his letter with a great emotion of mind, on the great mystic festival on which, in his five prophetic names, the mystery of the Lord's supper is prophesied, which he once, in his state of humiliation, has given to his disciples, as being now prepared for us in his glorious new reign on earth.

As the five names of our Tafel are, so is every other thing which I have now quoted of a prophetic character. Numbers and names embrace deep mysteries; and I know why the Lord has commanded me to write, as the last of all, to Dr. Tafel, though I cannot find space and time here to give an explanation of it. But, for the reader, I observe here, that it will not be a hard thing to get, in the space of eight days, convinced from my books, of my being called immediately by the Lord to the Apostleship; yet, in order to comprehend every thing contained in the same, it must be studied for several months exclusively—that is, whilst other engagements are laid aside: for it is one thing to pick up out of my work as many signs of my Apostolate as will be sufficient to gain a belief in my being chosen by the Lord as Apostle—and another to comprehend every thing contained in my work; I myself being unable fully to appreciate every point of its contents, since it was the Spirit of the Lord who has shown to me what I had to write. Respecting Dr. Tafel, I entertain certainly the well founded hope, that he will well conceive all that which is essentially important in my work; for, though he has already, from my letter in “*The Nouvelle Jerusalem*,” perceived that I am at variance with him respecting our ideas about the point of view of Swedenborg, he yet writes: “Even though I should not partake in all your views of doctrinal points, &c., this would not furnish me with sufficient reasons for disputing your immediate call by the Lord, especially since, according to your preface, you do not claim the privilege of an infallible Apostle.”

If those whom I have invited to examine my work had kept firmly in mind that which I have remarked in the preface to the first volume, and repeatedly in other places, till I finally explained it more circumstantially in the beginning of this book, that I am not infallible, but that now, in the fulfilling of the times, every thing agreeing with the will of the Lord, will be proved and demonstrated to the nations, they would have demanded only as results of their investigation of my work, had they been truly anxious to obtain truth, whether the Lord

indeed, had worked signs by which my calling was evidently proved? And that this was really the case, each Christian teacher of religion, not degraded to the state of a mere animal, could easily have learned from my three volumes. But the ignorance of men of this class, in things of divine government, being so horribly great, I shall here shortly elucidate one point, of which I have been reminded by Dr. Tafel, yet without quoting his own words.

The internal life has unfolded itself, not only with the Prophets and Apostles, but also with many others, in all centuries and classes, and this without being confined to a certain religious persuasion. This fact has become peculiarly visible in the last time, by the vital magnetism. The external man, not being used to the phenomena of the internal life, many false conclusions have been made in consequence of these phenomena of the internal life. So has, for instance, the Pope canonized many Saints, because symptoms had made their appearance with them, to which the external man is a stranger. Such phenomena have been taken as proofs of divine confirmation, that such persons were holy ones. Now, since such cases happen not only amongst all parties of the Christians but even within the borders of such nations, as are not baptized in Christ, measures were taken to conceal this for the adherents of popery, or to represent it as a delusion of Satan. That those in whom the internal life is developing itself become themselves sensible of their connexion with the spiritual world, has been shown in the introduction to my third volume, as likewise, that they can be actuated by different spirits either of darkness, or of obscurity, or of light, which causes the appearance of phenomena, which are called wonderful, as can be seen in cases of vital magnetism, examples of which have been adduced in the introduction of my third volume. From these symptoms it cannot directly be concluded, whether the person on which they appear is virtuous or not, but this can only be ascertained by a longer observation, when it will become evident, whether the same is always loving and doing what is

good and detesting what is bad, or not. But if in this way even a conviction has been gained of the virtuous character, it follows, yet not at all therefrom, that these symptoms emanating from disclosures of his interior, seemingly from exterior signs surpassing the natural powers, must be true. The interior of man is a vessel susceptible of receiving every thing by the external man, and of working and forming the same, in a manner escaping the notice of the external man, that to this latter it might appear as if it had been given or revealed to him from another source. No room being permitted for further remarks about this subject, I shall only illustrate the same by a couple of examples:

In the third volume I showed, on page 54, how easily deceptions can be practised by such persons, and added: "Let us take for instance the assertions of the late Anna Emerich, who was of a naturally magnetic disposition and died in the odour of sanctity. How much superstitious nonsense which she had imbibed in Popery, and then brought forth in the magnetic state are contained in her depositions?" Some Papists went even so far as to believe her declarations possessed no smaller degree of truth, than the divine oracles in the Scripture, especially since she had indicated several things concealed to the external man, and carried even the prints of the wounds of Christ's hands, feet and side, on her's. I was questioned before I knew that the Lord was preparing me for the Apostleship, what I thought of her sayings respecting the history of the passion of Christ, &c. When I, being requested to do so, examined the book, knowing most of the books by which her mind had been formed, I soon observed how that, which she had received into her interior had formed itself, and even the superstitious stuff had undergone such a transfiguration, that the short-sighted (it having come from such a person,) were easily induced to take it for genuine goods. Having found out the spurious character of these effusions, I could then from the history of this nun, easily make it clear to me how the prints of Christ's wounds had appeared on her. She was through several years in a very

high degree, inwardly living, and the external man needed scarcely any nourishment. She was virtuous but full of superstition, belonging to those whom the Lord does not reject because they are superstitious without their own guilt. Her symptoms, verifying in the same time her connexion with different yet not purified spirits, are important in respect to the study of the effects of disclosed internal life, and I have mentioned the same, in order to apply them to Swedenborg. That he was the man to whom the world of spirits was more disclosed than to any other human being, I have shown in the third volume, as likewise, that he on this account, was yet not an infallible Apostle, as Satan intended to force him upon me, or that as other Swedenborgians are used to express themselves, his writings from the year 1749, had been dictated to him from heaven. I have read so much of them, as was abundantly sufficient to give the necessary disclosures concerning this subject, and I have gained the full conviction, that to him likewise, the internal life has disclosed itself, that out of the great reservoir, in which before, by his very long continued, and highly strained literary exertions, extremely much has been collected, it easily could take place, that his external man whilst he was employing these riches in explaining the Holy Scriptures, could believe it had been revealed to him. That his scriptural explanations were usually with him, an application of his great learning worked up in his inward man, I have shown in my third volume; without then pronouncing a judgment about the question, whether that which he applied to the Scripture was true or false in itself. The greater the store of truth collected in his interior, the more of truth must be in his writings; and when the Swedenborgians say, that, as our Dr. Tafel expresses himself, the belief relying on authority, has gone by in the new church, they will, since I am preaching the same, cheerfully admit, that Swedenborg's assertions have also to undergo the trial of examination, and when the Swedenborgians pretend to say that that which has been published by Swedenborg, since the year 1749, is true, I must return this, with the re-

mark, that I, likewise, have found in his writings, many true assertions, but also some mistaken ones, together with the principal error of holding his biblical explanation, as derived from heaven, whilst the same much more emanated from his menal reservoir, as has been shown in my third volume.

For the illustration of the case, I shall adduce something relating to Madame J. M. B. de la Mothe Guion, the biography of whom, together with some of her writings, I have read purposely in these days for the illustration of this subject. To her the internal life was in several regards more explicitly disclosed than even to Swedenborg, notwithstanding that her connexion with the spiritual world was less conspicuous than that of Swedenborg. She also saw the New Church or the New Kingdom of Christ as Swedenborg, for proof of which I can quote only the following passage of many. In the explanation of Revelation, i. 8, she makes the following excellent remarks: "The third age which is to come, and will come soon, is the age in which Jesus Christ will be the life. He comes to enliven mankind, to make them inward men, and to procure to them, to live in participating with his life, as the quickening fundamental basis: this age shall last to the end of the world, till to the time of the Anti-Christ," &c. She likewise brings forth assertions similar to those of Swedenborg, concerning her Scriptural explanations, when she, for instance, says in her Autobiography, part 2d chapter 3, § 10. "Relating to the church I cry, How much hast thou not inspired me in the writings, for the noting down of which thou hast designed me? Hast thou not imparted to me in a miraculous manner their spirit, this holy, invisible, attracting, directly working spirit of truth?" And chapter 11, § 5, she narrates, that her spiritual counsellor, with whom she was standing in what is called "magnetic report," had felt a strong impulse to order her the occupation of writing. Then follows: "Now he commanded me in the name of the Lord to write. When I took up the pen I was at a loss for the first word; I could take hold of no thought, and yet I felt that they

were streaming into my mind in wonderful amplitude. This most of all surprised me, that nothing as otherwise, passed through my head, but that every thing flowed as if it were from the fundament." Yea in chapter xiv. § 2, she says amongst other things to the Saviour: "Thou showest to me my own self under the image of that woman of the 12th chapter of the Revelation, who is clothed with the sun. I put also the confidence in thee, that thou in the midst of storms and tempests wilt keep and preserve every thing carefully which thou hast inspired me with to speak or to write. After such expressions one might be induced to think, that she really was inspired, whilst to her indeed, the treasure of the inward man, shut up for the external man, had been opened, from which she partly drew that which she had collected there, partly that which was in the mental stores of those with whom she was in intercourse, and her biblical expounding can as little as that of Swedenborg, lay claim to the title of exegetic interpretation in its proper sense, only with the difference that the latter had a larger store of knowledge in his inward man in readiness, which flowed to him wonderfully, when it was necessary, as was the case with Mad. Guion. If any Swedenborgian had gone through the studies through which I have been guided by the Lord, before I became professor of the biblical study, and had then exerted himself strenuously during ten years, as professor to compose a system of science of expounding the Scriptures, agreeing with the demands of the time after having experienced that a field which ought to have received the most careful culture, has remained mostly uncultivated, as I had to do and experience, then he would have viewed Swedenborg's explanation of the Bible in the same light with me. Yet are all the remarks here communicated, only made to direct the attention of my Swedenborgians, that Swedenborg's writings in common, with the works of others, must be examined, which to the Swedenborgians themselves ought to be long ago known, since they do not admit a belief founded on authority. For the illustration of this subject, an important passage

from the letter of our Dr. Tafel, is here to be quoted. He says:

"Swedenborg was, as his posthumous works confirm in several places, called by the Lord in the year 1745, and permitted to look into the other world; (not already in 1743, for this appears to be a compositor's error;) but in the writings left behind him (which indeed he himself has not published, nor would have published in the form in which they have appeared) he had in the year 1746 still several errors of the old church, which are not to be found in the writings published by himself," &c.

I have everywhere, when Swedenborg or others are speaking of the appearance of Christ, of which he was partaking, found the year 1743 alledged, and others of his writings speak of its having taken place in the year 1745. I would rather admit here an iterated vision, than a printer's fault as the cause of it, since we have also in our time, instances of such repeated moments of special manifestations of Christ. Yea, if we would take the subject in still closer consideration, Christ has indeed far sooner began manifesting himself to Swedenborg, and disclosing the world of spirits, namely in the years of his remarkable dreams, of which I am speaking in my third volume, but cannot enter here into a deeper explanation of the subject, being only able to observe in general, that exactly the passage quoted from Dr. Tafel's letter, indicated plainly that all the assertions of Swedenborg, as well as the assertions of other clear-sighted, must be strictly examined, that the origin of each of them might be correctly traced. He was even after his spiritual eyes had been opened, still for several years, addicted to the errors, or as I would prefer to say, views of the old church. He had at that time, by the connexions in which he was placed, much to bear against these views, and to him as a penetrating spirit, contradictions could not fail to occur there. His interior having been disclosed to him, and he having mistaken his position, as has been shown in my third volume, his spirit worked much to remove these contradictions, and what he has

produced, requires a rigorous examination, as do the assertions of all those, who by the way of nature led into the state of clear-sightedness, are artificially brought in the same; since Swedenborg was likewise only a clear-sighted individual, to whom the more has been disclosed, as well in the spiritual world as in the physical nature, the more he was prepared for it by deep studies. He can exhibit no signs which could not be exhibited by other clear-sighted persons too, as for instance, the faculty of seeing what is far remote and looking into futurity, and the contact with the spiritual world has been imparted to other clear-sighted also, and the time is approaching, when this will become more and more frequent. Swedenborg's seeing into futurity, is only now disclosed, as I have shown in the third volume, where I call him, on account of the manifold testimonies given by him to my Apostolate, and his having looked deeper into the spiritual world than other Prophets, the greatest of the Prophets.

Very different is the state of things now, whilst I am proclaiming the manifestation of the Lord from what it was, when Swedenborg announced the same. With him every thing was done which could be expected, in order to acknowledge him as a seer or clair-voyant, but nothing of that which was to be expected, according to the prediction of the Prophets at the coming of Christ for the foundation of His new church on earth. But finally all this is now done and the coming of Christ manifests itself by signs of every description, as likewise all the mysteries which then were to take place, according to the prophecies of the Prophets have now been accomplished. This ought to have been sufficient to the Swedenborgians as to others; to have already united themselves with me for the purpose of disseminating the manifestation of the Lord. This not having been the case, I have now added some signs to what was already mentioned in the third volume, which have also been given by the school of Swedenborg for the illustration of my Apostolate, in order that the Swedenborgians as truly living members and firstlings of the new church, might precede the others by a good example, as in con-

sequence of their station can be justly expected. Having been obliged to dwell with Swedenborg's new church considerably long, I can speak but little about the "Disciples," whom the "Christian World" mentions in the introductory remark to the report about my visit. This paper says:

"The Disciples appear to expect the downfall of all sects and the restoration of the primitive Christianity." These fore-runners I know but little. I have now before me the paper, entitled "The Millenial Harbinger," edited by Alexander Campbell. They are a branch of Baptists, amounting in America and England to nearly three hundred thousand people, and will, provided they are indeed true disciples of Christ, as soon as they shall have understood his manifestation by the English translation of this book, promote its dissemination by exerting all their strength, as I do the same, in order to be with me a far sounding camp bell, and the Prophet Amos considers this also as a peculiar sign of Christ's being at his glorious manifestation already amidst us, that now not only *one* Baptist, as then, when Christ was in his state of humiliation amongst the Jews, but many parties of Baptists are successively risen, who, like John the Baptist, are immersing only adult persons in the water. Whether such disciples are also to be found in Boston, I have not inquired into, but the Prophet Jacob Amos pretends, that there are nowhere more Baptists than in Boston. But the "Disciples" are holding here in Philadelphia their meetings, whilst I am still a dweller in the desert; who has added these four kinds of the latest witnesses of the manifestation of Christ to the long series of the witnesses mentioned in my third volume on that account; because the Editor of the "Christian World" has adduced them as a prelude, that he then in the fifth place, since Christ has pointed out for me the occupation of this fifth place, can speak of me, when he adds, relatively to the preceding witnesses: "In the mean time these are only a few examples of the many. The subject has been freshly renewed in our memory by the visit of a learned German, who is now waiting for

the abolition of Popery together with that of all Protestant sects and for the establishment of the universal peace," &c. This indeed the editors of papers are not aware of, that I am not a German, but an Illyrian. Towards the close the Referent makes the interrogative remark, respecting my visit: "Should there indeed lay any thing of importance at the bottom of all these extraordinary awakenings? Are we on the eve of a great revolution of the Christian relations? Who can distinguish the signs of the times?"

After having observed, that he had to put these questions by an invisible impulse, I then wrote for number 7, or for April, 1841, an article, wherein I answer the above alledged three questions, putting at the same time the Editor of the "Christian World" to the test. His proposed plan can thus be shortly indicated by using the words, quoted by himself in No. 2: "The plan of the paper, entitled the 'Christian World' is in this respect new, that the same, whilst its chief aim is the promotion of Christianity, will not be the instrument of any peculiar sect," &c. Having myself discovered in all the other editors of public papers, to whom I had occasion of paying visits, nothing but instruments of one or the other sect, but this one promised to make an exception in this regard, it was becoming to examine him, whether he was really free from sectarianism? In his plan also the point is expressed, that he would deliver successively in his numbers sketches of several Christian parties, drawn by men belonging to the same. The number 6, wherein the Lord had permitted a blind preacher and Editor to give a report about me, embraces some more pieces to the illustration of the cause. Swedenborg being, as has been shown in my third volume, and illustrated again here also as far as consistent with brevity, the greatest among the modern Prophets, who in manifold ways has given testimony to the present manifestation of Christ and to the Apostleship, confided to me by Christ at this manifestation, it has pleased Christ for the illustration of the cause, that in the No. 6 the Swedenborgians give an account about their church, preceding

the report, relating to me. Their long article is headed as follows:

“The receivers of the doctrines of the New Jerusalem, as the same has been revealed in the writings of Emanuel Swedenborg to all Christians of all denominations.”

Here is not the place to speak about this or any other article, occurring in this number for the illustration of the present manifestation of Christ, except that this number contains also an editorial article under the following head: “The New-Jerusalem Church,” wherein several statements appear, showing forth, how this church is propagating itself. But towards the close of the same it is said, that the Editor of the “Zion’s Watchman” in New York has devoted eight columns of his Journal to a new edition of the remarks of Mr. Wesley about Swedenborg and his writings. The editor, of course, is in the opinion with Wesley of the Baron’s insanity. Swedenborg was raised by the Royal power of Sweden to the dignity of a Baron, and Wesley is the founder of the sect of Methodists, tolerating indeed a great deal of insane views in their religious meetings, and how such mischief appears in the sight of Christ, he himself has illustrated by the event, mentioned on page 671 and 672 of my third volume, when the Lord caused a Demoniac to be brought to me, whilst I was just then engaged in conversation with a Methodist preacher. And now came the day before yesterday the editor of the Methodistic “Apologete” of Cincinnati, in the room where I am writing this, accompanied by Mr. Vogelsang, vulgo Vogelbach, not to pay a visit to me, but to furnish me with materials, if there were space for them here, for the illustration of these things. This I mention here, that this party, otherwise numbering amongst them many zealous men, may soon become correctly acquainted with the present manifestation of Christ and zealously propagate the same. It is astonishing, that Christians should cling to such founders and spokes-men, as could declare the Prophet Swedenborg a maniac. Whilst reading it, I resolved to remind, in passing by, such blind guides of their ignorance in the article, wherein I answered the three ques-

tions of the editor of the "Christian World," and to try at the same time this editor, who originates also from the Methodist party, whether he would publish such remarks or not. He told me, after having read my article, that he would only publish an extract of the same. This he really did in No. 7, April, 1841, with the following introductory comment: "We have received a communication of Mr. Smolnikar, which, though it would occupy far less space than he first requested us to allow to it, is yet still too long to be entirely admitted, taking in consideration its object, or rather the manner in which it is composed." Had I not touched upon the Methodists, he would, I hope, have admitted the whole. Otherwise he has in the extract faithfully noticed every point, and also mentioned that I deny that Swedenborg had been insane; but that I have treated Wesley and his copyist with some severity on account of their having called Swedenborg insane, this he has passed over in silence, according to the prudence of this world; but this was likewise the fate of the Prophets of old, that the Israelites after the flesh took them for maniacs. To my sorrow had I also to hear from the lawyer Parsons, who is a Swedenborgian, when I asked him about the Prophet and learned from him that his name was Jacob Amos (as the reader will remember), that Amos was not in his right senses. I replied that, if this be the case, I could not converse with him. He returned, that his conversation was easy and reasonable, except in point of the Millenium. Now I first began understanding how matters stood, and I was not greatly surprised by it, the Swedenborgians themselves having not correctly understood their own Prophet in this respect. Yet, in order to lay aside what else could be added, I must only remark, that I was otherwise tolerably well pleased with the extract of my article in the April number, 1841, of the "Christian World," except that I must have been scandalized by the final remark of the editor, did I not consider the same as providentially so determined by the Lord. After his having observed, that I entertained a hope of obtaining in his next number more space for my

subject, he adds the following words, which I shall quote here for perpetual memory's sake.

“ Having felt constrained by the sincerity, amiability and earnestness of our correspondent to present this brief abstract of his article, we must now, with all kindness decline to publish any thing further on the subject.”

Thus under the trial of the Apostle of Christ must appear the inward man always, and I have instituted sufficient trials also with Editors of the periodicals, that the Christians might know, how matters stand also in this respect, and towards the close of this book I shall show, what now is extremely needful. But in the mean time we must once more return into the dwelling of our John Jacob Thomson, who has given occasion to this volume.

I stopped on this my journey from Philadelphia to York no where, except at Lancaster, the Lord having shown to me, that here something belonging to the mystery was concealed, and indeed, when I entered into the clothing store of Mr. Krampf, he told me, that he had a copy of a letter from Vienna, speaking of me. I told him, that I had heard of this letter already in Philadelphia, and that the man who had received the same from Vienna had mislaid it, so that after a long and unsuccessful search for it, he could only give me the general contents of the letter. When I had perused the copy and seen, that this letter was written in Vienna by Prophets, to whom the spirit has disclosed at least so much, that he was preparing great things in Dunaj, that is in the prophetic language Danuy, (let there be day) as this imperial city is called in my native tongue, showing to them in the same time to address themselves to those best calculated in Klagenfurth to impart to them a sure account about me, that I, (called by the Lord) had gone to America: I asked Krampf, how this letter had come into his hands? He told me that the letter had been sent from Philadelphia to Lancaster, in order to be translated from the German into the English language. This would appear to me just as awkward, as the journey of the Vienna Medicine Doctor, Francis Kling, from Ann Arbor, or the Genealogical tree of Ann, in Michigan to me at Boston, if this

had not been necessary, to provide me with medical prescriptions, of which I have some already handed out to the clergy of Vienna, for the healing of their blind eyes, and shall give some others to still worse servants of the beast.

Having unveiled in the third volume, page 808—826, a document of his Ex: Frederick de Meyer, Burgomaster at Frankford on the Mayn, and shown, that the Lord has caused this reputedly pious man to be seized, after the reception of my books, by the evil spirit, and induced to write this document not as intended for me, but for others, that all can see, how the participators of all the mischief, transacted by the diet at Frankfort on the Mayn must appear before the tribunal of Jesus Christ, although they may be considered as pious by the blind: I wrote then from page 827 to 831, a wolf story, but a prophetic one, the Lord having but now sent to us a document of "Kleophas Tobias," from my native country in order to unveil this prophecy. Then for the illustration of the state of things from page 832 to 835, several dreadful scenes are introduced by which the courts, that they might escape destruction have been admonished in various ways, and finally on page 835 is inserted a peculiar admonition for the court of Vienna, they having remained in a state of obduracy even after the reception of my first and second volume; and immediately after the exhortation of that court follows, page 836, the hint that the small-pox, which broke out after the publication of my second volume in Boston, destroying many without respect to age or vaccination, was likewise a peculiar admonition, how terrible the Lord then would be to those, who would still remain blind after the whole mystery had been explained, and why the messenger especially from Lancaster, the city which drove away my first express after the publication of my second volume, reported that one thousand people were effected by the small-pox, and many were victims, but especially, that an old man of sixty years was in such a horrible manner visited by this disease, that he was cruelly defaced by it.

The letter came for that purpose from Vienna, via

Philadelphia to Lancaster, to remind the reader once more in the name of Christ, that his spirit has shown to me all these scenes as forerunners of horrible punishment, which must fall upon the Great ones, if they remain unrepenting after all these admonitions; for Lancaster is nothing but *Landcaster*, (the destroyer) as were till now all governments, all of which will be also destroyed by Christ; if they will not reform. Since this is not the place to introduce other scenes, I observe only, that on the 5th of March, 1841, soon after my having perused the prophetic letter a heavy snow began to fall. I staid all night in Lancaster, and saw on the 6th in the morning a deep snow, yet did its falling still increase and it stormed, snowed and rained peculiarly hard, when I was leaving Lancaster in the railroad car, but most did the storm rage, when the cars reached York, and I took lodgings with our brother James R. Reily, in whose house much water had found ingress by the door and the windows, which gave much uneasiness, as Brother Reily remarked to his wife, since the house had never before been visited by so much water. The man who had to guide me to Thomson's came soon after my arrival in the same house, but told me that he was unable to bring me to his house even in a carriage, the roads being so very bad. We fixed consequently the 7th for it.

On this 7th fell the second Sunday in Lent, on which in the Catholic Church the section treating of Christ's transfiguration is read, the deep mysteries of which the reader can perceive from my three volumes, and the Lutheran Almanac has Perpetua, viz: Ecclesia, the everlasting church. The night having cleared up and the roads being hard by the strong frost, I told my guide in the morning, that he might only, the circumstances being as they were, instruct me about the road, which I could then find out myself alone. I passed through fields and woods, and when near the place, I observed a house from the distance. Looking whether it was that of Thomson or not and not seeing any signs that there was a Prophet residing, I passed on for a little while, when at once the birds, which had before been silent, began in considerable num-

ber to raise their voices. I then raised my eyes looking at the substantial stone house; the number of the birds appeared to increase, and they sang in very manifold language, whilst I on my side chanted the Magnificatur: "My soul magnifies the Lord," &c. Luke i. 46. But in raising my eyes again I saw also above this house hovering three large, black, silent birds; whilst also the cock was crowing when I entered the house. This happened at 9 o'clock, A. M. and I saw then that Thomson had in his numerous library, also the works of John Michael Hahn, (Cock) whose appearance has been noted by me in volume three, page 182 as a sign. Whilst we, Thomson and I, were embracing each other, three females, who were inmates of the house, namely his wife, daughter and a third female, became as if it were mute, and I saw that these persons were also laboring under demoniacal influence, till the time comes for their deliverance, but till then they must give evidence of the manifestation of Christ to the opposers of the same. Thomson's wife and daughter have also prophetic names indicative of what now has passed, both being called Martha, Elizabeth; Martha having been twice under the necessity, namely as mother and daughter to make their appearance in No. 15 and 22 as evidences of the manifestation of Christ. But they are in the house of Eliza or Elizæus who, to say so, has reappeared in the person of Thomson, and, besides other signs awaked the dead, who after her resuscitation lived for a time in this house, to which I had to pay my visit.

In rehearsing this visit, I can mention only yet, some remarkable letters, written by Thomson. He wrote in the letter which I have received, on the 19th of December, 1840:

"By Divine mercy, and enlightened by Divine light, I wrote to the Emperor of Austria, as well as to the King of Prussia, and to the Queen of England, in order to communicate to them the joyful message, that they also may become children of the first resurrection, and may be found acting as faithful stewards."

I have not noted down the date of these letters; but

he was driven by the spirit at the same time, to their writing, as I was to the writing of the many letters to Europe, of which I have mentioned already the answer given to the last of them, and shall soon mention the answer returned to the first, which Christ the Lord caused to be sent to me somewhat later, as one of the most palpable signs of his great manifestation. But then Thomson wrote, towards the end of January, to the Russian Emperor, and finally, also, to the President of the United States; Providence having, however, since that time, in the lapse of three months, chosen the third President. Thomson demands in this letter, that the President will please to lay this letter before the two houses of Congress. I have not copied these letters, which I have read in Thompson's house, and cannot remember whether he appeals in several of them, to the sign, mentioned in some of his letters, which was seen in the night of the 13th November, 1833. Of this sign he speaks in the letter to the Conference of Preachers at Boston, so often referred to, in the following terms: "I will point to the falling of stars from heaven, on the 13th day of November, in the year 1833, where 1000 and 1000 of 1000 have witnessed the same." This sign is otherwise of importance; but here it appears in its connexion, peculiarly remarkable, because, when speaking in the third volume, page 839-841, of the appearance of the morning star, on four days, in clear sun-shine, I have also mentioned, already, this falling of the stars, in the night of the 13th of November, 1833, as a counter-part, but dropped the subject, by admonition of the spirit, notwithstanding my exact knowledge of its signification. The reader is here reminded, that this four times repeated appearance of the morning star, in clear sun-shine, happening whilst I was celebrating deep mysteries of the heavenly kingdom, in October and November, 1839, is to be distinguished from the morning star, of the 7th of February, 1835, because Christ has caused the star to appear afterwards, four times more, that by it, the first appearance of the same might be confirmed, and the number five reintegrated.

Many persons in the United States have afterwards spoken to me about this falling of the stars from the firmament, and declared that they would never forget that solemn night. For, when already, all people, not ordered to watch, were asleep, the spectacle began, when it appeared to the eyes, as if, indeed, many thousand stars were falling from heaven, and vanishing on the earth. How far this spectacle extended in America, I do not know; but I heard persons, who had been eye-witnesses of it in various States, mentioning the same without having been induced to do so by me. It began before midnight, and lasted during the whole night. The sleepers were roused by the waking, in order to gaze at things, never before witnessed. Thomson says, that penetrated by a holy awe, he had prostrated himself on the floor, crying unto the Lord: "Now, O Lord! Thou givest the sign to the fulfilling of thy prophecies." "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," &c.—Matthew xxiv. 29–31. I cannot enter here, for want of room, into a nearer explanation of these words, having in my three "unbound books" given in different places, parts of this prophecy, and here only the falling of the stars is mentioned, unheard of and unseen before, by all the eye-witnesses, yet not to be compared with the other, being mentioned also in Europe, in the last time by the papers, as an extraordinary case of star shooting. Of all that has been prophesied, in the progress of time until now, signs have been given in nature, and in the exterior of man, as testimonies, that now the Lord appears, to restore order in his moral kingdom, amongst men on earth, and we, who are informed of the connexion between the world of spirits and the physical nature, understand, also, the connexion of these things, and need no further expatiating about them, for which there is no room here, beyond what has been said in diverse places of the three volumes. Between the 13th and 29th of November, the memorable Apostolic number fifteen, is intermediate, and from my three volumes it will

be seen, that in the year 1833, great preparations had already taken place for what is now going on. On the 29th of November falls the eve of the new ecclesiastical year, according to papal computation, and on the same 29th of November, which is my birth-day, and also the day of my arrival in America, most remarkable things have besides occurred in the last years; also, I must still insert here something from a paper, published in York this year, cut out of it and communicated to me by Thomson, yet without date; not having the whole number at hand, I remark that other papers likewise have considered it as very singular, only with this difference, that the connexion of those things was unknown to them, because ignorant of my work. The passage is the following.

“Bad omens. The year which will return power again in the hands of the Federalists, commenced on Friday, which was rough and cheerless. When Mr. Webster delivered his first speech, this winter, in the Senate, he expatiated about the tariff. He was attentively listened to, and when he sat down, the golden eagle placed upon the chair of the Vice President, did loose hold of the scroll, before in the grasp of its claws, containing the motto: ‘E Pluribus Unum.’ After this occurrence, the great chandelier fell down, which, manufactured in Massachusetts, had cost a great deal, intended to illuminate the hall of the Representatives, and destroyed by its fall, the empty seats of many members of Congress. On the eastern side of the Capitol stands a female figure, holding in one hand a scroll, with the inscription: ‘The Constitution of the United States.’ The arm of this statue loosened itself, and fell, with the inscription, to the feet of it. Lately a dreadful inundation has caused sad devastation in all parts of the country,” &c. I can add here no remarks, except that for foreigners. Boston is the Capitol of Massachusetts. The subject will become clear after a thorough study of my three volumes, and principally when my explanation of the eagle in the Revelation, as the same has already become bald in America, will have been duly conceived. All

these omens are yet no bad ones, but rather the most joyful auguries, if only Christ, who now visits us in his glory, is received as he ought to be. And even that of which the papers are now full, is not a bad prognostic, and since it serves also, to the illustration of the present manifestation of Christ, at least the following words must be taken from the German paper, "The Old and New World," and inserted in this book, for perpetual memory's sake.

"DEATH OF THE PRESIDENT OF THE UNITED STATES, WM. H. HARRISON.

"The official report from Washington contains, among others, the following: 'He died in the President's House, in this city, this morning, the 4th of April, in the year of the Lord 1841, thirty minutes before one o'clock, in the morning.''" And the paper says about it, amongst other things, "The departed was the first President who died during his time of service. Five of his predecessors died after having retired to private life: three are still alive. About the merits of the deceased little can be said, he having filled this station only for thirty days," etc. But the parties may calculate how many millions they had to sacrifice, until one of them has gained the victory.

According to law, the Vice-President, John Tyler, took his place; and, to judge from his inaugural address, we may hope much good from him. From his "Appeal to the People of the United States," given the 13th of April, I shall extract, for memory's sake, the following passage:

"When a Christian nation becomes sensible of their having been smitten by a public calamity, it becomes the same to humble themselves under the hand of Divine Providence, to acknowledge God's just government of human affairs, and his goodness shown to us in by-gone days, to recall into our own minds our unworthiness, and to implore his gracious protection.

"The death of President William Henry Harrison, which followed so early his installation, is a loss pecu-

liarily calculated to be considered as a heavy national calamity, and to fill the minds of all of us with the heartfelt consciousness of the frailty and nothingness of all earthly things, and that we all, considered as forming a body as well as individually, are depending upon our heavenly Father."

He then recommended Friday, the 14th of May, as a day of fasting and prayer, to be solemnized by such ceremonies as would suit the occasion.

On the 14th of May we find *Christianus*, in the Almanac, who might be compared with the *Christiana* of my first and second volumes, and give rise to deeper reflections, how, every where, the mystery of the manifestation of Christ reveals itself. All men, great and less ones, must hit punctually upon all that belongs to the mystery, and the reigning individuals ought to keep in mind the words of the President, and examine their consciences, to find out whether they are Christians or not. As Christians, they will consider themselves as vice-presidents of the highest President, Christ, and rigorously investigate what is agreeing with his supreme will, in order to fulfil this will; since they have to give the more heavy account, the greater were the duties imposed upon them—and wo to them if they will not accept his present manifestation with the most sincere thanks! The President died in the beginning of the Palm-Sunday, which had to fall, in this year, on the mystic number, four. The Palm-Sunday was till now the prophecy of the victory of Christ over his enemies; and he has appeared amongst us that he will solemnize his certain victory over his antagonists, whether they subject themselves to him or not. If they submit, they are happy: if not, he will destroy them, he being the Lord of our life.

And what should prevent them from subjecting themselves to him? Have I, perhaps, not adduced enough of signs of his present manifestation? I saw in the letter of Thomson to emperors and kings, that he had made therein no mention of me and my explanation of the manifestation of Christ, and I knew that this was in accordance with the will of Christ, for Thomson steps forth

as a witness called by Christ, and confirmed by signs: but in this large letter it has been first disclosed that the testimony of Thomson, together with that of Dorathea Beyer is of great importance, she having even predicted, that the cause would be first understood from this large letter, which now has grown into a rather voluminous book. But how many books I must write, if I would further explain the signs of the present manifestation of the Lord, has before, in diverse places of this book, been alluded to.

I shall, consequently, in order to warn the rulers against false prophets, adduce only one more great sign, connected with many others of which the document has been handed to me but the day before yesterday, the 19th of April, 1841, the birth-day of the Emperor of Austria, and I this day only, the 21st of April, can find time to give to the potentates most important disclosures. The 21st of April was, in the year 1838, the seventh day of the Easterly week, in which the most astonishing mysteries have been performed: and at the close of these mysteries, I was in the society of the heavenly host, when standing opposite to the Lion Theatre, and that took place, which has been explained in Vol. II. page 465—472, when the Spirit of the Lord said to me, “Behold, the lion of the tribe of Judah has prevailed to open the book, and to loose the seven seals thereof.” Rev. iii. 5. And instantly I was in the Spirit, and heavenly hosts were present, and announced, “Alleluja! Salvation, and glory, and honor, and power unto the Lord our God! For true and righteous are his judgments: for he has judged the great whore which did corrupt the earth with her fornication,” etc. Rev. xix. 1sq. See Vol. II. page 467, sqq.

How is it possible, that now, when I had adduced in three volumes, on 1966 pages, a long chain of signs and prophecies, for a testimony that Christ has appeared to us, and when I had disclosed the sealed book of Revelation in his name and by his Spirit; when, in these three volumes, constant proofs occur that the heavenly host (Rev. xix.) are on my side to guide, not only me in

every thing belonging to the great mystery, but also those whom the Lord has given to me as a support; and that this host instigates the devils, also, in order to extort from their menials that which serves to me at the manifestation of the Lord as a testimony, and to the nations for a great lesson: when I had proved this in three volumes, by a thousand examples, how is it possible, I ask, that a Prince-Bishop, who has received my work, instead of studying the same, submits himself to be instigated by the Apocalyptic dragon and his army, to write, or cause to be written to me, that which will astonish all future generations? Christ the Lord has permitted him to be thus driven, in order to move, by the horrible state of one, many to repentance, who otherwise would die in their sins. When I had written, in November, 1840, to the Princes-Bishops of Laibach, Gurk, St. Andrew, the Imperial Aulic parson, and others, I finally received, after having waited a long time with patience, the assurance of the Lord that I would certainly receive an answer to my letters. I hoped that it would come from an enlightened one. But it did not so please the Lord. For he has no pleasure in the death of the sinner, but that he repent and live: and how could the Bishops repent without becoming informed about the state of their inward man? From the open confession of the sins of one, many will learn their dreadful state. Our witness, Alexander Leimer, to whom the Lord has shown many great mercies, and whom he, by many signs which have been touched at in the third volume, has confirmed as a witness of his manifestation, comes indeed rarely to see me; but the day before yesterday he visited me in the moment when I had received the most important document, and he read it to me. He said that he came on this account, because the person with whom he is now engaged, did not work yesterday; since yesterday, here in Philadelphia, had been the greatest procession, whereat the black hearse, drawn by eight horses, in memory of the departed Harrison—or rather, of the mysteries connected with this death—was carried about. He gives to me, every morning, (having stood

the night previous with me) after our prayer, a lecture from the Scripture, as contained in the printed little German book, entitled, "Daily Allotments for the Community of the United Bretheren," to whom he belongs. Each of these sections was always very well chosen for the mystery which I was then celebrating. This I remark here, on account of the hodiernal mystery of the document originating with the said Prince-Bishop, with the addition, that in this room only the "allotments for the year 1839, printed, 1838, in Bethlehem, by Henry Held, (Hero, a prophetic title, which will disclose itself by and by,) are to be had. The Prince-Bishop thought he would be spared if the writer of the instrument signed it by a fictitious, instead of his own name, without naming the place. The reader will soon be convinced that the whole document has been prompted by hellish spirits, but exactly as they were driven by the heavenly host, that they were not permitted to dictate either more or less than was in accordance with the mystery, so likewise the fictitious name. He subscribed his name, "Cleophas Tobias." But now, for this day, (the 21st of April) in the same printed little book is selected the section, Luke xxiv. 36 sqq., which Leimer read to me: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you," &c., meaning, when the two who had gone to Emmaus, and of whom one was called Cleophas, (see Luke xxiv. 18,) conversed with the Apostles, Jesus stood in the midst of them. He did not allow me alone to read the document, but there must be one witness more, to form at least the plural number; and when the reading took place Christ was in the midst of us, and disclosed to me immediately, how this document would lead to the peace. But the Apocalyptic dragen had to put it in the mind of the writer that he was Cleophas, as if Christ would accompany him on the road, whilst only devils are his companions. With Cleophas, another one went to Emmaus, whose name is not mentioned in the gospel. The devil has, by his copyist, called the name Tobias, of whom we read that he was accompanied by

the angel Raphael, namely, for the healing of the blind eyes of the Bishops, for which he indicates to him very good remedies. In the writer's case, there was not one but many devils present, who were forced to remind me of the accompanying of the angels, I being indeed not conveyed by only one, but by many, as I trust the reader will have convinced himself already, from this book, and will find a thousand proofs in the three volumes. But also the directory of the United Brethren had to give, in a prophetic spirit, for this day, the 103d Psalm, wherein is said, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word," etc. "Bless the Lord, O my soul!" Indeed, to Him all praise is due, as also the most heartfelt thanks for this document, which fills four and a half pages; and the contents of which are of such a weight, that I could find occasion therein to write several volumes, tending towards the healing of the blind eyes of the Bishops. But since they refuse furnishing me with money for the printing of my books, I can give to them, likewise, in a few words, an excellent prescription. I must, namely, teach them to take off the wolf's skin: then will the scales, by themselves, fall from their eyes. For this purpose, I will set up to them the Prince-Bishop, Anthony Aloysius Wolf, of Laibach, the capital of my native country, as a great sign and a warning example, as the Spirit of Christ will teach me.

I shall not contend here, that the letter of Cleophas Tobias is written by this Bishop; though from the handwriting, and from all the peculiarities of the author distinguishing the letters, I am enabled distinctly to point out the person who has written the same, and in case of emergency, we possess also such an excellent telescope that we can look into all the parts of the globe and find out him whose name it is needful to us to know. But here we have nothing to do with Cleophas Tobias, but according to the indication of Cleophas Tobias only with Anthony Aloysius Wolf. For Cleophas Tobias reports amongst other things: "Your books sent by you to Triest, were there submitted to the censorship, and acknowledged

as a printed compilation of nonsensical visions, purporting to introduce a new religious sect, not to be tolerated in the Austrian States, and not calculated to be further promulgated but to be burnt. Only one copy of your books was sent by special grace to Laibach for inspection, where the judgment passed upon them in Triest, was declared to be perfectly just."

Cleophas Tobias presupposes in his views, that he has read my books and fully comprehended their contents, although he has understood them as little as the wolf of the forest could if my books were read to him. The notions expressed in the letter are in no way related to those of Matthew Raunicher, Bishop at Triest, for, notwithstanding that the latter is still involved in great darkness, yet may his habitation be called luminous, when compared with that most intense darkness prevailing in yon deep dungeon, wherein the devils keep the writer of the letter in captivity. I think that Matthew Raunicher, Bishop in Triest, who knows me, has declined as well the censorship, relatively to my books, as he did with regard to my Latin work, mentioned in my first and second volume. It becomes indeed more and more clear, that he is forsooth willing to serve Christ, yet only so far as compatible with his desire to avoid too heavy collisions with Emperor and Pope. Should this yet be the case, he appears to possess the talent of appeasing his conscience by the assistance of the Casuists. The book mentioned in my first volume, page 77, sqq. serves as a great illustration of Cleophas. When its author had entreated M. Raunicher, to take the book under his protection that it might pass the censure, he said, that the time for its printing had not yet come, and he would not interfere. In consequence of manifold subsequent experiences, how easily a Bishop in Austria can contract to himself the greatest inconveniences, by trying to spread some light, Bishop Raunicher appears to have remained insensible towards all my letters, and to have left to others the censure of my books. Who may now have been appointed to such an important office? I do not know it, but suspect that this business has been confided

to the Gubernatorial Counsellor in Triest, and Doctor of Divinity, Andrew Gollmeyer, because he is a special friend to the imperial Aulic parson, Dr. Joseph Pletz, on account of whom I mentioned in the above quoted passage, a book, in order to illustrate by an example the state of the censure in the Austrian Monarchy. The Doctors of Divinity, stamped in Vienna under the present Dr. Pletz, as this is the case with Gollmeyer, are the most miserable creatures in the world who ever came under my notice, if they will not learn to free themselves from the yoke of slavery by proper studies, and to obey Christ more than men. They are trained like parrots and watched in order to find out, to whom of them, as the most obedient slave of the Court, the most important duties could be confided, and they are made Gubernatorial Counsellors, and then, if they persevere in being slaves of the Court, Bishops, &c. Having reason to suspect that Gollmeyer has exercised an influence upon the first judgment over my books, I adduce only the following for the illumination of the ways of God. When he was still studying in Vienna, and I had become Professor of the biblical study at Klagenfurth, I wrote to him, asking that he would send to me the writings of the Professors in Vienna about biblical Hermeneutics, &c. He complied with my wish, with the subsequent remark, to send the writings for the use of those who are preparing themselves for the Doctorate, to the Professor of my department in Laibach. I did so, adding a letter in which I expressed my opinion about the value of these writings in a very reserved manner. The Professor mentioned this to Gollmeyer, and the latter expressed himself at the same time, that I was not worthy to unloose the latchet of the shoes of the author of these writings. I found nothing better calculated than these writings to confirm the inexperienced young men in Vienna in their ignorance, and I have not yet changed my judgment about them. These fellows, when coming from Vienna, are notwithstanding their ignorance in Christian Theology the proudest and most insolent characters, quite unapt to appreciate higher things; they having been trained to be

the slaves of an unchristian Court, placing the substance of Christianity in empty ceremonies. When they then are raised to the dignity of Gubernatorial Counsellors, they become genuine ink-consumers of the Court, caring only about what might please or displease the same.

Such an ink-consumer may Gollmeyer be, or whosoever has taken up my books as a censor, and after having observed, that by the propagation of the same, the hellish machine must be abolished, by which in a short time many millions of men are slaughtered, and thousands of millions of debts are made; the devil put it in his mind that instead of establishing Christian peace on earth, my books should rather be burnt. This may suffice about Triest, as exhortation to true repentance; for Gollmeyer has not only been used as a slave by the Austrian Court, but also been urged by Christ to provide for me when travelling from Europe, via Triest to America, an introduction to the right man in Boston, if not directly yet indirectly. On account of this, we have set up Gollmeyer only as a lesser sign. But Anthony Aloysius Wolf must by special grace, because he is Prince Bishop of my native county, be held up to the nations at the manifestation of the Lord, as a great sign on that account, because Cleophas reports to us, that but one copy of my books had been sent "by special grace to Laibach for inspection, where the judgment passed over them at Triest, has been declared to be perfectly just."

All the notions of Cleophas about my books are perfectly analogous with the notions of Anthony Aloysius Wolf, as we know him from his youth. We shall of course take off the skin of this Wolf only in some places, that he may gain a view of his interior, and truly repent, for to remove the whole skin would take too much space. He was in his younger days a student of the common stamp, and particularly anxious to please the world. Having absolved Theology, he was still too young to enter into the priestly order, and was admitted to the Episcopal chancery in Laibach, remaining there as ink-consumer, until he came as Gubernatorial Counsellor to Triest, where he acquired by dint of long exercise a

great dexterity in the Chancery-style, which is graciously accepted by the Courts. Finally he was created Bishop of Laibach, and took as such, possession of his Bishopric in the year 1824, when in the sixth year after my ordination as priest, I came under his Episcopal superintendence. I entered just when he had been made Bishop into the third station of my curacy, namely, in the town of Laak, as the same is called for brevity's sake, although its proper name is Bishop Laak, having once paid certain dues to the Bishop of Freisingen. I was before Wolf had entered into his Episcopal functions, appointed by a decree of the administrator of the Bishopric as co-operator or auxiliary priest of the parson. But then was the first remarkable action of Bishop Wolf, that he nominated me as Director of the principal school at Laak. This was something new in this town, because until then the town parson and not his co-operator had been Director of the principal school. The Director has to watch that the teachers instruct the pupils well in reading, writing, &c. Wolf promised me that I should have for the labors of this charge a remuneration of 100 florins, adjoined to my co-operator's salary. I suppose that the Apocalyptic dragon had then already a presentiment, that I would become most dangerous to him, if I should not remain in the service of Anthony Aloysius Wolf, but the Lord caused these names to be given to him because he was fully calculated now to be set up as a sign to the ecclesiastical representatives of the dominion of the beast. From Anthony, originated Antoinette or the Papal Church, who, instead of seeking refuge with Christ, dwells with Anthony and other saints, made by the Pope, and Aloysius was a very young Jesuite, and the Jesuites have sworn to show a blind obedience to the Pope in every point. Wolf has been made Bishop, to the end, that he might suppress every thing which could open the eyes of the Clergymen, and by them, those of the people to their true salvation. He is one of the head men of those of whom Christ says: "Beware of false Prophets which come to you in sheeps' clothing, but inwardly they are ravening wolves." Matt. vii. 15. This came to

light soon after his entering into the Episcopal duties by many of his actions, principally by the steps he made for the suppression of the printing of the book, mentioned in my first volume, page 77. The author of the same having been my neighbor, I knew how matters stood and had opportunity of reading the views of these bestial men, and by the very occasion of this book, Wolf's connexion with the imperial parson, Pletz, has been hit by me, both of these men understanding nothing but what is expedient for the maintenance of the Apocalyptic beast.

From my three volumes the reader will learn, that the Lord has called me miraculously in the year 1825 from my native country into the Benedictine Convent of St. Paul, in the valley of Lavant in Carinthia, that I prepared myself for twelve years more in that country, until the Lord called me to America, and has finally charged me here to step forth as Apostle in behalf of the abolition of the mad mischief, committed by these wolves.

For emigrating from my native country into another land, I had, according to the Imperial law, to receive my dismissal from Wolf. Well knowing that he alone could not be induced to impart the same, I directed, of course, my petition for my dismissal from his diocese to his whole consistory. But Wolf did not consider it advisable to lay my solicitation before the whole college, and gave me without delay the refusal, mentioned in vol. i. page 10. Then I was instructed by the Lord to compose a second petition, to be presented to the entire Chapter in such a manner, that Wolf was under the necessity of calling all of them together, and to grant me the dismissal. But Wolf, after having called all of them together, did not then think of his coming under the necessity of dismissing me, but he believed, that by accusing me before the members of the consistory, he would obtain the consent of all of them for my punishment instead of my dismissal. He consequently indicted me from my petition as arrogant and proud. His menials coincided with his opinion. But there were some truly reverend men in the consistory, who told him, that there was no pride or arrogance in my petition, but only

a zeal for the sake of Christ, and that they knew me personally right well as a very humble man. To my sorrow Cleophas has entirely forgotten what has happened already fifteen years ago, and reproaches me again with pride and arrogance!

After having learned that in the consistory Wolf had become somewhat shy, I went myself to Laibach, and inquired first by his secretary, Praprotnik, from praprot, ferns, used amongst us as litter for beasts; which the reader is invited to keep in mind on account of an event which I shall soon adduce. This fern-man, who constantly prepared a letter for Wolf, in order to flatter him, took a great deal of trouble, to alienate me from my purpose; but found that his endeavors were in vain. I went then to Wolf, and found him greatly out of humor. Not being able to learn from him, whether he would soon comply with my wish or not, I applied to the oldest of the Canons, whose name was Clementini, and made him sensible of the circumstance, that the papal ordinances called Clementines order the Bishop in this case, to give the dismissal, and that he consequently had to remind the Bishop of it, who might be ignorant of these provisions. After this my wish was soon fulfilled, and subsequently I saw Bishop Wolf only once more and this upon the memorable occasion, when I had to deliver the Primitial sermon to the priestly inauguration of Theodore Stabel, which the reader will perhaps remember, whereat Wolf was not present, but had paid at some previous day a visit to the same monastery, when I felt not disposed to conceal myself before him, finding him indeed very tame upon this occasion. But now, since he has overcome the Prophet and Doctor of Divinity, Jacob Supan, of whom remarkable things are mentioned in all my three volumes of "Memorable Events," and I departed for America, Wolf considered himself secure from the iron rod confided to me by Christ, after my having gone so far from him, and believed, as the report of Cleophas has clearly shown to me, that he could rage against me with impunity.

When my Professor of the biblical study, Dr. Jacob

Supan saw, that finally a wolf was given to our native country for a Bishop to feed the flock, he was scandalized by it, and found it necessary to watch all the steps of the same, and when at last Wolf made Praprotnik or the fern-man a canon instead of another worthy man, Supan began crying aloud "Wolf will turn all his sheep into wild beasts, he has prepared ferns as a litter, in order to wallow upon the same without shame." The wild beast could not then tolerate any longer the Prophet Supan and endeavored to crush him, but could not come upon him, till Supan was driven by the spirit to preach that on the festival of St. Peter and Paul in the Peter's Church at Laibach, which, although it could not empower Wolf to crush him entirely, yet caused him to be exiled from his native country and ordered to reside in Klagenfurth, where I was Professor. This was, however, not done by the impulse of human wisdom itself, but that Supan might communicate to me immediately before my departure to America every thing which I could use at diverse occasions, and especially now, after having received the report by Cleophas concerning the Wolf's-story in Laibach. The uncommon rage of Wolf can be conceived, when he learned from Triest, that Supan appears in my work as a Prophet and Wolf as a wild beast, although not quite plainly yet by a prophecy, which we must now illustrate somewhat more, since Cleophas Tobias has reported to us, that in Laibach, where Wolf presides in ecclesiastical affairs, the judgment, passed in Triest, that my books were not calculated for further propagation but for being burnt, has been found "perfectly just," as also we hope, the reader has already advanced so much in understanding, that Wolf has indeed become a great sign at the present manifestation of Christ. But I must remark, that the facts, here alluded to, can only become perfectly clear to the reader, when he shall first have studied my three volumes. Perhaps the special grace has come upon Wolf, because the parson of the Imperial Court, Dr. Pletz, who appears by Divine guidance in my books as a machine of the Apocalyptic dragon, and has also found Wolf stigmatised therein, has found it

proper to implore this grace from the Emperor for Wolf, that he might blind the Emperor, that the propagation of my books was indeed considered not only by him, but also in Triest and Laibach as most pernicious. Cleophas, however, does not mention in reporting to me, that Pletz likewise has censured my books; but this cannot be doubted, since I have sent the first volume by peculiar ways, via Triest, immediately to the Emperor, and the second, via Bremen, directly to Pletz for the especial purpose, because in this very second volume the madness of this worst of the false Prophets of the Emperor has been peculiarly illustrated. After having adduced in vol. ii. page 579-588 some of the worst specimens of this false Prophet, I pass on page 588 from Dr. Pletz to other exhibitions of the dragon in the following words: "I must, as in this volume has been mentioned, adduce one more dreadful testimony of the devil, &c., and this testimony is a letter, dictated from one devil to the Teufelin (female devil), from which I, not finding room for exhibiting and explaining the whole, could only extract and explain some specimens of it on pages 588-596. But the reader must not think, that the Teufelin (she devil) is a fictitious name. It is her true name, and she was, as she confesses herself, tormented day and night by the devil, until she took hold of the pen and wrote to me. But I have been led by the spirit of Christ to introduce some specimens of the products of the devil, brought forth by the Teufelin, immediately after the productions of the devil by Joseph Pletz, but here, where I take off the skin of Wolf, I have to observe this on that account, because by the work, mentioned in my first volume, page 77, Wolf has entered into the most intimate connexion with Pletz, which was also existing at the exile of Dr. Supan.

But Wolf stands in my work in still other connexions. In the prophecy, mentioned in my third volume, page 827-831, and given by the Wolf's-Occurrences, Anthony Aloysius Wolf, Prince Bishop at Laibach, stands in the closest connexion with George Meyer, Prince-Bishop of Gurk, residing in Klagenfurth, and who was my su-

perintendent during my Professorship of the Biblical study at Klagenfurth. I entered my professorship, however, before he became Bishop, he having been before Gubernatorial Counsellor at Laibach. I say on page 827, on the 10th of April, in the evening, the printer returned to me the manuscript, with the remark, that the same exceeded seventy-two forms by five sheets. Since I do not wish the book to become larger than was first stipulated with the printer, I make an extract from the prophetic Wolf's-story. For I thought whilst writing my third volume, my manuscript would not amount to so many pages, and, money being wanted, I have been under the necessity of giving only extracts of the matter towards the end of the volume, since I prophesied even by the extract. I believed, in writing the prophesy of the Wolf-stories, that the Spirit had given them in general, for the wolves, who, now, instead of shepherds, are feeding the flock of Christ. But by Cleophas Tobias, I have finally learned that Christ has set up Wolf on that account, as a representative, and for a great sign, because he is the shepherd of the flock in my native country. About this I could more easily write a peculiar work, than explain the case briefly. However, when in October, 1840, I began writing the large letter, I thought that the same would not amount, when printed, to 100 pages. But whilst beginning on the 21st of April to explain the Wolf's-affair for this book, occasioned by Cleophas, I received from the printing office, eighteen pages of the proof-sheets, for correction, (that is three times six pages, in lieu of twenty, which otherwise were delivered to me,) amongst which the conclusion of the large letter, as Rossel has received the same through Thomson and testified the receipt by the "Martha," stands exactly on page 190, because the conclusion as well as the mystery of the number 190, agree best with this Wolf's-affair, and we shall at the close hear, that the angels of the Lord, as it was the case with the former books, watched also, with respect to this book, that the profoundest mysteries are standing on the pages most

appropriate for them, and were set in type in the printing office, on the days most appropriate for them.

But it has not been remarked without purpose on page 827 of the third volume, that the printer has returned to me the manuscript on the 10th of April, 1840, in order to take away still five sheets more from it, for the letter of Cleophas has in all probability, arrived from Europe, at New York on the same day, in the year 1841, from whence the same went on the 12th of April, as the post-mark proves, to Boston, and was sent from thence to me, then in Philadelphia, that the five sheets of paper, rescinded by me on the 10th of April, 1840, can be illustrated by it in quite another way. For, with regard to the five sheets in volume third, page 827, on the second line, seventy-two forms are likewise mentioned, of which my third volume, each form containing twelve pages consists, which, taken together, contain the mystery of the number, 856, of Arabian, and that of the number eight of Roman origin.

The printer in New York, Henry Ludwig, had to advise me to have the third volume printed by making seventy-two forms, as the High-Priest, Kaiphas advised the seventy assembled members of the Sanhedrim, that it would be better that Christ should die, than that the people should perish; Cleophas on the other side, did not belong to the seventy Counsellors of Kaiphas, but to the seventy Disciples of Christ, whilst the menial of Satan, calling himself in the letter, Cleophas, has arrogated to himself the form of a true follower of Christ, but is shown by Christ, through me, His true Apostle, to the nations as a horrible wild wolf. So much for a remembrance, that likewise, as Dorathea Bayer prophesied about the large letter, from which this book originated, I also foretold on the 10th of April, 1840, in New York, in regard to the seventy-two forms, when I acceded to the printer's advice, and took away five sheets from my manuscript, which would have made about a form, but would have taken away the mystery, which the Lord caused to be hidden in the seventy-two forms, the Latin version of the

Scripture, speaking of seventy-two Disciples of Christ, and I making use of these forms against the Latin wolves, but also of the Greek Scriptural text, which I have explained as Professor, and which speaking of seventy Disciples, must be resorted to in exegetical labors as to a fundament, that by the number five, we may come to the unity; because after the abolition of the reign of the four beasts, seen by Daniel, the fifth reign, being that of Christ, will include all nations of the earth, and unite them all in Christ. In the seventy-two forms of my third volume, the prophecy concerning the wolves, begins only on the sixty-ninth form, and here even, only on the 11th and 12th page, which is the 827th and 828th page of the third volume. But in its continuation; the seventieth form begins with page 829, and on this page the Prince-Bishop Wolf associates with Prince-Bishop George Meyer, both belonging together and forming Cleophas Tobias, yet this in such a manner, that every thing which has been prophesied respecting the wolves, on the 11th and 12th page of the sixty-ninth form, or on the 827th and 828th page of the third volume, has not only been prophesied in relation to Anthony Aloysius Wolf, Prince-Bishop in Laibach, but also relatively to George Meyer, Prince-Bishop of Gurk, residing in Klagenfurth, in such a manner, that these two Chief-wolves must be set up as Representatives of all wolves, for a great sign of the most glorious manifestation of our Lord Jesus Christ, and on this George or farmer's-day, being the 23d of April, according to the German Almanac, I again find time for the continuation of the Wolves-story, which I began already the day before yesterday.

I have celebrated in my three unbound books, the memory of my great teacher, Gregory Jereb, meaning watchful partridge, this bird belonging to the most watchful and noble animals, when he was still in his mortal tenement, but which he was then about laying down, when I was engaged in noting down the Wolves-story in my manuscript for the third volume. I came to Gregory Jereb, as co-operator of the parish St. George in Laas, in the year 1821, remained with him for three

years, and went then, soon after Wolf had celebrated his solemn entry as Prince-Bishop in Laibach, to Laak, that is Bishop-Laak or Episcopal-lake of Frei Singen, in order to sing to the Bishops freely a new song.

When I was the last year with Gregory Jereb at the parish of St. George in Laas, we finally learned the great news, that his Imperial Majesty, Francis, had nominated Wolf, Bishop of Laibach, and Jereb was astonished, how such a wild beast, as he had discovered Wolf to be through many years in Laibach, could have been made a shepherd of our native country. When I then was Professor in Klagenfurth, Christ called Jereb from St. George to Alt-Laak, or into the Old-Lake, of the Bishops, in order that he, when I was visiting the men of God in my native country, could accompany me as far as Tarsis, as Prophet Supan used to call our Tarshizh. He told me upon this occasion, in secret conversation, for my information's sake, that which had been done by Wolf to turn the tame sheep into beasts, and I informed him on my part, that the Prince-Bishop, to whom on this day, as to the Right Reverend and Gracious Prince-Bishop in grand Gala, the gratulations are offered, then my Superior Inspector, George Meyer, was an equally wild beast. My third volume consists of seventy-two forms, each of which contains twelve pages, and the seventy-two Disciples occur commonly in the round number of seventy, and the devils wanted to conceal the Princes-Bishops or to express it more plainly to their greater shame, Princes-Overseers, behind the two very last of the seventy Disciples; but the spirit tells me; behold, they stand only in the sixty-ninth and seventieth form, of my Disciples, whom the devil, under the names of Cleophas and Tobias had to place before thee, and explain to the nations the prophecy about the wolves.

I mention in the third volume, page 827, amongst other prophecies of the Wolves-stories, (but of which, from want of space, I can here only take a few, and illustrate them somewhat;) "Then the Wolves-story has been continued until a German by the name of Michael (meaning: Who is like God?) Wolf, was to be my room-mate

in the seminary for priests." In my third volume it has been shown, that from my childhood unto this hour, the most important events of my life have taken place, as prophecies of the present manifestation of Christ, and, so likewise this when during the time of my studies, I was received into the seminary for priests, wherein two students were lodged in one room, and to me the German Michael (who is like God?) Wolf, was given as room-mate. Michael Wolf was not my fellow-student before my philosophical studies commenced. He had studied in the Gymnasium at Grætz, and came then to Lublena (the beloved), from which the Germans formed Laibach, where I studied. He came at the same time when the then Gubernatorial clerk at the Episcopal Chancery, Wolf, was made an Imperial clerk at Triest. Triest is made from our Terst, and terst means the reed given to Christ as sceptre before his crucifixion. The present Imperial clerk at Triest, Golmeyer, that is "bald Meyer" or steward, and his mediate predecessor, Wolf, in Terst, as witnesses of the sceptre of Christ, with their appendage Pletz, (but this one commanding in Vienna) believed that Christ now in his exalted state, would likewise take the reed for a sceptre, as he did at his crucifixion; they being ignorant of the fact, that at his present manifestation he promises the iron rod even to his servants, to strike with it all the stubborn ones. The venerable Rak, that means lobster, commenced to clean Michael Wolf, when the same had become my fellow-student, and to teach him that he like a lobster, had to learn to go backwards, if he would get rid of his wolf's skin. Michael Wolf was anxious of getting rid of this horrible skin, and requested our venerable Director, Matth. Raunicher, who is now Bishop at the reed, but, as I hope, did not participate in the wickedness committed in the censure of my books, to give him to me as room-mate in the seminary for priests, because nobody else than I, could do the butcher's service, by taking his wolf's skin off. I used to call him familiarly "Michael," and taught him as the lobster had done, that he had to move backward, in order to lose the horrible wolf's shape. But there was

a cruel conspiracy raised against him, and it was finally left to my judgment whether he should be expelled from the seminary, that he might not tear the sheep there, or permitted to remain. Matthew Raunicher (from whom I at least confidently expect, that he, after having read the Wolves-stories in this volume, will perform what his two names indicate, and should others be beforehand with him respecting the Emperor, will go to convert Rome) came into my room, in order to ask me what should be done with Wolf. At that moment the glorified friend of my youth, Matthias Zhop, about whose appearance I have disclosed great things in the three volumes, was with me, and he began to intercede in behalf of Wolf's retention. I co-incided with him and Wolf was kept in the seminary. But it happened some time afterwards, that in the night I began horribly to cry: "Michael! Michael! Michael!" This was the name of my grand-father also, and I have disclosed in my third volume, mysteries concerning the contest of Michael and his host, and the dragon, Rev. xii. 7, which had been concealed to past ages. Michael Wolf was awakened by my cries, and cried: "Andrew, what is the matter?" I replied: "Robbers are in the chamber." He asked me: "Where are they? My answer was: "See'st thou not that they have already taken away from me every thing, even my breeches?" He sprang upon his feet, knocked against the wall and cried: "Help! help!" The next fellow-students called on others, and a number of the inmates were shortly assembled. Then the Lord at length took away the vision which now is fulfilling; I not having either before or afterwards disturbed any body in his sleep. I could at that time not see so far into futurity, that the Lord caused this strange spectacle to be exhibited for a prophecy of what is now going on, but I told only to Michael Wolf and to the rest, that we must be perfectly converted to the Lord, that we might not one day fall in the hands of the robbers. But I am afraid that Wolf when he had returned from me again into the corrupt world, has become once more the old wolf.

As in the document, to the explanation of which, I prepared the reader, two wolves are concealed under the names of Cleophas, Tobias, whom we take for two different persons, so since Wolf and Meyer have become Gubernatorial Counsellors, the former of Triest, the latter of Laibach, in order to be promoted by these very strange ways to bishoprics, had I likewise two fellow-students by the name of Wolf, of whom yet only my room mate Michael, bears the German name Wolf, whilst the other is called in the Illyrian, Vouk, meaning wolf, and this latter Illyrian Wolf, was my fellow-student ever since the time I came from the town of Stein, into the school at Laibach.

I have in vol. iii. page 187—194, disclosed some mysteries, which the Lord, in the year 1814, caused to be concealed in the catalogue as prophecies, in which I appear amongst the students of the Gymnasium, on the first page, in respect to the common branches of instruction, in the second class of humanity or sixth of the Gymnasium as the second with preference, and on the last page, as the first in the Italian language. On the first page, the glorified friend of my youth, Matthias Zhop, had been preferred to me. I have disclosed in my three volumes in regard to the wonderful appearance of this friend of my youth, that all nations will see that Christ has set him up as a sign. But there are also various prophecies which the Lord gave to him. He but rarely visited me in my lodgings, since we had frequent occasions of meeting in the Lyceal Library, and I do not remember that he had ever paid me a visit in the seminary, except when the question respecting Wolf's retention or dismissal was debated, and I know that the Lord caused him at that time, to come for the illustration of the Wolves-story, for he has reminded me several times by an especial impulse of the spirit, that in my name and his something peculiar would lie concealed, if we would write our names backwards. I was indeed ignorant (though I have already unfolded many mysteries of my name in the second and third volume) until I received the document of Cleophas Tobias, of what might be con-

tained in my name when written backwards. Now for the first time Rak, that is, Lobster, who is also a representative of those whose ornaments are of the red color, reminds me how Zhop and Smolnikar, by reading them reversedly, prophesy indeed; other prophesies of these two names having been explained in the previous volumes. Respecting Zhop, we must indeed, in order to make it prophesy, transpose the third and fourth letter. This furnishes again a new prophecy, but to explain which, would be here too circumstantial. But Pozh, means "strike," and then follows Rakinloms, or "Rak in lom se," that is: the lobster, and it breaks. The red decorated wolves will not become tame till I must seek also through the rak, or lobster, the remedy for these beasts.

In my third volume, page 193, where the question is about the mysteries of the catalogue, I having had but once occasion to appear in print together with my fellow students, by Napoleon's interference, it is said: "But a peculiar mystery furnishes us 'Vouk Vincenz, in English, Wolf the Conqueror;' because he conquered indeed in the desert, and occupied the place which did not belong to him; for he stands in the 42d, or last place of the names in alphabetical order, the place, which by right, ought to have been occupied by Zhuden Paul, that is, the wonderful Paul whose name fills the 39th place." Brethren, this is a very deep prophecy, which can be only understood when my three books are studied, and the events of the things of the next year, 1842, shall be known. I wrote as the spirit has unfolded the subject to me, on the quoted page, in general about the wolves, of whom I had an Illyrian Vouk and a German Wolf, as fellow-students. But in Cleophas Tobias, we have the bishop of my native country and the bishop of the neighboring land, under whom I was Professor during the last ten years before my call to America, as chief representatives of the wolves, yet so that we must especially strike Anthony Aloysius Wolf, because he is the bishop of my native country.

In my Illyrian home a German is rarely admitted into the Seminary for priests. But for the illustration of the document of the false Cleophas the German Wolf with

the Christian name, most appropriate for it, had to come not only into the Seminary, but to become my room-mate, because Christ has determined to set up Wolf as a great sign at this present manifestation. Who is like God? Wolf. Wolf has placed himself, according to the testimony of the document of Cleophas in the place of God, and has not only, before, exiled the Prophet of God, Doctor Jacob Supan from the country, but now also, as we shall hear, calumniated the Apostle of God in a horrible manner. He is, as his name already indicates, of German descent, born in Idria, which is related to Hydra, the many headed serpent, where the Germans dig for Mercury, and the Lord has by the name of my room-mate, in the first year of my stay in the Seminary caused his wickedness to be prophesied.

In the third volume, page 827, it is further said: "Then have I, namely, after having shared our room with Michael Wolf; endeavored to keep off the wolves from the flock of Christ, and came at length to the good Shepherd, Gregory Jereb at Laas, whom I assisted as much as I could in driving the wolves away. But in Schneeberg (snow-mountain) below the Alps the counts and their bailiffs are real wolves, but we had also in the great forest, extending from Turkey over Krain, many wolves, which frequently over-ran the fields, and the prophetic history begins again, where the peasants pursued the wolf at the parsonage over the fields in a deep snow, when the nearest reached him at the fence, and took hold of his ears, whereupon, his fellow-peasants having come to his assistance, they first tied the beast's horrible mouth and carried it alive into the Schneeberg domain." This is the account of a true occurrence, which the Lord caused to take place as a prophecy. When I came to Gregory Jereb as an assistant in the curacy, the forest beginning near the parsonage, he told me immediately this incident, which had happened in the winter before my arrival, and the spirit reminds me, whilst writing for my third volume, that it was prophetic and was to be recorded. For when the peasants saw the wolf running through the deep snow over the fields

they not having guns at hand, ran after him, and when he was about leaping over the next fence, he remained sticking in the deep snow, and the nearest peasant took hold of his ears. But the wild beast opened its wide throat as far as possible, and endeavored to bite the peasant. The man cried for the speediest assistance, and when help was at hand the helpers were about to bind first the wolf's feet, but he who had seized the wolf's ears cried they should not tie first the wolf's feet but his mouth, and when first this and then the firm tying of the feet was done, he was carried by means of a pole near the parsonage, and when my departed friend G. Jereb saw this, he asked the carriers, where they had shot the wolf? They answering, that the same was not dead but alive, he would not believe them, till he became convinced of it by ocular inspection. We have indeed bound the power of the wolf, as well as we could; but we could not kill him before Christ has appeared unto us. Now, at last has Christ at his manifestation prepared the rope for his Apostle, that he may lay it round the wolf's neck, and strangle him.

I have amidst the one hundred and thirty-four witnesses of the foundation of God's Kingdom on earth in the first volume, page 213, also one Halstrick Bernard and one Halstrick Joseph. But this way of spelling is not the right one, their names being Halsstrick (Neck-rope). Halsstrick Joseph was during my last stay in Boston my next neighbor, and his brother Halsstrick Bernard is also among those who had their eyes open at the manifestation of Christ. When I had written the letters to the Princes-Bishops Wolf and Meyer, and the Lord disclosed to me, that he by these letters will have his judgments executed, he has also determined, that the two Halsstricks should perform a mystery. I told them consequently, that they would have to take their ropes in their hands and each of them would have to bind the neck of one of these beasts, and the Lord would then show me in what manner I would have to strangle them. They asked me, how this was to be done? and I answered them: Each of you will write the direc-

tion of one of these letters, and for confirmation's sake you will seal them.

This being done, the Lord confirmed on the last Easter Sunday, that it was done as a prophecy, as can be seen from the following passage of a letter of Matthew Ludwig, directed to me:

“Boston, Easter-Sunday, 1841.—Brother in Christ ! The day of the Lord is far spent, and we had assembled on the same, at Bernard Halsstrick's, although formerly we used to convene at my brother's. But this day his wife and son are sick. Therefore we assembled at the other place and offered up our prayers there, according to the rule, which thou hast sent us for that day, together with the printed sheet, which gave us joy, that the Lord has appeared unto us more perceptibly, and, as we hope he will appear soon also to others, that they may see him, as we see him. . . . We put our trust in the Lord, that he will fulfil his promise; placing all our hope in Him, and endeavoring to do His will.” &c.

Thus writes an enlightened carpenter, whom I set up to the Bishops as a pattern, as I have put up Dr. M. Kling for an example to the Prelate and Dr. Pletz. My associates are all Prophets, and by each of them the Lord has performed great things, and, without my request the spirit impels them to write to me that which I use as mystery in explaining the mysteries of the heavenly kingdom. I kept my Sundays' meetings in a Baptist meeting-house, yet not in the same saloon with them, but in another one. This lasted until the beginning of the past winter, when I perceived from a hint given to me, that they had been deceived by the adversaries of the sake of Christ and were desirous that I might collect my people elsewhere. I made it then known without delay, that they had to assemble on the next Sunday in my dwelling. Before I departed I gave them the necessary direction about what should be performed in the Sunday's meetings during my absence. They met at Joseph Ludwig's. For the Easter Sunday I transmitted them by letter every thing which was to be observed, wishing to be particularly with them in the spirit in their

midst, to impart to them invisibly the celestial Manna, and to fill them with the spirit of Christ. I transmitted to them also for their consolation the proof sheet relating to the resuscitation of Dorathea, and Christ intended to show it peculiarly clearly, that I was on Easter Sunday indeed in the midst of my flock, in order to feed them invisibly with his supper and to fill them with his spirit. It has been shown as already remarked in this book in my three volumes by many examples, that the Lord now restores health, and now takes the same away, exactly as it is suitable to the mystery. On Easter-Sunday it would not have been in accordance with it that my flock should have assembled at Joseph Ludwig's. They must in the mystery be gathered round me. This he showed them by making the woman with the child sick; and precluded to them that place of meeting, giving it at the same time in their mind, that they should assemble at Bernard Halsstrick's, and this man am I in this mystery, for under the name Bernard, as I have shown in my second volume, has Pope Leo XII. prophesied about me, that I am a father of the church or Apostle of Christ, and Halsstrick (neck-rope) has given me the rope for the strangling of the wolf, that the beast might die and Wolf rise up in Christ as a new man. I was in the meeting, since only that which I have transmitted from here to Boston, as emanating from my pen for the congregation has been transacted there, and my flock sent me, together with the letter of Cleophas Tobias, the letter from which I have extracted the testimony, that such was the state of things. But why I must bind the rope round the wolves' necks, and must strangle them, is shown by the following prophetic Wolves-stories:

The occurrence mentioned in the third volume, page 328, following after the gagging of the wolf's godless mouth, has been only hinted at and must be accomplished here. On a winter-day amidst a heavy shower of snow, I went from Laas toward Lase, meaning desert places, having been called to visit a very sick person, through a forest of four English miles' breadth. Two men preceded me, whom I followed upon my little horse. In the

midst of the forest two wolves were running across the way before our eyes. It was towards evening when I left the sick man's house for my home. The men accompanied me likewise homewards through the forest, and when we had reached the field, when I had one more English mile over the field, woods being near to my home; I dismissed the men, although twilight had come on. When already at some distance from them, I saw a wolf standing on the side of the way, which I took for the dog kept at the church on the neighboring "Kreuzberge," (Cross-mountain) as a watch. He looked fixedly and wildly at me. My horse did not shy, and having passed the wolf, the same crossed the way behind my back. The next day came again two men from the same place, and said that the sick person had recovered immediately after my departure, but that directly afterwards another one had fallen dangerously sick. I went consequently to him and when we reached the spot where the wolf had looked at me, and then had crossed the way behind my back, the men stood still, wondering, when they saw that the wolf on this place crossed the way towards the town of Laas. I said that this was not a wolf, but the dog of the Cross-mountain, but they convinced me by the track that it was indeed a wolf. The dangerously sick person recovered immediately after my having refreshed him with heavenly things, and I see now that this also was a prophecy. If the watchmen of the Cross-mountain had done their duty, the mountain would have already centuries ago covered the whole earth. But since they were tearing wolves instead of watchmen, the stone had to separate itself from the mountain, in order to hit the image of Nebucadnezzar on the toes. About that, such disclosures have been given in my third volume, as will astonish all future generations. But that this wolf's story was likewise a prophecy, can be seen from the connexion of the same with the remaining, amongst which the following, briefly mentioned in volume third, page 828, is the most remarkable. From the 12th to the 13th of June, (whether of the same year, in which Anthony Wolf was made Bishop of Laibach, or of the preceding can be easily ascertained

at the place) in the night a heavy snow fell in Laas, and I had to perform in the morning a sacerdotal function in Laas, on the road to which place the former wolves stories had happened. I expected the people would be mindful of shaking and cutting off the branches of the trees which were covered with snow, unprecedented in the memory on that day in that neighborhood, thus rendering my way passable on horseback. But in approaching the wood, the way was perfectly obstructed to me by the branches hanging down under their snowy burden to the very ground. I dismounted, took a club and knocked the snow down from the branches whilst leading my palfrey. When this path-making had rendered me already tired, a strange man came towards me, who had worked his way in the same manner. By him my labor was somewhat alleviated. But my palfrey could not follow me everywhere, when I could have advanced alone. When I arrived at Lase and questioned my people there, why they had been careless in making way, they were all wondering how they could have forgotten this, and would immediately go to open the way, that at least at my return I might ride with ease. I told them that this would now be unnecessary, since the snow, as soon as the sun rises somewhat higher, must in summer melt very soon. They would not, however, be restrained by my argument but cleared the way considerably, whilst I was performing my functions. When I was returning from my duty, it came in my mind to ascend the Cross-mountain and go to Anthony Mlakar, who is really what his name indicates, one who dwells in the stinking pool. He was on the Cross-mountain only for tearing down, not for raising up, yet we had to tolerate him, because the Bishop wished him to be there. I went to him on that day, because he received visits of many clergymen on that day, from whom I desired to receive some necessary information. It was his name's day like that of Anthony Wolf, who by his censure of my books, places as many obstacles in the way of the cause of Christ, as on his name's day the Lord had caused to be prophesied by the fall of the snow. I yet pressed through with my palfrey, and then the pea-

sants with whom we celebrate to-day, the George's or farmer's day, prepared the way with great joy. But Wolf has, after the removal of Gregory Jereb by a mad appointment bestialized Laas, and he has even now not given room for his conversion by the warning of Rossel in the "Martha," the catching of whom by the Lord, I had written to him. For this reason I must prepare him through one more stinking Wolf's-story before I shall show him how he has put himself in the place of God.

In the far extended curacy Laas, there is not only Anthony, whom Wolf will bring in the place of Christ, in the desert region of Lase, but there is also the church of the Apostle Andrew, situated on the highest top of the neighboring mountains. As I was paying once a visit to my predecessor in the Apostleship upon my palfrey, a wolf was near the church passing by me in full rage. I mentioned then the case in the next village below the church, and the inhabitants told me that there had been danger in it, it probably not having been the male, but the she wolf which was hunted after, but could not be slain, yet that her four whelps had been caught alive, which would be carried to Schneeberg. They were shown to me in a tub, where they wallowed on the litter in the dirt. But there arose a dreadful stench from them, which was insupportable, and I remember now, that the four whelps serve for an illustration of the case, and I have mentioned in the third volume the Wolves stories, with the Prince-Bishop Wolf, and Prince-Bishop Meyer for the illustration of the stench, which emanated from the document of his Excellency, the Burgomaster, Frederick de Meyer, when I began anatomizing the same. But how much more stinks the document of the false Cleophas Tobias, we will observe shortly by extracting but a few passages from the same. It begins:

"UNHAPPY AND MISERABLE MR. SMOLNIKAR! How much have we been undeceived respecting our joyful hopes, entertained by us at your departure to America, for the beneficial spreading of the only true Christian Catholic church amongst the heathen and the heterodox by the news which reached us from time to time from that

part of the globe, by which we learn to our no little concern, that the prophecy contained in Tim. II. iv. 3—4, has been fulfilled with you in a high degree! Would it not have been better for you and for many other men, if on your long voyage you had become food for the fishes?"

Am I to be called unhappy, when Christ shows constantly, that he is with me, and when his heavenly host perform such great things for the confirmation of the Apostleship confided to me by him, as we now hear concerning the Wolves' story? Are not on the contrary all Emperors, Kings, Bishops and nations to be called most miserable and unhappy, if they do not follow Christ as closely as I follow him? Thou godless beast, thou raisest thyself above Christ Jesus, and callest that church the only true one, which abounds in horrible distortions of his doctrine, and in abuses of every description, and about which Christ has shown to you in the fulfilling of the times by an extremely long chain of signs and prophecies, that you must turn yourself to Christ from the stinking wolf's excrements with all your heart, if you desire to be saved? You beastly minded men, your hopes were indeed great when you expected that I would fight for your Pope instead of for Christ, although Christ has shown in my three volumes in every possible manner what your Pope is. But such bestial men as you are, calumniate me, instead of studying my books with an upright heart, to learn the truth and to be saved, and wish that whilst Christ has sent me for the deliverance of his church, after the same had been bestialized by them, I might have become a food for the fishes on my long maritime voyage. You are the most godless amongst all godless men! You hint in your letter in various ways at your having read my books, and still I find in your whole letter not the smallest trace of it, or you have read them with as much understanding as the wild beasts possess, of which I have permitted some prophesying instances for a preparation. How else could you have uttered the wish to be given as food to the fishes, if you were not the most godless amongst all men! Did not the most amazing wonders happen also on my voyage over the Adriatic, the Mediterranean and the

Atlantic seas, for the confirmation of my calling? Did we not perform two-thirds of our voyage in a season usually unfavorable to vessels, passing over these three seas from Europe to America, with such a rapidity, that the captain assured us (he having made before several trips from Triest to America) that certainly in the space of twenty years no ship had performed this trip in as short a time, and enjoying such agreeable weather? Has not the third part though destined to the celebration of peculiar mysteries been peculiarly successful? Has not Christ, giving ear to my prayers instantly appeased at different times the contending winds and waves, and granted us in a moment the best wind? Has he not preserved not only me during the whole voyage fresh and healthy, but delivered those also wonderfully, who without an Apostle would have become a prey to the shark? Must this shark not quit the helmsman, whose leg was already in its reach, and had still to stay until it had received three large balls in the head, when it sank instantly in the deepest depth of the sea? For the renewal of the promise given to me of catching men, have they not drawn living men from the sea instead of fish? Did not flying fishes come to our ship to refresh me? Have not a number of prophecies been given by many a phenomenon on the sea for the confirmation of the promise, that Christ who has appeared unto me is with me? Has not all this been explained in my three volumes? And Wolf desires to be like God, and to see me cast to the fishes as their food, whilst Christ has numbered days and hours, when I had to depart from Triest, and when to appear at Boston, and has given on the voyage constant signs showing that He is with me, and that the heavenly host were my companions on the ocean!

But listen ye, how a wolf, desirous of turning all into beasts, distorts the Scripture, by applying the words of the second epistle of the Apostle Paul, to Timothy, chapter iv. v. 3—4, unto me: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from

the truth, and shall be turned unto fables." I could write a large volume for the mere purpose of demonstrating how this prophecy is going to be fulfilled with the Princes-Bishops, Wolf, Meyer, and such like instruments of the men the most ignorant in the religion of Christ, called Emperor and Pope, the former seeking nothing else but what is pleasing to those men, they gaining by it the most splendid palaces in the cities and chateaux in the country, besides fifteen or eighteen thousand florins of annual revenues, wherewith, in these countries, much more can be gotten than here in Philadelphia, for the like sum of dollars. They are, moreover, in their sphere, gods, and as they keep alive such a veneration of the Emperor and the Pope as is only due to Christ, they enjoy from them the privilege of suppressing all those who do not approve of their follies. But in order to show what fables these men try to press upon others, under the mask of Christianity, by menacing them with hell and damnation, I shall adduce some specimens from the document, after having first permitted a few others, since the introduction and illustration of the whole would take too much space, and the reader can easily form a conclusion from one part in respect to the rest. Cleophas says, amongst other things, that I asserted "that the devil reminded me of what I had already forgotten." He has conceived this in the same manner in which he conceived every thing else in my books. It is a scrawl dictated to him by the devil, by which I am reminded of so much, that I wou'd have to write many volumes to explain every thing. It is thus that the devil reminds me by his servants, that I say many things which otherwise I would not have mentioned. I would never have remembered the wolf's story, commemorated in these sheets, had the devil not been forced to dictate this letter to his servant Cleophas. I myself am never reminded by the devil, but by the Spirit of Christ and by the heavenly host on white horses, (Rev. xix. 14); but, although I have quoted so many evidences of this truth in my three volumes, Satan still is angry about it in the letter of Cleophas, such a truth being

insupportable to him, he being often forced by this host to dictate to his servants that, the knowledge of which is necessary for me. For by themselves they could not possibly be so insane as to deliver to me that by which their shameful actions are exposed before the whole world. But this is exactly Christ's will: because they would otherwise not be able to acquire a self-knowledge, and to come to repentance. But the following words of Satan's menial deserve a more special illustration.

“What shall we say of the incessant talking of your pretended wonders and prophecies, which are nothing else but natural phenomena and events? Did you forget the true characteristics of extraordinary wonders and prophecies, (for such alone can here be meant,) which you were yet, but a few years ago, able to enumerate before your students?” &c. He constantly speaks in such a manner, as if he had studied my books, of which not the least vestige is to be found in his whole scrawling. Or Satan has deprived him, whilst reading, of all his understanding, that he has seen everywhere the contrary of what I have written. The sensual man comprehends not the things of the Spirit of God; and since the most sensual notions about wonders and prophecies are spread by means of the schools, I have said what was necessary about it in the introduction to my second volume, and remarked that, in order to avoid aberrations from the truth, the expression, “sign of the will of God” ought to be preferred to the word “wonder.” He who perceives not these signs, when occurring in reality, serves himself for a sign, that there is a lack of susceptibility for comprehending the connection existing between the physical and the spiritual world, and a sinking into mere sensualism: as in the letter of Cleophas, only the animal nature is conspicuous to which man degrades himself, by permitting himself to be guided by the Spirit of God, but by Satan, as all those are his slaves, who are distinguishing between natural and supernatural events. This prattler appears to keep the distinction firmly in his brain when opining the occurrences narrated by me to be quite natural; and I do not know whether

he calls them so in contradistinction to less natural, or to unnatural, or to supernatural ones—that is, non-sensical ones. But I have said already, what was necessary in the introduction to the second volume, about the signs by which the will of God is made known to us, and then given illustrating examples in various places of my three volumes, as well as in this book, setting up, on the contrary, as signs of my Apostolate, those who stepped forth against my books without having studied the same, and especially in the third volume; and in this book such ones who ought to understand Christian divinity in consequence of their vocation and title: and here the Prince-Bishop Wolf, together with the false Cleophas, on that account, because I have put up the Imperial Aulic parson, Pletz, in all my three books, as sign, and made it known publicly in the third volume, that he is excommunicated from the Church of Jesus, since now Cleophas reports to me that Laibach was the last instance whereat my books were condemned, I shall make of Wolf, Bishop of my beloved city of Laibach, such a conspicuous sign, that if he does not understand from this single sign that Christ has indeed appeared unto us for the foundation of his reign of peace on earth, and has confided upon me, at his manifestation, the Apostleship, he is not at all qualified for the duties of a Bishop, but is only a meat-consumer. Now one more long extract for the correct valuation of this Cleophas Tobias. He writes:

“After your having rejected the visible head of the church, founded by Jesus Christ, as appears from your own confession, which has reached us, and your arrogating to yourself the ecclesiastic supremacy of the Pope, without any authority given to you by Christ (by which he has consequently lost nothing), by your pretension of being alone in the possession of the power of binding and loosing; besides this, by your striving against the doctrines of the said church to abrogate the most holy sacrifice of the Mass, and your being pleased to call idolatry the veneration of Mary, the blessed virgin and mother of Jesus as well as of those saints, approved by

the Roman Catholic Church : You cannot possibly be considered as an Apostle of Christ, but must be taken for an apostate of his holy Church, as an heretic, as a strolling cheat and seducer of the orthodox believers, and as an instrument of Satan for the prevention of the salutary spreading of the true Church of Christ. You endeavored to render yourself conspicuous in America, and you reached your aim: You have indeed become an object of attention and not only gained a name, but deserved all the titles, just now alledged, and this not only in America, but also in Europe, with all those who have acquired a knowledge of your writings and books, sent by you from America to our part of the world; to which meritorious epithets the words are often added: 'Smolnikar has turned into a visionary, a madman, a fool, who, if he could wield the sword and had enough of soldiers on his side, would fall upon the orthodox believers with more fury than Mohamed once did, when Bishops and Priests, who do not give credence to his senseless dreams, and cannot comply with his blasphemous demands, would have to suffer first of all under his furious blows.'"

Thus the Great-ones of this world knew with their helpers and under-helpers how to uphold the follies, by which mankind have been partly exhausted, partly slaughtered, and to render those odious to the poor people by lies, when unable to take hold of their bodies, who told them the truth, as Cleophas is acting towards me, who writes also that, if it were possible, he would likewise seize my person. For he says, whilst complaining of my not having saluted "The Right Reverend Lords-Bishops," by the titles, to which they are accustomed as worshippers of the Apocalyptic beast: "This unheard-of rudeness and daring would have been sufficient to procure to you a narrow and small place, that you might for your life-time not cause any more trouble and detriment to any person. Not so yet, but I would have been roasted on the fire for a delicious savour to the wolves, as the false lion did in Rome with his wolves with many hundred of thousands of God's saints, if the number of those amongst the Christians, who do not be-

lieve in the Pope and his wolves were not far greater than the number of the idolaters, who fall down before him, and kiss the toe of this idol. But they know still better now, how to torment those secretly, whom they can take hold of, for a length of time and in a more horrible manner than formerly, when these wolves were gorged with more delicious flesh, and could only find pleasure in the sweet savor of the roasted Martyrs of Christ. To me the Lord shows every thing to be admitted in my books. When I, on account of the printing of my third volume and for the celebration of great mysteries, remained at New York for several months, I had only to visit the dry bones; but when lately traveling through New York, I immediately met an Englishman, who was waiting with a great longing for the translation of my books, on account of the letter, sent from Vienna to Philadelphia, and translated at Lancaster; because this letter, as the reader will bear freshly in his memory, speaks of me. This Englishman directed me to a pious Italian, who is acquainted also with the German language. With this Italian I celebrated in this year, 1841, Sexagesima Sunday. Seeing that the Italian had but one leg, I asked him in what battle he had lost the other? He wondered that I was ignorant of his having been tormented in a dungeon, by special order of Emperor Francis, that finally, no other cure of his body remaining, his leg was amputated, and this by a special favor of the same Emperor, to obtain which a petition must be sent to Vienna. But Christ did not permit the Prophets, whom he has given to the Apostle as Professors, to be tormented in the like manner. On the eve of Sexagesima Sunday this Italian invited me to spend Sunday, the 14th of February, with him. On the 14th of February the Almanac has Valentine, originating from Valens, the Valiant, and my Professor Valentine Vodnik, that means, the valiant, the strong leader, has been degraded from the Professorship of Humanity to that of the Italian language, on account of his having predicted great things about the present manifestation of Christ and of the Apostleship thereat confided to me.

“She mozhen na morju Ilirjan je bil
Ko Rimlan se ladje je tesat vuzhil.”

“The Illyrian was already mighty on the sea, whilst the Roman began only to build the ship.” The Roman will need to learn first from the Apostle, born in Illyria, how the Church of Christ, introduced here under the image of the ark or the ship is to be built, that the same can stand firmly against all storms and will enjoy the peace of Christ through thousands of years upon the whole earth. The reader will find astonishing things about this Prophet too, and about our prophetic tryo in my third volume. On this prophetic journey I left my friends and instructors, Matthew Kallister and Valentine Vodnik in Neustadt (New City) in Lower Krain, (Cranio-la), which we will now rebuild in Upper Krain, after having discovered the most interior and exterior, what Interior Krain means, where Wolf is born and I went alone in the German town Gotsche, to my school-fellow Michael, that is: Who is like God? Wolf, who has now appeared as Anthony Aloysius Wolf. But Matthew and Valentine left me only seemingly, and are visiting me now amongst the glorified friends, whilst I am combating this beast, which stinks so, that I could not stand the tetras of her whelps, which were caught under the church of the Apostle Andrew. There are three: Valentine and two Matthiases, or Gifts of God; not only my instructor, the Librarian of the Lyceum of Laibach, Matthias Kallister, but also Matthias Zhop, Professor and then Lyceal-Librarian, in which office he succeeded our instructor, and now in his glorification calles to me: Pozhga—strike him—namely the wolf, Rak in loms, the lobster comes to them and the dominion of the beast breaks. My glorified Gregory Jereb presses the machine; Adam, the Giant, having announced to him that which Christ is now doing by me; and only by our giant could I come in connexion with Jereb, in order to receive the reports of Cleophas.

In vol. iii. page 828, there occur together with the Wolves-stories some other prophetic pieces. There is mentioned also the Pesderz, that is the Dog-flayer, who

was Burgomaster in my native town of Stein (stone), and after having burned the same and devastated all the fields and woods belonging to the town, had to come to Schneeberg (snow mountain) for the celebration of a great mystery of the Apostle and must die soon afterwards, that I had to bury him at St. George in Laas. Rejoice, ye citizens of Stone, who is Christ, and ye farmers, who are standing firmly on this rock, for it is but to-day the 24th of April, that my native country celebrates the George, that is farmer's day. Thus the Lord has calculated it for his Apostle, that the Germans celebrates the George on the 23d, the Illyrians on the 24th, He having ordained it so, that his Apostle should have on these two days indeed much to do out of doors, but also to disclose the prophecies of the Wolves-stories. The farmers near St. George have tied the Wolf's godless mouth, and the citizens have given to the Apostle the rope to be laid round the neck of this godless beast in order to strangle the same. This rope has become a long chain of signs of every description and of prophecies, and the linking together of all the members of the chain costs much, but the citizens or mechanics have furnished money to this end.

That Adam, the Giant, had also obtained the citizenship of Boston, his wife learned but after his departure from this earth, and received soon the document proving this fact; and he is the representative of all, who are converted from Popery to Christ, and dwelling united with the Apostle in the new city of God.

On account of the prophecy above quoted in the Illyrian language the Prophet Valentine Vodnik, according to sensual prudence of the Emperor has been degraded, and received the Professorship of the Italian language "by special grace," as Wolf did my books. This was done by beastly wisdom. But quite otherwise it was decreed in the councils of the Most High. Vodnik has been elevated by it amongst the true witnesses to heaven, and Wolf degraded to be amongst the most stinking beasts, which were caught below the church of the Apostle Andrew. The Apostle Andrew was already

in an earlier period a student of Vodnik, and when the latter had become teacher of the Italian language he was instantly again his pupil, and at the end of the school-year we have celebrated the mystery, when the representative of the Emperor gave to me the "Divine Comedy" of Dante as the first premium, wherein the Prophet, speaking of me, says, that the messenger of God, having 515 as the mystic number, will strangle the whore and the giant who sins with her. But I was not permitted to understand the prophecy till the same was prepared for me by the Burgomaster Meyer in Frankford on the Mayn, and handed out to me after the edition of my second book written here in America by the witness Alexander Leimer, a nobleman of Pesth in Hungary in whose room of accomodation I am writing this; and for the illustration of a letter of the Burgomaster destined for Stuttgart, likewise received by A. Leimer here in Philadelphia, and forwarded to me together with other documents to Boston, I have in the third volume adduced the prophecies of the wolves and of the Burgomaster Pederz, that is dog-flayer, from pes, the dog and dere, he excoriates, since the wolves also are belonging to the class of undomesticated and tearing dogs. But A. Leimer sent me, besides the document of Burgomaster Meyer still other documents for a testimony, that indeed Christ has procured me Meyer's document by his heavenly host, who forced the demons to press out of their servants testimonies of my Apostleship. The author of one of these testimonies, as it is recorded in the third volume, page 804, says, "that he is residing in the Superior Bailwick Waiblingen (derived from "Weib"—woman for eighteen years." Now has finally the 18th year come on since the wife of Francis has succeeded and made Anthony Wolf Bishop of Laibach, but who, (that nothing might be wanting in the mystery, as Bishop,) being before known to me only by the name of Anthony Wolf, adopted also the name of Aloysius, he being a masked, yet unbearded Jesuite, as his patron Aloysius was, for if he had made but a few steps in Jesuitical knowledge of the world, he could not possibly have per-

mitted himself to be deceived by the devil, in such a manner, as to furnish such a testimony by Cleophas Tobias to my Apostleship. Bishop Benedictus at Boston, an old man, educated in the order of Jesuits, has learned the prudence to be as silent in such situations, that I cannot hear at my visits in Boston, that he ever had spoken of me in an impolite manner.

But the wolf is best calculated to lay open his skin so far, as to enable him to look into his interior. I remind him still, that he may explore his conscience profoundly, that he, together with the Prince-Bishop Meyer belongs to the Superior Bailwick Waiblingen. More about this hereafter, when by the here mentioned instruments the Wolf's skin will not be entirely taken from them; for the Divine Comedy of Dante contains still many other prophetic pieces for the confirmation of my Apostleship, which I, not being possibly able to study every thing myself, learned when with the man, on the last Sexagesima, whose leg had been taken off in the dungeon "by special grace of the Emperor," that the remaining "body was saved;" since he could not have given me the report about the Divine Comedy, which he had deeply studied whilst in the dungeon, if he had died therein.

Noli me tangere, a Christo enim unctus sum! That is, "Touch me not, for I am anointed by Christ." Thus said my Professor of the Biblical study, and Prophet, Jacob Supan, when he began prophesying to Wolf that he would wallow on the fern, and bestialize every thing. This must take place, should the judgments of the tearing wolves in sheep's clothing about my books prevail. But the Lord shows to me how I must not only take off the clothes of these wolves, but lay open even as a butcher does, skin and flesh, and must penetrate through the bones to the very marrow, that the nations shall see their entire unworthiness. Supan means the head of boors, and he has spoken vigorously against their being so horribly skinned, pressed, and bolted out, for the greedy wolves have reduced the working class so much, that I often have seen about St. George, in Laas, where to-day a great festival is celebrated, people who, although working inde-

fatigably and living economically, on account of the horrible taxes, notwithstanding their exertions, could not afford to buy even salt—bread being seldom, during the year, on their table. Supan has exhibited, as a Prophet of my Apostleship, a peculiar attachment to me, and when the Lord had shown to me to study the languages, in order to read Moses, the Prophets, and the Apostles, in those languages wherein they had written, he has then often, when I was no longer his disciple, preached to other students, alluding to me: “Iste est masculus.” Then he began, as masculus, preaching to those subjugated by women, that they might become converted. But Wolf, instead of being converted to Christ, tried to tear him. Yet he could not harm him. But when the right time had come on, the Lord caused Supan to be driven by his Spirit, that he delivered, on the festival of Peter and Paul, in the Peter’s Church at Laibach, a sermon, wherein he preached the truth without reserve, to the slayers and wolves, depriving men of their garments, and tearing them; and compared the Bishops of our time, who appear like idols, with the Apostles of old. Now, finally, the measure of sins was full; it was resolved to depose Supan (because he has spoken the truth) from the Professorship of the Biblical study, yet not to incarcerate him, but to exile him from his native country to Klagenfurth, where I was Professor of the Biblical study. This took place after the time when the star appeared at full sun-shine, whilst Christ imparted to me the great prophecy of his being already near. But my eyes were then not yet opened, to be able to look so deeply into the mysteries of God, to understand how this hung together, that Supan was sent to me. I expressed my surprise to many about the folly of men in sending Supan to me into exile. When I did so, in speaking with my neighbor on the stone, the pious father, John Benjamin Bær, (bear) he replied to me: “Thou, brother, wilt bring to pass the conversion of Supan; he places great confidence in thee, only, but he will hear nobody else to humiliate himself before Wolf, and to show him due respect.” I thought, thou art still an ignorant and

weak bear, that thou, surely, if ordered by Wolf, would'st fall down before him and lick his paws. Bær strives, indeed, to conceal his animal shape by writing his name Peer, but by this he exactly shows most glaringly, that his name is prophetic. If his letters are written according to the Greek alphabet, his name, as already in volume third, page 619, has been remarked, will give the most extensive mystery of the number 190, whilst also his two names of John Benjamin, are unfolding deep mysteries. It appears that Wolf, after having conquered Supan, was of the like opinion with Bær. His Cleophas Tobias, at least, hoped, when I travelled to America, that I would induce the heterodox and heathen, to submit themselves to the tearing wolves. But Bær is of the same order with the small lion, caught by me on the last Pentecost Sunday, amongst the Indians. Both of them are indeed the most obedient servants of the giant among the beasts, whom Christ has ordered me to strangle; and our Cleophas is entirely blinded by the devil, that he calls this giant the head of the Church of Christ. He is the chief head of the blind and stupid, but whom Christ has excommunicated from his Church on Easter, 1838, by me, his Apostle, working constant signs, proving that this has indeed been done. My three books ought to be studied with an upright heart; then would my readers fall down before Christ and offer to him the most heartfelt thanks for this inexpressible mercy. But the devil says through Cleophas, that I would set myself up as Pope. Had Cleophas only come in reading my books so far as to the end of my second volume, he would not have permitted such a wickedness to be dictated to him, for there (page 593) I am strenuously admonishing the Teufelin, (female devil,) since she writes, indeed, and solely because she was entirely calculated to send me a letter, dictated to her by the devil, in order that I could introduce the same as a doctrine of a demoniac female servant of the subjugated by women, and this immediately after some documents of most exaggerated nonsense of the beast-worshipping parson of the Imperial palace, Joseph Pletz, not sent to me, but published by

the press. The Teufelin, after having heard that she had been set up in my book as a sign, could then not bear any longer her family name, Teufel (devil,) but married soon, in order to receive by her husband another name; and the same devil, with his gang, who desires to blind men into the belief that I wished to be Pope, has then taken hold of the great ones, and I received first the document of his Excellency the Burgomaster in Frankfort on the Mine, and not Thine, from which I learn that the same had had the boldness to pronounce a judgment upon my books before studying the same, and to reproach me in the same manner with the Teufelin. Therefore, he was scourged according to his deserts, in connection with the Wolves-stories, and now the Cleophas of Wolf reproaches me with the same wicked design, because the three witnesses of those possessed by this company of devils agree well, and because Wolf, as we shall soon hear, has only read a few pages of my first volume, and has instantly been hit by an arrow concealed therein for him, in such a manner that he could only howl, and not possibly continue reading in my book: for men, like a Wolf in Laibach, who are possessed by many devils, cannot stand the Spirit of God, speaking out of my books: but the devils break thus out from their inmost soul, that they become furiously mad by it. You have already in this volume heard that each servant and maid-servant is welcome to call me "Thou, Brother," and that I am the lowest of all servants, and that I have to proclaim the decrees of our Lord Jesus Christ only because he has disclosed the same to me for the salvation of all nations, and he would cast me into the deepest hell should I become faithless to him. For, the more the Lord confides to any one, the stricter will be the account He will demand from him; and if we shall even fulfil every thing he demands from our hands, we shall still be his unprofitable servants. Should all secular powers try to force me to re-adopt popery, I would tell them, "You may rather cast me into the darkest dungeon, or let me pass through all torments which you can invent, into heaven, because popery has

come forth not by Christ, but by men, blinded by Satan for the devastation of the Church of Jesus: and I would rather die a thousand times, than consent to be Pope even for one single hour.

Equally horrible is the lie of the false Cleophas, that I "wanted to be alone in possession of the power of binding and loosing." The reader will recollect the passage alleged from the letter of our brother and fellow servant of Christ, Dr. Tafel, that I am teaching already, in the preface to the first volume, that I am not infallible. But the Doctor of Frankfort, Meyer, has neither seen that, nor any thing else in my books, and for that I had to scourge him, occasioned by the Wolves-story. Now I have again taught, in the very beginning of this book, that we shall point out unitedly, that which is agreeing with Christianity, and that which is opposed to it, and that, what we shall adopt, and what we shall reject, will then be laid before the whole Christian family for examination, and every one who can investigate the subject will be requested strictly to scrutinize into the cause, and frankly to lay before those who shall be assembled as representatives of the Church, whatever he can say against the same, in order that they may make it known to the whole Christian community, together with their remarks. Truth is not afraid of investigation, but mendacity is: and with the most reasonable liberty of all nations, truth will govern the whole earth; because we are now preparing the great chain by which we shall, in the name of Christ, bind Satan, who is the father of lies. Now I must, indeed, alone afford the proof that Christ has prepared for us the links of this long chain, and that he, with his heavenly host, shows to me these links, and how I have to put them together, in order that the nations may see that he has appeared unto us, and that I am his Apostle at this manifestation. In the 3d volume I show that Christ has given the iron-rod (Rev. ii. 27,) to me, as his Apostle, in order to strike, in his name, the refractory ones, who are resisting him. I strike them, by announcing to them that they are excommunicated from his Church. But I am at the same time teaching that each divine, to

whatever Christian denomination he may have belonged, who is convinced by my work that Christ has indeed appeared unto us, has to take hold of this rod, and to announce to all of those who will not submit to these decrees of Christ, the excommunication from the Church of Christ. Are not all those thus made equal to me, who will proclaim with me the decrees of Christ revealed to us? But this is a heavy stroke for the bestial bishops, who cannot comprehend the great mystery of Christ, that I make all divines, in whatever manner, and by whomsoever ordained, or even if never ordained, quite equal to me, and announce to them that they are carrying the iron rod of Christ together with me. For now is this the main question, how the tidings of the manifestation of Christ may, in the shortest possible time, be spread over the whole earth, and Christ supplies, in an invisible manner, every thing which men are expecting from the ordination, till we shall assemble unanimously in Christ, and determine also respecting ordination in his Spirit, by whom and to whom hands are to be imposed, in order that, in the new kingdom of Christ, the Apostolic succession may not fail.

That during the intermediate time, until the general convention can take place, I, according to the spirit of Christ, have to arrange that which is necessary, will not be doubted by any one who has convinced himself from my work of my Apostleship, nor that Christ in heaven is confirming that, which I alone am determining for the welfare of the church, till I can enter into a conference with others.

All Clergymen, whom I have called upon to join me in the dissemination of the manifestation of the Lord having remained obstinate; I challenge them, in the name of Christ, to fulfil their duty without delay, with the addition, that I do proclaim this day, it being George's or the farmer's day, to all farmers, mechanics, soldiers, physicians, lawyers, as also, to all men, of all other classes of society, in the name of Christ, that, as soon as they shall be convinced from my work that He has indeed appeared unto us for the establishment of His

universal peace, he will confide to each of them the iron rod, and calls upon them to proclaim zealously his manifestation, and to announce to each one, who shall remain stubbornly resisting them, that he is excluded from the church of Christ. Those who distinguish themselves in thus proclaiming Him, and will be qualified for the ministry, will then, if Christ shall call them in this order, receive the ordination for this call. Thus speaks the Apostle. But the false Cleophas reproaches me further with the tendency of abrogating "the most holy sacrifice of the Mass." About this, as every other point, every thing will be determined by a convention. But every Christian knows, that the celebration of the Lord's supper will be continued in His kingdom; but how, and when it will be celebrated will be in common determined agreeably to the spirit of the Lord. Yet all the Wolves may expect, that the most horrible abuses, which they have introduced therein, cannot take place in the new kingdom. Besides the barbarian language not understood by the people and little by most of the Priests, every other nuisance carried on with the celebration of the Lord's communion, which in the Roman Church is called with a barbarous term "Mass," will cease, and a solemnization of the Love-feast of Christ will take place proper for the spirit of Christ.

But wherefrom the liar Cleophas has taken that, that I am calling a reasonable veneration shown to the true saints an idolatry, I do not know. But I am quoting in the second volume, page 598, a passage from the Pope's servant, Dr. Benkert, when he speaks of a canonization which took place in the year 1834, and remarks that we should have soon a new canonization, is scarcely to be expected, the expenses of such amounting to better than 100,000 Scudi!! After this passage I make the remark: the devil has taught these men, that to them more than 100,000 Scudis must be paid, to make one Saint. If the Apostle Peter had been asked to make a deceased person a Saint, he must have stricken such insane person with the Apostolic rod; if besides, any one would have offered money for it, he must have told him: "Thy mo-

ney perish with thee." Such canonizing I call, therefore, a service brought up by the devil, which being such can be truly called Idolatry, which nobody can detest more than he to whom it is offered, provided he is in heaven, since such astonishing sums of money besides the great loss of time are squandered in such unchristian actions, both of which could have been employed for useful purposes. The more than 100,000 Scudis are but a trifle when compared with the money thrown away by the visits and offerings, made in order to honor such a Saint stamped by the Pope. But many such Saints are in the deep places of hell, and not one of those transplanted by the Pope in heaven, since in the time of darkness, Saints have been made by canonization, has entered heaven immediately after his death, for they have been but such persons, as distinguished themselves by the spreading of the dominion of the Pope. If they possessed at the same time a truly Christian charity, and strove according to their best knowledge and conscience, to fulfil the will of Christ, adhering to popery from ignorance, they will have indeed joined the blessed, but none of them before their ideas about popery, and its nuisance have become corrected beyond the grave. But many of those canonized by the Pope were godless people, as it has been proved in the German books, alledged in my second volume, page 596. "The Roman code of laws" and the "Roman Religious fund." The author, who appears to be a Priest has worked hard to illustrate from Papal Bulls the nuisance of Popery, wherefrom he calculates also, that the Pope from the interests of the sums which he has sucked out of the nations by the most horrible abuses of every description, could have easily supported 70,000 instead of seventy Cardinals. But as it came in, so it dispersed. The greatest Saints in his eyes, were those, who knew how to render him the greatest services in sucking out the nations by persecuting the true servants of Christ, and by such horrible lies and slanders brought forth against them, as you have read in but some small specimens from the letter of the unmasked Cleophas, since I can not give the whole of it, illus-

trated by my remarks, and Wolf's Cleophas, if his clamor was of some benefit to the Pope, could by a zealous perseverance in his cause, soon come to be venerated at Rome by adoration, as the greatest Saint, though in his letter, the greatest ungodliness is contained. The bad spirits, to whose company he belongs, have been driven by the Saints to put in motion their high servant to unburthen his heart and testify what Saints the Pope has. It has already often been remarked in this book, that all the extraordinary occurrences which have been discovered in my work, have come to pass by the true Saints of God. They are round me; I feel their nearness by my spirit, and, when it is necessary, they make it intelligible in other ways also, so that I know distinctly what Saint has performed this and that. There are Prophets and Apostles as also other true worshippers of the primitive church, and several of the departed in the time of my remembrance appearing to me, but never a Saint, canonized by any of the Popes. Also those amongst them, who after a sustained purification entered into heaven, must stand in the present performances of the Saints in the back-ground. In my third volume in explaining Revelation, xx. 4, the reason of it will be found, and no true Christian will be scandalized by it, that I venerate the glorified servants of God as my most intimate friends, who in this life have performed the preparatory labors for the new kingdom of Christ, and are now working with me, as also no true Christian will doubt that I detest as much as the Saints themselves all the follies, transacted by the Wolves of the Pope, in order to press money out of the ignorant people, and to keep the same in their blindness under the mask of the veneration of the Saints. My glorified brethren and sisters, you who have happily reached the aim, remain ye united with me, whilst I am crying to my, and your God, that He may strengthen me in the contest against the evil, and in true performance of my duties. This is the veneration, which we pay to them as brethren and sisters, "Whosoever does the will of God, he is my brother, my sister and my mother," says Jesus: Mark iii. 35, when he gives no pecu-

liar preference to his mother. I have to add, that in the new kingdom of Christ, the Christians, duly prepared for it by the grace of the Lord, will enjoy intercourse with the Saints in manifold ways as well as I am enjoying the same.

Wolf's Cleophas, therefore, calls me an heretic, an impostor, seducer, &c.: namely, because he perceives that Christ has sent me in order to rescind the revenues of these insatiable wolves, which are so great that a hundred Apostles could live, not in my style, but very comfortably, upon the income of a single one of these gluttons, so pernicious to the welfare of the church, if they would only use frugality like me, not taking in account the horrible expenses, which others of the clergy must incur, in order not to fall into the disgrace of these gluttons. To furnish the money for all these squanderings and a thousand more, which will cease in the kingdom of Christ, the poor farmer and mechanic has to work. The writer, Cleophas Tobias, as well as all those who have had my books in their hands, and yet did not begin proclaiming with me, the manifestation of the Lord, are heretics, who entirely apostatized from Christ, and are ex-communicated from his church, as all those are, who have prevented the remaining copies of my work, sent by me to Triest, from coming into the hands of the Theologians, for whom they were destined, in order that they might examine the same.

No belief is to be put in the writer's assertion, that many agreed with the ink-consumers in Laibach and Triest, of my being insane, &c., or even that I, sword in hand, if I had soldiers, would propagate the kingdom of Christ, this being the highest godlessness which could be invented by these people, since I entertain the greatest abhorrence against the shedding of the blood of men, and none but a tearing wolf or another wild beast can thirst after human blood, as, for instance the false lion in Rome, who ordered out dreadful armies in the field, in order to destroy those, who would not submit to his follies, and who caused inquisitions to be instituted, in order to have roasted those who did not please his servants. But the

spirit of the Apostle is that of Christ. There are many thousand individuals in my native country, Krain, in Carinthia and Styria, who know me, and also from Vienna, the testimony had come to Philadelphia and to be translated in Lancaster, from the German into the English language, which moved the receiver in such a degree, that he went from here (Philadelphia) to New York, in search of me but did not find me, because I was then at Boston. Those, who know me and the Princes-Bishops, Wolf and Meyer, more intimately, know also, that out of the mouth of such men speaks the devil, and that Christ has sent me to America. These persons think Christ permits the devils to rage by Wolf and Meyer, but when the measure of their sins is full, He will cause this to be reported to the Apostle, that their godless mouth might be tied by him.

“My principles,”—as is said in the first volume, page 351,—are the principles of the freest American Christian. The nations are to be freed from the yoke of every slavery and shall walk in the light of Christian truth; which shall be sufficiently shown and proved to them. I demand proofs, and every one can demand proofs from me for that, which I pretend.” Also in other places of the following volumes I remark expressly, that if all Emperors and Kings would offer me their armies for the dissemination of the manifestation of Christ, I would be obliged to answer them, that Christ did not need their armies for the propagation of his appearance. Jesus says: “My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight; that I should not be delivered unto the Jews.” John xviii. 36. Swords and leaden balls are solely used by the Apocalyptic dragon for the propagation and maintenance of his kingdom of darkness. Christ on the contrary, spreads his kingdom of light with the weapons of the spirit, and when his kingdom shall be established upon the whole earth, no soldier will be needed any longer in any part of our globe. This appears no doubt like fanaticism, insanity, folly, etc., to the Idolaters, who abusively make Christ a cover of all their wickedness and deceive and

seduce people by false interpretation of the scriptures, in order to render them most submissive servants of their godlessness. But Christ has caused this to be prophesied by the Prophets of the Old and New Covenant, and how he will fulfil these prophecies, I see as well as the reader from these alleged Wolves-stories can see, how these tearing wolves, called Bishops, appear before Jesus Christ, who caused them to be constrained to deliver to his Apostle the testimony, in order that he might treat them in this book, as they by their letter wanted. Wolf and Meyer opened, according to my letters, sent to them in November last; (the due receipt of which they had to testify by a passage in the letter of Cleophas Tobias, which I communicated to them in my letter, in order to lead them in temptation,) that this book would be put already in circulation, before the document of Cleophas Tobias would have come in my hands. I calculated likewise, when I wrote to them, and gave a report about it, that my manuscript had already been sent farther from Boston and was in press. But I am not the omniscient God, but only his most unworthy servant, and he discloses that to me, which is necessary for the duty confided to me, as he hides every thing from me, which must be concealed from me till the time determined by him, in order that the nations may see, that not I but he has accurately calculated every thing, when every thing must come to pass, which I perform as his Apostle in his name.

To-day on the festival of the good shepherd, who in the section, which is usually read on this Sunday, says "and there shall be one fold and one shepherd," John x. 16, is also the 25th of April, the festival of the Evangelist Mark, of whom Peter in the first Epistle v. 13 writes: "The Church that is at Babylon, elected together with you, saluteth you and so doth Marcus my son." Babylon is here the name chosen for Rome, where Petrus has written this letter and also Mark his Gospel, which is yet unknown to many Biblical searchers; Rome, the city of all confusion in the Christian Church, the City, which by her Popes, and their helpers and underhelpers, according to accurate calculations, has murder.

ed many more saints, than all gentile Emperors and Kings. The Spirit which impelled Peter to call this City Bablylon, has seen that which he then caused to be prophesied by the Apostle John in the Revelation about this Babylon and at length to be disclosed by the Apostle Andrew. I never calculate when I shall write this or that; yes, I myself never know before taking up my pen, what will be given to me by the spirit, to be written, and that I did not intend to write about the Wolves-stories in connexion with Babylon, can be seen from the date of the receipt of the letter of Cleophas Tobias, and the witnesses in Boston as well as those here in Philadelphia can, if it is desired, be asked about the sending of the same and delivery into my hands.

My letters are not delivered here to me by the letter carrier, but by A. Leimer, who when coming in the city, is in the habit of receiving them from the Apothecary Frederick Klett, they being deposited in the apothecary shop by the letter carrier and remaining till they are thus handed unto me. I told Leimer, that in convenient time I would render my thanks for the delivery of my letters. This came in my mind on the 19th inst, when the letter of Cleophas was delivered to me, and indeed since the creation of the world no Apothecary-shop has kept such excellent medicine as this. Then I had to do several more errands, and when after having finished them, I re-entered my room wishing to read the letter, Leimer came in the room and announced, that he would stay over the night and the following day with me, when the empty coffin was drawn through the city with eight horses. Otherwise he stands usually with me from Saturday during Sunday. But the empty coffin with the eight horses was on Tuesday, the 20th of April, also a celebration of deep mysteries. Then I wrote, as much as I could spare time from other occupations and continuation of this book, which, if it so pleases the Lord, I would wish to finish this day, on which we are celebrating not only the mysteries of the good shepherd, but also of Petrus and Marcus in Babylon, where the dead figure of my living and glorified brother Peter was presented in

the empty coffin to the nations as the living Lord of the Glory, Jesus Christ, until it pleased Christ to take the mask of these godless doings away by his Apostle and to undeceive the nations, as also Wolf and Meyer might reflect deeper, than I can explain it here, why Christ did not cause this book to be printed, until, according to his calculation the printing coincided with the continuation of the explanation of the mysteries in such a manner, that I am but now at the end of this explanation, when yesterday evening, the two hundred and twenty-fourth page has been set in type and brought to me in the proof sheet for correction.

When in October the spirit impelled me to write this book without delay, and has even sent to me the Doctor of Medicine of Vienna, from Michigan to Boston, in order to enable the man, who would otherwise have disturbed me in my room, to proceed on his journey by merely touching his leg, I could not myself think otherwise, than that the Lord will have my manuscript so early done, that the same may then appear immediately in print. But A. Leimer, who received my manuscript first, had even then the Cloud over the Sanctuary in press, that we, this cloud more and more disappearing, may see, how this sanctuary has been devastated by the wolves. What fate the twenty-three sheets had to experience then after Cleophas had opined the same to have gone already through the press, in order that also Cleophas Tobias, as the unmasked wolf and faithless Meyer (Econom) or hireling, might with one of the twenty-three sheets pass through the press, has been already touched upon in several passages of this book.

Having returned here in Philadelphia from Thomson's on the 13th of March, with these sheets and desirous of beginning the printing immediately, but possessing instead of cash an assignment, A. Leimer told me, that in this assignment an expression, which appeared to me to be very proper, was illegal. I had to send back the assignment to Boston, but received then an order to raise the money already on the 15th of April. This I would have found strange, were not the festival of Easter

on the 15th of April, as it was celebrated in the year 1838, with the performance of the greatest mysteries of the heavenly kingdom, which was in the past times indeed not unusually carried over, but will be fixed in the new kingdom of Christ. Having received on the 24th of March, when Gabriel, the strong God, is in the Almanac, the sure instrument, I immediately caused the printing of this book to begin, which took place on the 25th of March, 1841, that is on the festival of the annunciation, and the printing had not to take place sooner, because to the small lion, which I had caught on the Sunday of Pentecost, 1840, amongst the Indians, the wolf was to be added, and this affair to be concluded on the festival of the good shepherd, that the Babylonian beasts may feel, that the heavenly host, quite naturally, but with a power to which the devils must submit, and most wisely direct every thing, that also by the testimonies of the servants of the devils will be confirmed and illustrated, that I have written these books in the name of Christ and whilst accompanied by the heavenly host.

Here is to be read, what stands in vol. iii. page 355, viz: "I cannot, however, progress any farther, but conclude to day, the 25th of March, 1840, as on the festival of the annunciation of our Lord, the explanation of the mysteries of the heavenly kingdom, as I have written in the year 1837, on the same festival by higher impulse, the treatise by which the first foundation has been laid that then such astonishing things have made their appearance," &c. This festival has been carried over in the year 1837, by the popish feast-makers, from the month of March into the month of April, and thus located that it immediately preceded the festival of Benedictus, that I could write on the festival of the annunciation, an annunciation of a new kind, and then immediately after it, on the festival of Benedict, the false lion, who, however, showed himself then in the form of the Prelate of St. Paul, in the Levant Valley, Mein Rad (my wheel) Aman, that is, who, like the idol Amon, will draw every thing to him with his wheel to swallow it, without ever being satisfied. The history of this annunciation, and the contest then

following, begins vol. i. page 54, sqq. At that time this idol having its main seat at Rome, and everywhere else his representatives, was to be caught, and then were the mysteries to be continued and explained till their explanation was finished by the third volume on the festival of annunciation, 1840. But these idols did not open their eyes, and the Lord was pleased to give to them in this book proofs of signs of quite a peculiar kind, and they appeared under the shape of various beasts, until Wolf concludes on the festival of the good shepherd, this divine comedy for such a space of time as will be required to add again new scenes to it. The Wolf-Bishop of Laibach has been horribly hit already on page 10 of my first volume. But when he came to read page 78 and 79, he could not stand it any longer. For on these pages I am speaking of him and his godless doings, which he committed in order not to offend those subjugated by women, and women, and begin then to scourge him and his equals. "Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous," &c. Matt. xxiii. 29 sqq. Then I say in the remark, "that Christ has told them this, because they are honoring the fathers with the mouth, celebrating their festivals, garnishing their images, preserving their bones below the altars, instead of studying their writings," &c. adding the remark, that they would, provided the time favored this mode of acting, as well as their predecessors did, kill men, who would oppose themselves to the moral corruption. Towards the close of this short sermon of repentance, I say, if not expressly, yet plain enough for those who are not ignorant of the history of my professor Jacob Supan, that they are now doing the same which Wolf did respecting Doctor Jacob Supan, adding the following remarkable words: "Yet may this suffice for this time against the hypocrites. I shall scourge them another time in another manner, if they will not repent."

I have proved in this book through a long series of examples, that in my three unbound volumes, as Dora-thea calls my three volumes published before this book,

are contained a number of prophesies, the fulfilling of which, I have shown already in this volume. The spirit has impelled me to deliver a strenuous admonition under the image of the bestial Wolf to all his equals; but he has shown me likewise that he will give me for such beasts a sharper knife, and now he has sharpened it in such a strange manner, that we have not an example equal to it since the beginning of the world.

In the report of Cleophas about the veneration of the Saints, is the trace that he has seen this passage, but not understood it in his insanity. The devils who were lurking in the back-ground, came finally forth, rendering Wolf so furious, that he was not any longer able to comprehend any thing in my work, and that he rages against me as if I was the most godless man on earth. Dr. Joseph Pletz, of whom it has been shown in my three volumes that he is one of the most miserable court-creatures, has also received my books, and since Cleophas reports that they had been sent "by special grace" to Laibach, I take that view of the affair without taking a telescope into my hands, and looking into a great distance on account of this trifle, that Pletz, after having received my first volume, and learned from it his own state, instead of kneeling down and praying to Christ for mercy, has only looked round, being beleagured by devils, as he is, how he could prevent the spreading of my books, the easiest way of sending them from America to Austria, being that by Triest, and he having his faithful slave, Andrew Gollmeyer, that is Gol-Meyer, the Bald Econom, (as Pletz or Platz means bald or empty) in Triest as a spy, and the Wolf of Laibach, as well as Pletz, has been hit by the arrow: that consequently it was easy for the godless counsellor of the Emperor, Pletz, to make my books pass through the censorship at Triest and Laibach, in such a manner, that they were represented to the Emperor as books dangerous to the government, adding, that this had been confirmed also by the censorship at Triest and Laibach. But whether Pletz has handed them to any body else at Vienna or not, will afterwards be learned. But Pletz and Wolf were the Allied, who

deposed Professor Supan from the Professorship, he having been under the necessity of preaching (impelled to it by the Spirit) the truth to the wolves and men-flayers, taking men for dead dogs, and sent him to me for a testimony, to Klagenfurth, for the Emperor must do that which his counsellors tell him, and if blind advisers are needed, those thus guided will fall together with them in the pit dug for others.

I ask only briefly, whether it be more dangerous for the government to spread that by which the universal peace of all the nations will be established, or to keep that in vogue by which the dominion of the dragon, as the source of all misery among men, is contained? Did the nations come into existence for the sake of the governments, or the governments for the sake of the nations? The Austrian government should at least be mindful of the horrible misery which its subjects experienced since the French revolution, since the year 1789, the year with which begins the pouring out of the seven vials of vengeance, of the 16th chapter of the Revelation before the universal peace of all nations. These are the vials of vengeance of the penal-judgments of God which as has been shown in my third volume, had to precede the manifestation of Christ, that the nations have become at least partly awakened from the beastly state in which we, as in the latest mirror for many, see Wolf, Bishop of Ljubljana, and from which they will then especially first be roused, when some apostolical men shall have clearly perceived from my third volume of "Memorable Events," how the prophecies which must come to be fulfilled immediately before the manifestation of Christ have been fulfilled in the later and latest events. Wolf ought at least to have been roused from his bestial state by the misery which by it has come over our native country, which had to furnish many thousands of the most vigorous men, that they might be slaughtered by the wild belligerent beasts, and the others fleeced in such a manner that many of the most laborious men of my native country have neither bread nor salt, and must be contented, if they can satisfy their hunger with potatoes, or at least

the Cholera, which was also necessarily belonging to these vials, should have awakened him from that state. But Laibach together with the whole of Austria, should now finally investigate that point why the city of Laibach has been in proportion to other cities, most horribly visited by the cholera, whilst this evil raged also for a long time and cruelly in Vienna, but Klagenfurth remained entirely untouched by it, though the transit of that plague from Laibach to Klagenfurth, and that the same would rage in Klagenfurth in a like manner as in Laibach, was expected, and it reached indeed the houses next to Klagenfurth, to show forth that there must be something peculiar prevailing with this city, that nobody either in the city, or the suburb died by it. This was because Christ prepared then in Klagenfurth the Apostle of his manifestation secretly, as he has shown in the third volume of "Memorable Events," that also this plague had to wander over the earth according to prophecy, and it would not have been becoming that the city, where Christ was preparing his Apostle, should be visited by it; and also the friends of the Apostle in Krain and other places, worked the greater wonders in curing this disease, the more they resembled him in mind. Our Doctor Faustus Gradishek, whom I am naming here only because he has become already remarkable in this volume, and is well known to Wolf, only sent his medicines in the houses, and all who were seeking for them in due time, were restored to health. But help could not be administered to those who would not remember him in due time. He would have indeed healed them as well without any medicine, by the mere word of belief, if the Lord had not intended to keep the mysteries of the great number of the spirits by which this sickness has been caused, secreted till the same serve at his present manifestation in connexion with other events, as a sign, and Jacob Amos takes this also for a singular sign, that the manifestation of Christ was indeed first to be prepared in Europe, but had first to take place at Boston, in America, because Boston has remained free of the cholera, amongst the larger cities of America; for, in Boston the Lord has pre-

pared the twelve men, who, after my having performed in the Catholic Cathedral Church in Boston, the mysteries for the abolition of the beast, of its image, and of its false prophet, have advanced money for the printing of my books, and for all the other necessities.

The short sighted might ask here why this epidemic has not carried away first the most godless men? For that is certain that amongst all the godless of the Austrian Monarchy, Joseph Pletz, Parson of the Imperial Palace, and Director of the Theological Institutions of the Austrian Monarchy at Vienna, and Anthony Aloysius Wolf, Bishop in Laibach are the most godless, because no sin is so horrible as resisting Christ at his manifestation for the foundation of the universal peace, in order to uphold the government of the Apocalyptic dragon, by which, not to speak of the abominable scenes of past centuries alone, in our century many millions of men have been murdered for the sake of the dragon, and many thousand millions pounds of gold and silver have been squandered on earth, without referring to the other misery which devastates the nations, and fills hell with their souls, because they have (on account of these godless wolves) not been educated for heaven. These godless wolves were intended by Christ at his manifestation as signs, to open by a few the eyes of many, and to save from perdition even the most godless, provided they would repent. But, harken now, ye nations, how the godless Cleophas of Wolf continues his letter: "It is an undeniable truth, that you by your ecclesiastical intrigues in America, and publication of your heretical books have sinned more than many of those mentioned in the epistle to the Gallatians, Chr. v. 19—21, for whom there is no room in the kingdom of God." This is the conclusion of the most godless man, who condemns all who do not subject themselves to the Pope, and return to the papal church, "and deliver themselves to her maternal guidance on the way of salvation, as obedient children without reserve," as a previous passage of the letter containing four and a half pages, says. This is after the Apostolic Interpretation, the same as: "Receive all the follies which are sent to you from Rome,

and give all that which Rome demands, grow up like the most stupid beasts, that you may not see what folly has been pressed upon you, in order to fatten upon the fruits of the sweat of your brow, and to lead you if necessary, against the opponents to the slaughter house, and that should yet your eyes be opened against your will, you may submit as most obedient children of the Pope to be roasted alive."

Scarcely should it be believed, that there could still exist so stupified a Bishop in our days in the world, as to form demands of this kind. But alas, there are many such. But this one the devil has seized, and dictated to him that which he must write to me, in order to place one before many as a warning example. Wolf is otherwise a very prudent man according to the spirit of the children of this bad world, and has as much Christian belief as the four stinking whelps, which have been caught below the church of the Apostle Andrew, standing on the highest top of the mountains in Laas. Who ever can comprehend let him comprehend it! for I can explain but few of the mysteries which are touched upon in this book. This ink-consumer, who is entirely ignorant of Christian Theology, and a perfect stranger to the Christian spirit, having been made Bishop, because he is very expert in not touching upon the follies of the courts, the Wolf has put on sheep's clothing, in order to exact the strictest obedience shown to the Pope, which is extremely pleasing to the Austrian court, since the death of Emperor Joseph, whose leap from the Pope to Anti-Christ was yet indeed too great. He thought to take by this measure the surest road to conceal his extreme ignorance in Christian Theology, and to fatten at the same time on the immense revenues of the Bishopric. But the Theologians of my native country ought not to be judged by one single Wolf. He is not of Illyrian but of German origin, and the German Emperor, Francis, has made him Bishop, and Ferdinand has, instead of casting Wolf in the deepest dungeon, sent into exile the Doctor of Divinity, Supan, because he began vexing Wolf deservedly, who is entirely ignorant in things

divine. Christ has long waited for Francis' conversion. But since he would not listen to Frint, who was somewhat more free of prejudices, and has made the Arch-papist, Pletz, parson of the Imperial palace, and no conversion was to be expected, He has cast him into hell, notwithstanding the promise of heaven, given to him by Pletz and other false Prophets. The Apocalyptical dragon has received his most faithful servant, Francis, loaded with a very heavy burden of the most horrible sins of the ecclesiastical and secular officers employed by him, which they committed against the nations, and has caused him to be led into hell, and Emperor Ferdinand will sink still far deeper into hell, if he will not disseminate the manifestation of Christ with all his power, as the same is now disclosed in my books, and cleanse the church of Jesus with all his might from such wolves as is Joseph Pletz, the parson of his palace, whom I have already excluded in the third volume of "Memorable Events" from the church of Jesus, and Anthony Aloysius Wolf, Bishop of Laibach, because to Emperor Ferdinand, Christ causes his manifestation to be made known, which was concealed from Emperor Francis, in order to save him from perdition, and to deliver through him his predecessors from hell. Having yesterday on the farmers' festival, George in Laas, or in the desert countries excluded all those in general, who have prevented the spreading of my books, from the church of Christ, that nobody in my native country may doubt, whether Anthony Aloysius Wolf be amongst this number or not, I do to-day, on the festival of the good shepherd, this 25th of April, 1841, excommunicate him as Apostle in the name of Christ out of the church of Christ, and deliver him unto Satan, that he may learn truly to repent his sins, amongst which the most horrible is, that he has endeavored to suppress the glorious manifestation of Christ, and that he has calumniated the Apostle of Christ. But since on the 217th page of this book, printed on the festival of George, re-admission into the church of Christ is secured to all to whom I have written letters in November or December last, under the same conditions

after the reception of this book, as to Rossel, whom I have placed as a warning example in my letter to Wolf before his eyes, I could have made a distinction in my manuscript, I having seen Wolf before this page was set in type, according to the report of Cleophas Tobias, in a far more horrible shape than I had seen him before. This, however, was not permitted me by the Spirit; but as soon as the priests of the Diocese of Laibach, in my native country, shall have obtained Christian liberty, they will announce to the whole Diocese a three days' mourning with religious meetings, and suitable admonitions to fasting and zealous prayer for true conversion of the sinners and faithful servants of the church. On the third day of this period of penitence, twenty four priests will assemble in a place most convenient for it, amongst whom John Traun, Dean in Ribniza (from Riba, fish, because Christ has called him to the authorship of the work, which I have alledged in the first volume, page 77, when I at this occasion scourged Wolf and his equals, and predicted to them "that I would scourge them another time and in another manner") who before the assembling will take place, shall have studied my books peculiarly well, will after the prayers becoming this important solemnity, deliver before the assembly a sermon adapted to the purpose of the meeting. Thereat will appear those priests of the Diocese, who are introduced into my "Memorable Events" as zealous promoters of the cause of Christ, to whom belongs also our Faustus Gradishek, though but a deacon. They then have according to the spirit of Christ, in common to determine who else have to be present at the solemnity, in order to make the number 24 complete. By this assembly, judgment will be held whether the Bishop excluded from the church of Christ, has humbled himself before the majesty of Christ, and is doing repentance in dust and ashes on account of his sins, and in what degree if converted to Christ, he can be re-admitted in the church of Christ, the 24 being presided over by Christ, whereby the number five times five becomes complete, possessing the power to loose him, after true conversion from the bonds

of the devil, to whom I have delivered him as an Apostle, and to place him after his resuscitation on that place in the church, for which he will be fit according to his conversion. All human considerations must cease here; since in the new kingdom of Christ, each resolution not formed under his presidency, according to his spirit, will as soon as this will be found out, be declared to be void and empty. If the 24 decree that he is not qualified for the station of an overseer, they have to report to me immediately, that I may show to the whole Diocese, how, in the new kingdom of Christ, the most worthy will be surely found out and appointed superintendents over the Dioceses. The 24 consequently convene here solely for the purpose of judging, in respect to the excommunicated Bishop, but not to elect a new one, because in that election the whole Diocese will participate in such a most easy manner, by which yet always the worthiest will become overseer, and will remain in this station only so long as he shall be perfectly qualified for it, and that as soon as this would cease to be the case, the most deserving would immediately take his place. But this incredible art requires a longer explanation than I could make known here.

I wish correctly to be understood here, that the question is about a Bishop excluded from the Church of Christ, who had already for seventeen years been bishop, but whom Christ caused to be set up as a sign of true conversion of the Bishops, whose belief, though it is extinguished, can be re-awakened and his errors corrected by the upright study of my books, and because I wish, that all employed in offices at the manifestation of Christ might be renewed so, that they could be tolerated in their office at least, till, according to the order of the new kingdom, can be determined how to one, who is laying down his office the worthiest is instantly to follow as successor, I desire with all my heart that Wolf may repent and humble himself thus before Christ, that the twenty-four could install him in his office. Having hinted at my knowing and resolution of making known, immediately to the Diocese of my native country, in case that

Wolf should no longer be qualified for the office of a superintendent, how in the new kingdom of Christ overseers will be chosen, the reader will think that I know something of such a kind, as, when explained, will be found by all Christianity, as perfectly answering to the spirit of Christ and as the only means by which in the millennial peace always the best of men will be made shepherds of the fold of Christ. I know, my brethren, something more than you can expect, and what I shall show, will be investigated by all Christianity, and if any body in this or any other point should find out any thing better, we shall, after having examined the same strictly, adopt it thankfully.

Because I know a good deal, of which the Pope with all his wolves is ignorant, I must proclaim for the consolation of the Emperor Ferdinand, to whom Christ has appeared, that he might show to him by me, his Apostle, what horrible nuisances are prevailing in his empire and in the Emperor Ferdinand for the consolation of all other regents if they, their courts being nothing better, will accept the manifestation of Christ with a thankful heart, that Christ caused indeed the Emperor Francis to be shown to me in a dreadful state, but that the Emperor Ferdinand can help not only him but many of his predecessors out of hell, if he will mend their faults, as now at the manifestation of Christ will be shown with every possible zeal. For in the new kingdom of Christ the Apocalyptical dragon, after having been bound by us in Christ's name, on earth, will be received by the Saints, who will deprive him of his power, that even hell must render its prey, and when enlightened successors will endeavor with their utmost exertion to correct the faults of their predecessors as much as possible, and will enter as enlightened ones into eternity, they will help their predecessors into heaven, and if Emperor Ferdinand will do this, with all zeal and will spread the manifestation of the Lord in his empire as much as possible, those who will depart in the new light, will proclaim the new light to the predecessors of the Emperor, whom the burden of their faults must press, until they are corrected here, and

they will help them to rise, and Adam the Giant has entered eternity as an Evangelist, and this was the principal cause, why the Lord has called him into eternity, after his having read my third volume, and he has already announced to them the joyful tidings, that the Apostle of the manifestation of the Lord has come out of the land, over which they once reigned. The Hebrew words of the old and the Greek of the new covenant of the Scripture and the phrases, from which the eternity of hell, without a possibility of deliverance, has been tortured, have another signification and I have also other sources of revelation, from which we shall give at the explanation of the points of the Christian doctrine, likewise respecting this point, the necessary disclosures for the millennial kingdom in such a manner, that all the nations will receive clear and distinct notions about the spiritual world, and will strive carefully to observe the commands of God out of love to him, they advancing more and more to an insight, how deserving of our love he is, as likewise, how horrible it is for those who despise his laws, although that there is a deliverance possible for those who are from culpable ignorance sinking in hell; if their successors or others are mending their faults. So much consequently not only for consolation's, but also for warning's sake. For, wo unto those, who now, since Christ shows his manifestation plainly in the most various ways, would resist his will! All the saints of God, who are now contending together with me, and all, who are entering into eternity in this light, which had now appeared unto us, would look with the greatest abomination upon such miserable creatures. Every where by the influence of the spiritual world, the physical nature revolts, where the heavenly host see before that the leaders of the Christians reject my letters, which I am sending to them in the name of Christ who has appeared unto me, and will slander me godlessly. About this I could write several volumes, but can mention only so much here, that, when my letter to Wolf, which arrived at the vessel on the 8th of November, was on its way to Europe, such horrible storms arose on the coasts of

Europe, as were on several places unparalleled by any man's memory. On the 25th of November they commenced and lasted till the 30th, that is, until the festival of the Apostle Andrew, by which, according to the Roman prophetic computation, begins the new ecclesiastic year. About these and other events of the same month, as the conquest of St. Jean d'Acre on the 3d of November, that is N.B. on the same day, when I finished the large letter, of which Dorathea prophesied: about the delivery of Queen Victoria of a daughter on the 21st of November and about many other things, which occurred during that month, of which the newspapers were speaking, nothing can here be said, but all must be left to the investigation of the deeper searcher of the mysteries of the heavenly kingdom, with the remark, that from my third volume can be seen, that the numbers 21 and 25 as well as the number 15, at the strangling of the papal giant and the whore, who is sinning with him, are of great importance, and that though I do not know how the Lord will determine his penal judgments about those who from this book can perceive the now unfolded mystery of the manifestation of Christ, and are yet resisting His most sovereign will, whether he will destroy them by a sudden death from the earth, or leave them still longer on earth for further trials of his saints, so much is as certain as that Christ lives, who has sent me, that they will sink the deeper into hell, the more refractory they remain at such astonishing admonitions of Christ. But respecting the Emperor Ferdinand, I entertain still the greatest hope, that he will not only save his soul, but help also many of his predecessors out of hell into heaven.

In my first volume, page 41, I quote a passage from my treatise about the connexion of all languages, and in the last line begins the prophecy, which has been given to me on the 7th of February 1835, and has been instantly added to this treatise, whilst the brilliant star made its appearance in clear sunshine. This treatise appeared then in the Carinthia in such a manner, that the first half of it was published on Saturday before Palm-Sun-

day, and the second has with the prophecy been printed on Easter Saturday, the 18th of February, 1835. This has already been mentioned in another connexion of subjects. But here I must disclose another prophecy for the consideration of the Emperor. In the 1st volume, page 46, where a typographical error occurs, viz: 1825 instead of 1835, which every one can correct from page 41, it is said: "Since we celebrated on the 19th of April which then (in the year 1835) coincided with Easter Sunday, the birth-day of his Majesty, in the first year of his reign, two poems stand first in this paper, the Carinthia, occasioned by this festival of the birth of his Majesty, then follows the conclusion of my advertisement. (This is the name I give to the treatise, in which the announcing of a work gave me opportunity of speaking about the connexion of all languages, and it pleased the Spirit to join to it the prophecy, the contents of which can, however, not be fully understood from the first, but from the second volume. Then follows:) "Immediately before my treatise, stands the poem of my former student, who as well under my tuition as under that of my colleague has made but a bad progress, on account of which and of other disorders, his Ordinariate gave him instantly his dismissal. But last year I heard that another Ordinariate had received him and has sent him to another place, to study there. He is a very dexterous flatterer, and flatterers know how to open to themselves a path, and to enter then also higher stations in the priestly order," &c. As the time, when my treatise was printed, was fixed by higher calculation, so likewise, that two poems of flatterers on the festival of the birth of the Emperor were placed before my treatise, and which is the most singular in it, that the treatise immediately preceding mine has been composed by my student, who on account of the bad notes given to him by me had been dismissed by the Bishop at the Apostle Andrew in the Lavant Valley. But now, before I departed to America, Bishop George Meyer received him as student of theology. That several things occur in the wolves-stories, vol. iii. page 827 sqq. relating to that Meyer, has already been mentioned. But

it would require a volume by itself to explain the wonders of my contacts with Meyer during my Professorship. Meyer is not calculated for this book, except so far, as is necessary to illustrate by him some other wonders, because the devil has suggested it to his writer, to join another one to Cleophas, and to address me in the letter in the plural number; in the wolves-story, however, Anthony Aloysius Wolf is accompanied by George Meyer. The singular gratulant's name, whom the Apostle has rejected, but Meyer then received, is Marushnek, from our Marusha, a woman by the name of Mary, but of little respectability, Marushnek consequently as much as one subjugated by women (Weibling), as the Bishops Meyer and Wolf come in my third volume in contact with the prophetic Weiblinger of eighteen years standing in Weiblingen, and this Weiblinger (subjugated by women) has not only had his gratulation to the Emperor placed before my prophecy, but he had afterwards for the celebration of the festival of George, caused such a gratulation in honor of Prince-Bishop George Meyer to be inserted in the Carinthia, that he acquired his entire favor and grace.

At present we have at length treated George Meyer, on the festival of George, for two days; but Wolf had to make his preparations for it, since, in this volume, the Lord has destined the Wolf for a great sign, because he is Bishop in my native country, and bears the names Anthony Aloysius, most adapted by Providence to the sign, whom, now, all nations will become acquainted with in the true Wolf's shape, and will find it astonishing that Francis, whom the fools would fain have lodged in heaven, should have made a wolf Bishop of the native country of the Apostle. If Francis had even carried no other burden into eternity than this, this alone would have pressed him down into hell. But he has entered eternity loaded with many thousand sins of such a description. But, as I have said already, I am not opposed, if the twenty-four judges confirm Wolf as Bishop; but this they probably will in no case do, unless Wolf puts off the wolf's skin, worn by him under the protection of

Francis and Ferdinand. I would wish that here, also, it could be fulfilled, what is said by Isaiah, xi. 6: "The wolves will dwell with the lambs." I desire that this wild beast might be changed into a lamb as tame as I am. He indeed believes me to be so wild that I, like Petrus, could incline to strike between with the sword. But I am solely a preacher of repentance to the fools who carry the cap with the two tops, resembling asses's ears, wherefore, it was very proper that, when in France the judicial sittings of Daniel were beginning, asses were clothed in Episcopal Robes, and led about in procession. I say this only on account of one more passage, which I will quote from Cleophas. He says, "And for what else can your assertion pass, that you were riding in a fiery wagon with fiery horses, than for nonsense and ridiculous dreams?" &c. He heaps, in the same context, several other reproaches upon me, but which, as he has distorted every thing, it would be too tedious to explain. But the above reproach I adduce here purposely, because this riding is mentioned also in this book, page 187, and I have touched upon the same in letters to—I do not know how many Prince-Bishops, with the caps of the two tops, that the malice and stupidity of the most miserable of all men might come to light, who pretend to be numbered with the learned in the Scriptures, whilst they know as little about the same as that Albrecht proposed by Wolf, and confirmed by the Emperor, who now bears, in Neustadt, (new city). of lower Krain, the cap with the two horns; to which creature Professor Supan had once offered the Hebrew Old Testament reversed, and somewhat too early endeavored to apply as medicine, the Rak, or lobster, entreating to examine the student farther, he being under the necessity of leaving the room for a short time. The creature of the Hydra did not know even so much, that the Bible was lying before his eyes reversed, and the Cleophas of Wolf could not even remember so much, when the devil dictated to him the letter, that I have been Professor of the Biblical study, and even of the new covenant, whilst Supan occupied as Professor only the chair of that of

the old covenant: this arrangement having likewise been made as a prophecy of that which is now taking place.

When I, in writing the second volume, had advanced so far that I was about introducing some demoniacs (or possessed by the evil spirits, in the strict sense of the phrase) as witnesses; having then already, on the 30th of September, 1838, so many of them in readiness as witnesses of my Apostolate, that I stood in need of making a selection amongst them, at the same moment when I was ready to adduce other demoniacs, the demon brought to me Joseph Zumgrunde, (to foundation,) who stands, in volume first, page 215, as the 134th and last amongst the first witnesses of my Apostleship, in Boston, and is best qualified for it, as I united him in wedlock as well as a second one, with another mystery which will afterwards appear, my good shepherd not permitting me to break off, but who, instead of standing firm, has gone over to the demoniacs. He told me I should give him the receipt of Herman Hude, who had also given his contribution to the foundation of my community, yet without being inserted in my book. I saw immediately that the devil had to bring him to me, in order to lay down confessions of the conspiracies of the devil's menials against me. I looked instantly into the book, in order to begin the inquisition correctly, and saw that Herman Hude stood amongst the 134 as the 6×8th witness of my Apostleship, in alphabetical order on page 213. Now I saw at length that he wanted me to write in my book the receipt of another Herman, or ruler, whose name is likewise Hude, or Hudizh, (Devil,) and began then a strict inquisition, in order to see what receipt I should write in my book, and when it was done I gave him permission to leave me. For the demons, when they, forced by the heavenly host, must bring their servants before me for a testimony, are cruelly tormented by me, but are not permitted to leave me before their business is done. For, till this is performed, the heavenly host forces them to remain before me. Then I commenced writing the receipt as it stands printed in volume second, page 147, sqq. On the same day I

celebrated my countryman's day, on which the Roman bishops, or priests, with mocking lips, and in a strange language, pray, "O God! thou who hast furnished thy Church with thy confessor and greatest doctor of the Church, in the explanation of the Holy Scriptures, namely, with the holy Hierom," &c. If Cleophas had at least studied some of the writings of this my particular friend, he could have in some degree considered how the fiery horses and the fiery wagon were in unison with my riding to Baltimore, where the chief representative of the worshipers of the beast in America is residing. But Wolf is an adorer of the dry bones, not knowing any thing about the study of the fathers, and yet, with the papal prattlers, adores their bones, and cries, "The Scripture ought to be explained after the sense of the fathers:" but when John Traun brings to him the "Sensa Patrum" for censorship, rejects the fathers,—which, however, against his wish, are passing through the Aulic censorship, that I could, by means of this affair, lay already in my first volume, a tumbling-stone to the Aulic Pletz and to the Wolf of Laibach, and catch both of them, in order to illustrate popery somewhat through them. And when a Dean Traun, who certainly has read a good deal of the fathers, could prepare such a tumbling-stone, that exactly the Latin sheets which I sent to Joseph Pletz, as supplements of the "Sensa Patrum," of my friend John Traun, must serve for a fundament of the following mysteries, how much more I, in my present station, who, before the Lord has brought me to my present post, have read so much, also, of the fathers, that the eight horses, after the eve of the day on which I have received the document of Cleophas, would have had difficulty in drawing, if the hearse had been laden with the works of the fathers of the Church, which I have studied, and not merely with the empty coffin of Cleophas.

In volume third, page 846, I give an account of the following Revelation, which I have received whilst I was riding on the steam or fire-wagon, and the wind carried the cloud of fire in the night towards me: "The

cloud in the desert was for the consolation of my faithful, and for a horror of my enemies, and in a like manner shall I be glorified by the cloud prepared for my enemies."

Wolf will, I trust, now read the sequel, and learn how the Lord after the Revelation was given, worked signs successively, until he caused at length the mystery of his adversaries to be collected in the steamboat, and the same to be burnt together with one hundred and seventy persons, to the terror of his enemies, who must humble themselves before His supreme majesty if they wish to escape perdition. The first blow, however, for the admonition of the papists as a sign of my Apostleship at his manifestation, given by the bursting of a new steamboat with two hundred persons, or with the mystery of one hundred, and ninety, and ten, at Cincinnati, I am mentioning already in volume first, p. 428—430. For the Lord can as well near me as far from me work signs in connexion with my steps, that every one, if not a beast, can see them, after my having shown their connexion to be signs, as it is proved not only by Cleophas Tobias and other examples, but also by the bursting of the steamboat, narrated on the quoted pages, which the Lord caused to take place as a prophecy, that I should first be slandered at Cincinnati of Italian origin, and I would in the name of Christ strike the slanderer. The calumination was only in a parenthesis of a treatise about another subject. But with the stroke given to the papal (German) "Friend of Truth," but which ought to be entitled Enemy of Truth, vol. 2d, p. 600—604, I show that the demons under higher inspection have extorted this slander from their servant.

This calumination has been given in the papal "Friend of Truth" in so few words, that it fills in my vol. 2d, p. 601, exactly three lines, yet so that the half of one line stands on the first, and the other half with "Austrian Emperor," on the fourth line, since even in such trifles mysteries are concealed, which by means of my third volume can be disclosed. This was the first calumination against me which ever came into my hands in a

printed paper never read by me unless my attention is peculiarly directed to it. And, listen ye nations, who brought the news of this calumny in my room? It was by the Prophet Samuel Ludwig, who indeed believes neither in a God or a devil; yet had always to prophesy as often as he was inspired by me, and of whose prophecies several are recorded in my second and third volume. Though his ancestors wrote their name Ludwig, he spells it nevertheless Ludvigh, and I remarked at a convenient opportunity, that he as a Prophet, did not yet write his name quite correctly, since it would become him as Prophet, to write the same Lud Vieh (nation beasts) that is, the people have turned into beasts. In vol. 3d, p. 714, I quote a prophecy dictated on the promenades of Vienna, not by mine but by his spirit about fat and meagre clergymen, because the same occurs in the same number of the Old and New World, wherein he on the eve before Easter, 1839, admonishes with warmth, that the books of the Apostle ought to be studied. The Lord has namely sent this strange courier from Hungary to Vienna, in order to view the various kinds of godlessness, committed partly by the already fattened, partly by the still meagre wolves; but he had to come in the right moment to Philadelphia, and again in the right moment to Baltimore, in order to give in both cities testimony to the Apostle, I having seized him first on the festival of all saints of God, on the first of November, 1838, when he instantly laid down the confession, that he could not believe in the Bible. In scrutinizing into the cause of this, his state, I saw soon that he was sedulously studying history, and formed from it the false conclusion, that a book to which those are appealing, who were at the helm of human affairs through centuries of the so called Christian deminion, but which was only the dominion of the beast, must be the most pernicious book in the world. Indeed, if we take for true the testimonies of the demoniacs in the foregoing three volumes, and now at length the testimony of the demoniac Cleophas Tobias, which testimonies, however, Christ caused only to be now given, that the nations bestialized by the wolves, can

see that since the time that Emperor Constantine the Great, favored Christianity by his protection, the Bible was always horribly mis-used. In seeing Samuel Ludvigh on the festival of the Saints, my companions, 1838, in this illusion, I inspired him, that as also Balaam and Kai-phas, according to the testimony of the Scripture, and even Leo xii. and Gregory xvi. as my disclosures given in the second volume about it are proving, must prophecy, he likewise took a pen in his hand and put down a prophecy about the appearance of the Apostle, causing it to be printed. This produced indeed such a rapid effect, that already on the 15th of the same month the papal German "Friend of Truth" in Cincinnati, made this known by his paper. But he adoring still, instead of Christ, the Roman Pope, believed that "to the new Apostle, Andreas Bernardus Smolnikar, the diploma had been given by the Emperor of Austria." He was mistaken. When my fellow student and papal Apostle of the Indians, Frederick Baraga, arrived at length in the fulfilling of the times at Vienna, sent out by Christ, in order to show to the Emperor, the parson of the Imperial palace, Joseph Pletz, and to others possessing great influence upon the Emperor, that it would be very beneficial to the church if a Professor of the biblical study "of the new Covenant" was sent to America, the Emperor was sick and his vice-regent was the Archduke Lewis (Ludwig), to whom the cause, more important than any other cause ever transacted before any court since the creation of the world, was represented in an audience lasting three quarters of an hour. The transaction, whether Christ should die or not, had necessarily to precede, and then had the preparations to be continued through eighteen centuries, until at length, now in the fulfilling of the times, Christ appears in order to destroy the dominion of the beast, and to establish his peace upon the whole earth in such a manner, that the same will firmly stand through thousands of years. For this reason this cause as at the death of Christ, was to be transacted before the vice-regent of the Roman Emperor and King of Jerusalem. But this Emperor was first to be humbled in such a man-

ner as to lose the Roman crown, and to retain only the title of a King of Jerusalem, on this account the highest transaction could no longer be performed at Jerusalem, but at the Court of Vienna, however, not by the Emperor, whom the Lord had on this account confined by sickness to his bed, but by his proxy, Lewis, whom Christ has enlightened, so that he instantly caused the most suitable orders to be given to the authorities in Vienna, Laibach and Klagenfurth, which has two courts of Appeal, and in the mystery ought rather be named Klagenfarth (furthering of claims), that the Apostle could set out for America so speedily, that my colleague, Professor Joseph Poklukar, who knew about this mystery as much as Wolf, when I entered his room, and he believed that I had come to Laibach for a visit, exclaimed full of astonishment, after having learned from me that I was with bag and baggage on my way to America, that the Lord was surely preparing great things for me in America, since the permission for my voyage was so speedily granted to me. I thought these things are somewhat higher than that thou couldst conceive them, now if I would even explain them to thee. To Wolf I would have owed also a visit, had he been in his palace and not fattened himself on the long table of the provincial Diet. I intended to say to the canon, my Praprotnik, or fern-man, to make my excuse with the Prince-Bishop, but his house keeper told me that he likewise was at the great table, at the conclusion of which, after sunset the Governor of Laibach has signed my passport, I having come to Laibach on account of great mysteries exactly at the time of the Diet, and continued my voyage on the following morning, leaving Laibach very early, and directing my route to Boston in America via, Triest.

That indeed Christ the Lord, has confided to the Archduke Lewis, in order that nothing remained undone which belonged to the mystery, the care to procure me the permission of leaving the Empire, by the most expeditious ways which could be taken, according to the Imperial, but unchristian laws, is not only testified by the evidences

adduced in my three volumes, but also confirmed by the demoniac, Cleophas, of Wolf, in the already quoted passage, where he writes: "Smolnikar has turned into a visionary, a madman, a fool, who, if he could wield the sword, and had enough of soldiers on his side, would fall upon the orthodox believers with more fury than Mahomed once did," &c. The Pope has proclaimed crusades for Palestine, by which he, as a false lion, with all his wolves has sent many millions of souls into hell, in order to fatten himself and his faithful beast-worshippers, upon their riches. Now, at length, in the fulfilling of the times, the Lord has permitted once more the devils to take hold of the formerly faithful servants of the Pope, to conquer Palestine, not indeed this time for the Pope, but for Mahomed, at which occasion also, Emperor Ferdinand, as King of Jerusalem, ordered his troops to march to Palestine. I wrote in November, 1840, to the Imperial parson, Pletz, also, about this point, that if the Emperor to whom I had sent my first volume, with an accompanying letter, on the 20th of August, 1838, on the festival of Bernardus, had received the manifestation of Christ, with a thankful heart, no troops would now have been sent to Palestine for the destruction of men, but the Mahommedans themselves would have commenced to be astonished, that the Lord had begun to show such great things to the Christians. But the nefarious actions of the beast-worshippers were to be carried to the extremest point, that future generations might be astonished, that those, whose representative, the demon Cleophas reproaches the Apostle with a wish of converting the nations, sword in hand, are marching themselves to Palestine, in order to conquer this land, and to deliver it unto the representatives of Mahomet for a further tyrannizing of its nations, this Palestine, so long under the curse of the Lord, until the representatives of the Christians in the new kingdom, with the true conversion of its inhabitants will procure to it the peace, and then they, themselves will have a firm seat in Jerusalem through thousands of years.

Now be amazed, ye nations! On the evening of the

24th of April, at the close of the George, or farmer's-festival in Illyria, the sheets were brought to me from the printing office, for correction, of which the 224th page of this book was the last. That quite independently from me and from the printer, by the superior command of the heavenly host, the pages also, of this, as of the previous books, have been counted, and by this host it has been exactly calculated on what page this or that mystery had to come, I shall prove to you still in this book. But now I mention only so much, that on the 190th page of this book the large letter is concluded, of which the Dorathea rescuscitated from the dead has prophesied. What astonishing mysteries in the number of 190 of popery, and of their Imperial and Royal Majesties at the present manifestation of Christ are concealed, I shall afterwards briefly indicate for those who have not yet studied my third volume. But on the 190th page stands, at the close of the large letter, by which according to the prophecy, all things shall be disclosed, my name, Andreas Bernardus Smolnikar, since all these three names are great prophecies, which can be found in my second and third volume, together with my calling which Christ has confided to me, and no human power can take away. Finally stands: Given at Boston, the 3d of November, 1840, on which day, N. B., four allied great powers, once obedient to the Pope, have conquered the invincible fort of St. Jean d' Arce, most speedily, in order to confide Palestine most graciously to the representative of Mahomet, till Christ will open his eyes, that not Mahomet, but He, is the ruler of the nations.

In this mystery, however, are concealed more profound secrets than I could have printed now; since I had besides, yesterday to write to my Matthew Ludwig to Boston, that I needed still more money for the rope, in order to lay it not only so tightly round the neck of Wolf, after the demoniac, Cleophas, has sent me a document, that he will be strangled by it, but also round the big belly, of which Rossel, whom I have sent as a warning to Wolf, prophesies on page 49 of this book, as of a dark barrel, and also of my books, that my cooper (Bættcher) can in-

sert nothing therein, except that which is sent by me to him. I have, of the first volume, addressed only one copy to the Emperor, and sent another one in addition, into the Austrian Monarchy. But after the printing of the second volume, I sent a chest of copies of the first and second volume, with the request to Triest to deliver them into the hands of the best theologians of the whole Monarchy for the strictest examination of the cause. To the parson of the Palace, Pletz, I dispatched even before sending those to Triest, a copy of the second volume, Christ having provided for me already, on the very day when it was possible to send the book farther, the ship from Philadelphia to Bremen, and Pletz had to labor, that to the big belly of Wolf, looking like a barrel, was then presented my first and second volume for examination's sake, but whether also the third, the time will teach us.

But the belly of wolves is like a tub or barrel, whereinto the light cannot even enter from the exterior. That the Lord has shown to me, when the time had come, to have the second volume printed, not only to go from Boston to Philadelphia, where also, the deepest mysteries of the heavenly kingdom were waiting for me, but also pointed out to me wonderfully, that after having enquired before at all other German printers in Philadelphia, I should have it printed by Julius Bœttcher, has shown already in the second volume. He has, however, only set in type the second volume, Johnson stereotyped the same, and a third one did the presswork. Bœttcher is the German of cooper, and Julius Cæsar was the founder of the most horrible mischief, which then originated by the Roman imperial government, in which at length the Roman Bishops have obtained the most Anti-Christian power, in order to destroy everything through the wolves. Now Christ has finally shown to me the Cæsar Cooper, who has also the composing of this volume, according to Rossel's prophecy, for the she ass of Bileam has spoken too, and since it is in our countries less usual to ride on asses than on horseback, the Lord has at his present manifestation, amongst other animals, raised especially

high to his service the horses, Rossels and Roessles (little horses) and they must, when the heavenly host begins to press them, give testimony in their way, to His manifestation, although the demoniac, Cleophas, is amongst other things also horribly scandalized by my reporting to the wolves of the Austrian Empire, that the "heavenly host shows to me everywhere, which way I have to go." They indicate not only every thing to me, but they press also the black horses through the devils, sitting upon them, so horribly, that they have pressed out of their Cleophas so much and sent to me, that I would have to write more than 1966 pages, of which consist my three published books, if I could explain everything standing in connexion with this document only, and that also a Rossel in Baltimore had to prophesy in his way about this document, for in the prophecies of the devil, who sees every thing perverted, his assertions are only to be turned into the Christian way, in order to learn the truth. Prevented by letter-writing and errands, I can, my countrymen, but this day, the 27th of April, being the day of Anastasius, who is preparing a great resurrection and restoration, remind you well to look at Bishop Wolf, excluded from the church of Jesus, whether his belly does not resemble a tub? The fattening of this belly has prevented him from gaining a view of the great things of God, displayed in my books, and him the highest servant of the Apocalyptic dragon has given to you as a Bishop. But, marvel not at this; into the other barrel of Bishop George Meyer, looking still more horrible, and which Christ caused to be connected with the Wolf in the Wolves-story, from my books also, no light would have entered, if he had examined them. But, be not afraid about it, that this tub by Augustin Gruber, who has ordained me Priest, and in whom certainly, if he had examined my books, the light would have entered, has been made Prince-Bishop of Gurk, residing in Klagenfurth. Augustin was not indeed himself "subjugated by women," but deceived by such, he has done that, Christ having permitted it, that at the conclusion of the divine comedy it might be seen, that neither Emperors or Kings,

Bishops nor Apostles, are in the new kingdom of Christ, calculated for nominating Bishops. If a diocese should write to me, that I might, the secular power not being opposed to it, furnish the same with a Bishop, I would have to answer that this was not my business, but that of the whole diocese, and that I could but show to them, as I shall show to all Christendom, how they in the easiest manner, without any difficulties in the shortest time, could find the most worthy and most competent for this office. That I, however, have not of men, nor by man, but immediately by Christ, the power to ordain him, whom the whole diocese chooses for a Bishop, that he may have the Apostolic succession, can be doubted by none who has gained the conviction, that Christ shows me by sufficient signs as his Apostle to the nations. To the Bishop Augustin did I erect in the third volume, page 291-292, a lasting monument, and give to him the testimony, that he is amongst the blessed. He has repented much, during his life time, the mistake, which, however, was committed by the permission of Christ, that to the Apostle much might be disclosed which otherwise would have remained concealed to him, and he has entered eternity very susceptible for the light, which did not shine upon him in this life, and went then through the usual trials, through which all, otherwise calculated for heaven, but dying in the darkness of Popery must pass, and I could have not erected in the third volume such a monument, if it had not been peculiarly revealed to me, that he is amongst the blessed, knowing from other experiences in the spiritual world that the fewest of the Bishops do in eternity ascend, but most of them descend, and such as Wolf must fall in the deepest hell, even if he had not been stricken by the Apostolic rod. Augustinus Gruber came to me three days before I reported about him in the third volume, reminding me not to forget him whilst engaged in writing this, my third volume. But then, not he but another spirit reminded me of the deepest depths of the mysteries of the heavenly kingdom, standing in connexion with the ordination, which I received by men. The solemn ordination, however, for the Apostleship I

have received immediately by Christ, on the 18th of February, 1838, in the Cathedral Church at Boston, as has been shown more circumstantially in my second than in my first volume, after having, as I shall explain it in this volume, for the reception of the heavenly charges, long before been solemnly initiated or magnetized by a heavenly spirit, accompanied by many other heavenly spirits. Since Christ has imparted to me, on the 18th of February, 1838, his ordination, I commenced performing the mysteries for the abolition of the beast, of its image, and of the false Prophet out of the church of Christ, as He has shown it to me partly immediately, partly by his messengers, and confirmed by signs of every description. But Augustinus Gruber is otherwise not permitted to appear with these messengers before me. He enjoys, indeed, a high degree of beatitude, but must yet remain in the back-ground, other spirits preceding him, possessed of deeper insights in these things, and which had not inhaled so much of the Aulic air. So much, that deception might be avoided.

Wolf, when he had received my two volumes, was like a closed tub; for I committed a mistake for healing of many and caused the tub or barrel, as the devil calls through his Rossel my books, instead of calling so the bellies of the insatiable wolves, only to be laid together by Julius Bøttcher (cooper), instead of having the planks tightly fixed and firmly pressed together. The third volume the Lord caused not to be printed by Bøttcher in Philadelphia, but on account of many mysteries, at New York; and this was to be done by Henry Ludwig with entirely new letters, for which purpose he went to Philadelphia, in order to have them founded at Johnson's (that is the son of the mercies of God), who had before stereotyped my second volume. I indeed expected to have this volume printed here by Julius Bøttcher, before Thomson had called me to York, but after having received the call, I intended not returning to Philadelphia, before the book would have left the press. The wife of Bøttcher (cooper), assured me indeed, that I surely would come back, and would have the book printed by

her husband, it having been thus disclosed to her. I thought that this came not from my spirit, all of those, who receive my spirit being Prophets or Prophetesses. But in York it has also been disclosed to me, that I had to go to Philadelphia, and would have my book printed there. I cause consequently the same not only to be set by Julius or Cæsar Bœttcher or cooper, that is the planks or boards of this barrel not only to be duly fixed together, but also the bellies of the Bishops and Priests well pressed by it; it having been shown to me by necessity, through the demoniac Cleophas or Wolf, how this was to be done. The demoniac Editor of the papistic "Friend of Truth" in Cincinnati, who could also not be pressed, although I have disclosed to him so much in the second volume, page 601—604, that he had already to feel from that which he reported to me in the same number, wherein he slanderously asserts, that I had received the diploma of my Apostolate from the Austrian Emperor, must have felt, that a higher power had also driven him to this assertion, so that I could give by it a strong lesson too to the big bellies. He being such a closed vessel, that he scarcely will have seen one of my three volumes, he had to prepare the prophecy of Priest Hammer for my third volume, which, however (but in the appendices to this volume) has received wonderful illustrations. The Lord caused the same to have been taken in possession by the courier and shoemaker, Jacob Grimm (anger), the thirty-fifth amongst the one hundred and thirty-four witnesses, first volume, page 213 sqq., whom the Lord at His manifestation caused to be placed amongst the first at the papistical shoemaker Cosmas Ferner (further), who is the twenty-eighth among these witnesses, because he is still far (fern) from the spirit of Christ in his fondness of singing Latin at the Bishop's service and which was delivered by him unto me, that I could show to the blind, that the God of Jacob and Israel will take hold of them in his anger (Grimm), if they will not open their eyes at his manifestation. He caused, in illustration of his anger about these godless wolves, the storms to rage horribly on the great Huron,

when I was sitting at Makinaw or the turtle, and when I wrote the new illustrations of this prophecy into this book. He showed to me, how his heavenly host drive the demons to put storms in motion on the Huron, and when I reminded the other shoemaker, Joseph Ludwig, not to forget to show to me that which might appear about it in print; he brought me at the right moment the "Boston Times," that I could adduce testimonies of others in this book about this phenomenon. You will, however, also learn from this book, what the Lord caused here to be effected, when Bœttcher was setting this prophecy in type, or fixing together the planks as cooper (Bœttcher) for the big bellies.

Christ has permitted Napoleon to appear as a scourge of men, and I did not know before, till I learned it the last evening before my departure from Boston in the book of Prophet Jacob Amos, that Napoleon was a butcher's son as I am. He says, page 131: "Napoleon was the son of a butcher." About the 15th of December, when he was deposited with the dead in the Dome of the Invalides, my letter to Wolf must have arrived somewhere in France. Christ needs now no longer the butcher Napoleon, he made only use of the services of this butcher during the time of preparation to his manifestation, in order that the big and meagre bellies, which remained alive, whilst the butchering took place, have been at least pressed, and that which the Prophets did prophesy, he has punctually fulfilled as I have shown in the third volume, and Philip Lewis had not to join in the conquest of Palestine the N.B. four allied great powers, because the number 5 did not agree with this mystery, and he belongs to the illustration of the fact, that France accomplished her calling, in order to pour out some of the vials of the vengeance of the judgments of God over the nations apostatizing from Christianity, and that the Arch-Duke Lewis (Ludwig), impelled by a higher power, had to procure me so speedily permission to go to America and in my third volume stands the Representative of the infidels, Samuel Ludwig, as Prophet, as has been mentioned already in this book before and

after the Priest Hammer's prophecy, and Hammer could not have prophesied, had not the largest dog of the butcher brought him to Matthew Ludwig, with whom I lived in Boston. The first ten months, however, of my stay in America, I had to spend at Meyer's, who had Napoleon as sign before his house, because I celebrated then at that time the mysteries of the strangling of the beast, not by the slaughter of men, but that men will die in the spirit to the beast and live in Christ. During my absence, those associated with me in Christ are holding their religious meetings in Boston at Joseph Ludwig's. But on the last festival of Easter, Christ has shown to them to assemble at Bernard's, who now is binding the rope round the neck of the wolf. I could write about the mysteries of Napoleon's re-interment at Paris in the Dome of the Invalides a volume by itself, as far as relating the Louis (Ludwigs); for here I gave only some hints for deeper reflection, and the carpenter Matthew Ludwig in Boston, whom the Lord has wonderfully enabled to be Matthew, or the first Evangelist at the present manifestation of Christ and to do most for the printing of my books and all the other necessities, had in Paris already taken the passport and directed his journey towards his home, when the invisible guide gave it in his heart to turn back and go to America, not, as if the Lord had not millions of others, to give unto them the same means and the same will, but because his name and Paris serve to the illustration of the subject.

I have, however, deviated a little too far from the rail road, on which I am riding in the fiery wagon with fiery horses, and the demoniac Cleophas chastises me for it severely in saying; "Is not your babbling way of memorizing the most common every day's occurrences, the most silly expressions, the breaking off the present subject's conversation, the repetition of what has been already noticed, an incontestable proof of the entire mental disorder of a former Professor of Divinity?" &c. As an irrefragable proof of it is adduced my riding in the fiery wagon with fiery horses, and that the devil must remind me of what I have already forgotten. My new Julius Cæsar, the old

not having been of any use but for teaching Emperors and Popes how to slaughter men, is indeed but a cooper, (Boettcher) who is now only setting types and has then to press with the machine the bellies of the bishops, that they may yet at length learn to understand, whether the wolves-story, which the demoniac Cleophas has forced me to explain be the most common every day's occurrence or not. They will even by searching through all Christian centuries scarcely find in the whole history of the millions of bishops a single one, who had all the three names of Anthony Aloysius Wolf and his assistant, who is necessary to his mystery, the names of Philip Praprotnik or the horse-loving fern man, and to the Apostle all the three names of wolf together with the Praprotnik were necessary for the display of the mysteries of the most stinking subject of the wolves with the number four, as the conclusion of the prophecy of Daniel about the four beasts, which my people have found below the church of the Apostle Andrew. Wolf may enquire by his dean in Laas, whether the matter stands thus or not, for even this the Lord has permitted, that Wolf has made a man in Laas to succeed the now glorified dean Gregory Jereb who now bestializes every thing, which the indefatigable shepherd Gregory Jereb, has ennobled and prepared for eternal life. For that reason the Lord has confided to my Gregory Jereb in common with our Adam the Giant, the office of pressing the devils of Wolf, in order to furnish me with such a document by their servant that he had to prostrate himself and to adore Christ, who has conquered him by the weapons, sent to me by Cleophas, and to render thanks unto him, that he will raise him from the dead in this way, no other way of salvation being left for him. I shall pass over all the other points in silence, and I find it hard, that I must repeat many points, which must be touched upon in various connexions for the illustrations of the things on account of the wolves' heads, who can keep nothing in memory unless repeatedly reminded of it, and thus teach me my invisible companions as likewise when and how I shall make excursions in the fiery wagon, that those subjugated by the demon can not comprehend the connexion of things:

since I am not counting the pages of my books, but the heavenly host, which I have to repeat often. But these my companions will give to the demons, now retained by them, the power to strangle these wolves if they will not repent, notwithstanding my repeated urgings. I shall nevertheless enter on the rail-road, on which I am riding with fiery horses with the best hopes; should I, however, narrate the wonders on all my travels with such horses, I would have to begin a new book, and I presume to have already too much; having yesterday written to my Matthew Ludwig about money, absorbed by these big bellies, that my book would amount to not 200 pages as I calculated, when the printer had set in type already 100 pages, but to 300 pages.

For the memory's sake then of the late pope, Gregory xvi. whose figure was also perfectly calculated to procure to the wolves full power to devastate the Church of Jesus and to celebrate the memory of my glorified Gregory Jereb, who returned in due time to the mother parish, as Alt-Laak is called in prophetic spirit, that I could visit him more easily and that he might die in his native place, where in future ages it will be shown, that here the ashes of a man are resting with whom the Apostle has caught the wolves, or as my Gregory expressed himself the cats, in order to bind them firmly together in the bag and to suffocate them, I shall mention but the journey on the rail-road from York to Philadelphia on the Gregory's or Watchman's day the 12th of March, 1841.

The weather was cloudy when I left the house of the Prophet John Jacob Thomson, which he had sold shortly before, in order to operate the more easily in Baltimore, for the kingdom of God. He accompanied me to York, and when we were with the preacher of the United Brethren, I told him: "Thy house, (Thomson's Place,) although thou hast sold the same to work the more free from other cares for the kingdom of God, will nevertheless, carry thy name in my book." He replied to me that this was not the right name, but that the builder of his solid stone house had given to it, when laying exactly one hundred years ago the corner stone of it, the

name of "Delay Rewarded." In this house remained Dorathea for a time after her resuscitation from the dead, and Thomson was engaged in packing up his effects in order to leave it when I arrived there, and the great reward of the delay of the printing of this book, not only that something about the prophecies of Dorathea and her resuscitation might be mentioned, but also the Wolves-stories, after the receipt of the document of the demoniac Cleophas be developed therein, has been prophesied by the name given to the house by its builder.

I do not doubt that all of whom the Bible gives an account as having been raised from the dead, either by Christ himself or by others in his name, were certainly dead before their resuscitation: against the adversaries of Christianity, however, this can more easily be proved by the example of Dorathea, than by that of others. But this being the case, I am still doubtful if between the signs of the Lord a distinction of preference could be made, which of both deserved to be preferred to the other, the resuscitation of Dorathea, or the demoniac production of Cleophas? To the resuscitation from the dead, nothing was required besides the will of Christ, that the soul having left the vital connexion with the body, has to resume this connexion and to operate anew upon the already deserted body. But with Cleophas, that was necessary to press the demons to take from their servant the free will, and to dictate unto him in his insanity, that which I needed, and of which it could not possibly be expected that it would be sent to me to America, where the freedom of the press prevails, by a cunning man, that I could instantly discover the whole conspiracy of the high placed devil's servants in Austria, against Christ from this document, and all nations will see from my publishing the same. To his priests, Wolf can write in an arbitrary manner; for if any body stirs the least motion failing in due respect towards the prince's Bishop's gracious lordship, he has to stand in patience the wolves' fury, if he wishes not to experience the fate of Jacob Supan, or even a worse one; if inferior to him in moral strength. Christian patience is our duty; if we cannot

tame the wild beasts which are destroying the church of Christ, but by any nation whatsoever, renders the state of things only worse. However since Christ furnishes us the weapons for taming such beasts, we are in duty bound to use them according to his will. We possess weapons of his spirit. But when it will be necessary, he will make his invisible army march as he has done during the Cholera, through all parts of the world, in order to commence the destruction of the mighty; the most of whom he has left alive at the former strokes of his latest penal judgments for the pressure of the unconverted nations, and to serve now as signs. However, as the Lord desires not the death of the sinner, but that he may repent and live, he has resuscitated Dorathea for a testimony from the dead that he is willing to save also many of the ancestors of the great ones out of hell, where they are now suffering horribly, provided their living successors will spread with all their might, his manifestation together with us. Dorathea was in the service of the seeress of Prevorst, from the history of whom, as well as from others of the latest histories, is to be seen that those who are entering into a peculiar connexion with the spiritual world, and are themselves sufficiently purified and fully prepared for it, can also save others from hell, yet not without long sufferings and tribulations after the wrongs inflicted upon their fellow beings by those who have gone in their graves, but are addressing themselves to the living, have been redressed as much as possible. I know this from other sources than the experiences of the latest male and female seers, and I repeated it here in order to lay it at the heart of the great ones, to save their own souls, that we shall then operate in common for the deliverance of their ancestors. This being previously impossible to us, and we unable before the effects of their sins are redressed by their successors, to say any thing else but that they are suffering as they deserve, as those among the great ones will suffer still more, who now, instead of becoming converted from their sins, oppose themselves to the manifestation of Christ, and will die in their sins.

Whilst I was entering the steam-wagon in York, snow fell and a storm was raging. I observed in the wagon a priest, who was just then reciting his breviary, from which I recognized him as such. When he put his book in his pocket, I addressed him in the Latin language, but he replied in the English language, that he was ignorant of the Latin. I told him that I had seen him reciting his breviary, from which I concluded that he was a priest. He stared at me and asked me after some recollection, whether I knew Prost the Superior of the Order of the Redeemer? I replied that I had seen him at Pittsburg, and had spoken to him there; that I had also seen him again a month afterwards at Baltimore. Then he questioned me whether I also belonged to the Order of the Redeemer? to which I answered that I was no member of the same order of redemption with him. When I thought I had answered enough questions, I began asking him, how he could recite his breviary whilst ignorant of the Latin language? He replied that he could read so much Latin. Then I asked him whence he came? He answered from York, commonly called Little York, whence I came likewise. Now I at length knew what priest I had before me, and why Christ caused him to be brought to me on the Gregory's or watchman's day.

The reader prepared for the Spirit of Christ, will learn by the second volume astonishing things, why Christ caused the number 16 of the Popes with the name of Gregory, or watchman, to be completed, as also the prophets were calling themselves; and we are in possession of writings of sixteen true prophets in the Bible, and caused likewise my eyes to be opened, and disclosed to me, whilst engaged in reading the work of the last false prophet, Gregory XVI, who is still concealed under the mask of the holy father in Rome, permitting the beast worshipers to kiss his foot, entitled, "*Il trionfo della santa Sede e della Chiesa*," that is, "*The triumph of the Holy See and of the Church*:" that He has destined me to the overthrow of this see, called by the blind ones the holy, by the enlightened the cursed see, on which, by the representatives of the beast with the number 666, (Rev

xiii. 18) the Church of Christ has been cruelly devastated. As the false Leo, or lion, the twelfth and last of this name, who entirely concludes the number of the false Apostles, who had usurped all possible titles, belonging alone to Christ the Lord, in order to perpetrate under these titles of His Holiness, Christ the Lord of Glory, every imaginable wickedness for the devastation of the Church of God; as this false Leo had to prophesy about me in his way, as Rossel in Baltimore did, that Bernard is a doctor of the Church, and that all priests of the Catholic or Universal Church had to acknowledge him as such, whilst I, in the Convent of St. Paul, the Apostle Paul being my type, and having prophesied respecting me, added to my Christian name, Andrew, still that of Bernardus, so had likewise the last Gregory, to whom still, as a masked Apostle, upon the chair over which, on Easter, 1838, the curse of our Lord Jesus Christ has been solemnly pronounced in the Catholic Cathedral Church in Boston, the honorary titles, belonging alone to Christ, have been conferred, and who was blinded by regulations most contradictory to reason, and tending to the entire destruction of the Church, invented by Aulic creatures, and promulgated by him: he had, I say, by the very title of his book, "The Triumph of the Holy See and of the Church," to prophesy that which, at the present manifestation of Christ, is fulfilling, when first the chair of the Pope was victorious, and then the Church begins to gain the ascendancy.

Whilst some heroes have now correctly comprehended Christ's manifestation, and are preparing that by which Christ has determined to open the eyes of the nations, is the holy see of the blind, victorious in a manner very satisfactory to those ignorant people who, as perfect strangers in biblical things, do not know that Christ is speaking of our time in saying, "Behold, I come as a thief." For, after Peter, under whose protection these madmen are seeking shelter, to be secured against Christ; Peter, I say, (but whose name, Wein, means wine, the same intoxicating beverage as Wien, Vienna, expresses in my native language and in several other

languages, although not in the same way of writing, yet with the same pronunciation as that of the capital of the Emperor Ferdinand,) had lost his battle in Boston, he thought that he would be victorious in his residence, Vienna (Wien), or wine, over Christ. When, namely, the printing of my first volume, as this event has been narrated in the second volume, was nearly done, some worshipers of the Pope conspired to prevent its being published. With the printer he succeeded so far that he rejected the conditions which he before appeared inclined to accept, and declared to me that he would not do the work till I would have paid in cash: he having received only one hundred dollars from the fund of Frederic Baraga—mark it, ye Illyrians, until you can read it in my three volumes, which, to peruse, Wolf has prevented you, how Christ executed this, and procured the restitution of the money to Baraga. Christ having sent his Apostle poor to America, the pope-worshipers thought—they knowing me to be poor—that the victory was already safely lodged in their hands. But the Lord showed me, that I invited as many of the 134 witnesses of his manifestation, who have been called out by Christ as the first army against the beast-worshipers, and are for that reason inserted in my first volume, pages 213–215, in alphabetical order, for perpetual memory's sake: N. B., in the wine-house of Ignatius Abele, as would feel inclined to appear. For so much I could foresee, that not all of them would appear at this occasion. The room of the wine-house was consequently not filled by the assemblage, yet were there too many present than that Christ could have employed all of them to obtain a sure victory over his enemies at the first onset, for he would only pick out even from those few, those who had courage to appear at this combat. All the assembled, besides me, were greatly devoted to popery: for Christ had determined to have the first combatants for the overthrow of popery taken from the Papal Church. But he desired not, as the servants of the beast, blind champions; who are led in battle like the most stupid beasts, submitting themselves to be slaughtered there for the satisfaction of the

ambition, robbing propensity, and other horrible vices of the great ones of the earth, more miserably than fattened beasts, the meat of which is consumed for useful purposes, whilst, on the contrary, the slaughtered men were but sacrificed for the vice of men. To the warriors of Christ, that they might not rush blindly into the battle, so as rather to create confusion in the attack, instead of securing the victory, I had, in the wine-shop of Ignatius Abele, first to explain that I was marching for the overthrow of popery, the same being good for nothing except to destroy the Church of Jesus, and was not brought forth by Christ, but by sensually minded men, for the satisfaction of their anti-christian ends, and that, now at length, Christ has shown us by signs of every kind, that he will destroy this beast, and that he sends me for its destruction, and that those who would follow me in the strife, Ignatius Abele's house being a wine house, might come into my lodging, in order to hear a nearer explanation of the cause. All were still and quiet: for I told them before that we would convene in the vintry, not for drinking, but on account of the mystery which is to be celebrated in the vintry of the wine-seller, Ignatius Abele, who stands in my book as patriarch the first, among the 134 witnesses, volume first, page 213. After having shown the godlessness of popery, as far as then the weak ones could stand, and at length observed that we had to leave the vintry, without spending any thing for wine, the religious address having come to a close, and the enlightened being about following me; they were addressed, near the door, by Peter Wein (wine), who stands amongst the 134 witnesses as the 123d, on page 214 of the first volume, and with whom the Lord had already before, as has been explained in the second volume, given a sign that he agreed with it, when he mentioned his having already been school-master, and his knowing from thence well, by the catechism, that obedience was due to the Pope. I had to become acquainted with him already before, in his lodging, where I received his child in the Apostolic Church, in order to send it, immediately after the bap-



tism, into heaven, to be there educated by a better school-master than Peter Wein is. But in the vintry I became better acquainted with him as a master infected with the poison of popery for the corruption of the people. His name, Peter Wein, or Wien, according to the Illyrian and other languages, was perfectly adapted to his sermon, for men must either be fuddled by wine, or other intoxicating drinks, or else as ignorant in Christian principles as stupid beasts, to believe about Peter that which the holy (that is, by the Apostle of Christ, cursed) father in Rome lays before them with his wolves, in order to seduce them, to deprive them of their property, and to entice them to the slaughtering of the saints, with the promise of indulgences. Seeing that nothing could be done with a madman in a tavern, where many demons are lurking after souls, I went away, and the wise followed me.

It was given to me to announce to the witnesses the assembly in the vintry. But I then only knew so much, that it was proper that the Apostle of Christ should deliver his first public sermon against Popery in the tavern, since the Christians were formerly first to be stupified before Popery could be raised, and peculiarly proper, because the wine-seller, Abele Ignatius 1st vol. p. 213, stands at the head of the 134 witnesses, and is also the oldest amongst these witnesses, and was for that reason sent to me first by Christ, when I arrived from Europe in Boston, in order to report to me that the church of God was in such disorder, the priest of the Propaganda of Rome being good for nothing but to cause scandals, that I had to remain at Boston for the purpose of setting things aright. Neither I, nor still less Ignatius Abele could comprehend anything about this deepest mystery of God. I knew so much, that I have been sent by Christ to America; but that the strife would begin in Boston and that such astonishing things would take place, as are now explained in my three unbound books, of this I could then not possibly have any presentiment. Christ having made use of Ignatius Abele in such an important undertaking, and he being at the same time Patriarch amongst

the 134 witnesses, I placed him on page 113 at the head of these 134 witnesses, whilst by right, the alphabetical order being otherwise strictly observed, his son Andrew Abele could have claimed the first place. However, since not only the Patriarchs but also the Apostles prophesied, by means of this inaccuracy a prophecy was to be given. It is said: "Eve bare Cain and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." i. Mos. iv. 1—2. Then the history continues, which, as we have likewise now uncommonly many similar instances, is at the same time prophetical, until we read in the eighth verse: "It came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him." Abel was a shepherd, but his brother Cain murdered him. In the the Christian church men-murderers have been shepherds; for all the horrible wars amongst the so called Christians must be partly immediately and partly mediately attributed to these shepherds, because they bestialized their sheep instead of feeding them. Eve thought, when she had borne Cain, Chr. iv. 1. to have received already the man who was promised to her, Chr. iii. 15, and of the Popes each one thought himself this man; arrogating to himself that which belonged to Christ alone; but he desired to be at the same time Abel, who is the Patriarch of the shepherds, whilst he was but Cain, the murderer of his brothers, of whom many hundred of millions have been murdered on account of his follies. This false Abel, when the eruption from the papal Church began by Luther, commenced to be the false Abele or Abelein (Diminutive of Abel). But he soon had the Patriarch Ignatius for a protector, who by the artfulness of the Order of the Jesuits, knew how to maintain the nuisance of Popery, until at length the infidels became so strong that they forced the Pope to abolish this Order. Then the vials of the vengeance of the Lord began in succession to be poured over Popery. However, towards the end of this tragedy, Popery with its Jesuits, as the prophecies contained in my third volume have announced

it, had to make their appearance with all their horrible nuisance, till finally Andrew Abele came from the Popish Order of Benedictus to Boston, and began the contest with the Representative of the Pope, the Catholic Bishop of the Order of the Jesuits for the overthrow of Popery. This Bishop's name is Benedictus, given to him by the Jesuits in a prophetic spirit, and similarly as Leo the twelfth did prophesy about me whilst pressing the monk of the 12th century, Bernardus, upon the Christians of the present time as a Doctor of the Church, and the Jesuits gave to the Bishop in Boston the name of Benedictus, that is the name of the founder of the Order, wherein Christ has prepared me during the last twelve years for the Apostleship, that I then found in the Boston Bishop Benedictus, in order to strive with him, until I have announced to him in writing on the 17th of February, 1838, his excommunication from my Christian ecclesiastical communion, and then performed the mysteries for the foundation of the new kingdom of Christ, as an Apostle or as a shepherd in the name of Christ in the same church, wherein the Bishop executed his ceremonies.

In the names of the 134 witnesses, vol. 1st, page 213—215, so many mysteries are concealed, that though I have given an explanation of several mysteries of these names in my three volumes, I would have to write a large volume by itself, in order duly to explain all of them. At the head stands Ignatius Abele, then follow his six sons, making fully up the fundamental number of Popery, of whom the first place belongs to Andrew Abele by right, according to the alphabetical order, but alas! Jesuitical principles are still prevailing, partly by secret, partly by open operation. Then stands Abele Francis Ignatius, both being patriarchs of the Orders, by which the corruption of Popery has found its greatest support and expansion. The third of the sons of Abele stands as witness, Abel Leonhart, or the shepherd, who has changed himself into the hard lion in order to tear the nations. In the third place he stands as a perfect lion; for in the third place I excluded him in strictly al-

phabetical order, on Easter, 1838, from the church of Christ, not under this but under the name given to me by the Most-High, standing in my foundation catalogue. But for that very reason, because Abele or the shepherd has turned into a hard lion he was to be excluded forever from the church of Christ. But Leonhart is in my native language, Lenart, that is the Lazy. The Pope was not only a hard lion for tearing the nations, but also as Abele or Abelein (little shepherd) a lazy one, who occupied himself only with mischief for the destruction of the church, doing nothing of that which belongs to the office of a good shepherd. He as being such, stands amongst the six sons of Abele on the fourth place, as Abele Wendelinus (turner). According to the prophecy of Daniel, explained in my third volume, the events of the church for her millennial peace, will commence to take a turn at the end of the dominion of the fourth beast, until it will be entirely destroyed from the earth. Abele Wendelinus stands not in alphabetical order, the sons of Ignatius Abele having been placed according to their age, and only in this extraordinary position the deepest mysteries are placed in the right order. The fifth son's name is Abele Charles Theodore, because the number five is the number of the new kingdom of Christ, and the fundamental number of the numbers of the Apostle of this kingdom. On that account I had after returning from my last long Apostolic voyage, on which I have caught amongst the Indians the Leonhart, but who now, after his having been stricken as the great lion, showed himself only as the small lion, I had then, I say, to take my lodging at Carlton, or more correctly Carltown Place, or the place of the city of Charles, number five, because exactly Charles the 5th was at the breaking out of Protestantism, required for holding up Papism. It is said that on the place of the dwelling destined by Christ for me as my last lodging in Boston, a grave-yard had been of the dead bones, which I have visited on my voyage. And a grave-stone which has been employed in paving the bottom of the yard, reminds me every day of the mystery of the visitation's-journey of the dead bones.

Then it is said great disorders prevailed in the houses of this place, until at length every thing was renewed, the proper name given to the place, and Matthew Ludwig admonished by the spirit to take possession of this quite renewed dwelling exactly then, when I had returned from the voyage, and whilst I was residing in Carlton Place, the nuisance of Popery was carried on in that form, in which it has displayed itself since Charles the Great, and especially since Charles the 5th manifoldly, and here I wrote the large letter of which Theodore prophesied by the Dorathea, and which closes on page 190 of this book; here I likewise wrote the letters to the Princes-Bishops, in order that their conspiracy with Peter Wein, (Wine) but who has concealed himself under the shape of Joseph (that is, "Appendix") Pletz, (to be pronounced like Place, on which empty space, I am residing upon the dead bones at Carlton) must be disclosed to me by the document of the devil Cleophas, pressed by the glorified Gregory Jereb, that is, the watchful partridge, which can protect itself not only against the wolves but also against skilful hunters. But the sixth son of Abele Ignatius is Abele Philip, or the horse-loving Abele; the number six being the number of Popery and of all its nuisance. For that reason people have to work during six days like horses, and must be strengthened on the seventh in their stupidity, in order that the lovers of horses need not use their feet, and may use many of them before their carriages, whilst a single one would suffice to carry them. These lovers entertain quite sensual notions about Christ, such as Philip, John i. 45, expressed, who followed Jesus the day after Andrew, who led Peter to Jesus, but had, alas, not proceeded far in the knowledge of Christ when mentioned in John xiv. 8. The notions about Christ entertained by the present horse-lovers are still much more insane than those of Philip. But Andrew, as he once led Simon Petrus to Jesus, will guide likewise the Wein (wine) or Wien (Vienna), Peter to Jesus, as He verily is.

Brethren, I have hinted at but little about the beginning of the list of the 134 witnesses, who in vol. 1st, page 213

—215 have been inserted already on the 7th of January, 1838, as such at the manifestation of the Lord into my catalogue. After having concluded my Apostolic Address at Ignatius Abele's the father of the six sons, who are following him immediately as witnesses, and of whom each one in succession bears the most appropriate name for the place which he has received by me in my first volume, page 213, in order to prophesy at the manifestation of Christ, and having soon left after Peter Wein's commencing his speech, many expressions of insanity have been uttered against me especially in the vintry of Ignatius Abele, since the Lord permitted all that to be represented by the small ones in Boston, which Joseph Pletz with his appendix in the mystery as Peter Wein, has carried on in Vienna. But Ignatius Abele, when Christ sent the embassy to me in order to inform me by degrees, that he had determined to keep me first in Boston, in order to accomplish the chief mysteries of the heavenly kingdom, was accompanied by Seiberlich Ferdinand and Seiberlich Joseph, who in the first volume, page 214, fill as witnesses the 106th and 107th place. Many wrote themselves their names in my catalogue for the foundation of the new kingdom, and for others I wrote them, as they were spelled to me. But several of them write their names incorrectly, as Seiberlich, instead of Sæuberlich, (lover of cleanliness.) Ferdinand stands on a peculiar place of the number of the twofold dominion of the beast; but he has done for the cleaning (sæubern) of the Church otherwise very much, and he was the leader of the male and female singers at all solemn mysteries, which I have performed as Apostle of the Lord in the Catholic Cathedral Church in Boston, as well as at the solemn funeral office of deep mysteries, which I celebrated on the transferred festival of the Pope, whose name is Leo, or Lion, the great, in the Cathedral Church. But when I commenced continuing the mysteries out of the Church, Ferdinand retired, fuddled likewise by Peter Wein in Wien, (Vienna) until the Lord will bring him by his faithful officers to reflect, and so likewise Joseph Sæuberlich, who as appendix or assistant has co-operated very much to the accomplishment

of the mysteries of Popery, but then stepped into the back ground; since also the mystery of this man is waiting for its development in Vienna.

Having touched upon the mystery of the Abeles and their Christian names, I must in still fewer words touch also upon the mystery of the six amongst the 134 witnesses, who bear volume 1st, page 214 the name Ox, because the first amongst them, namely Aloysius Ox is in comparison with Anthony Aloysius Wolf, a very noble creature of God, who even pressed upon me five dollars for the continuation of the cause of Christ, whilst on the contrary the devil Cleophas of Wolf, besides all remaining lies and slanders envies also those who satisfy my "for hunger crying stomach." He deceives the people, in order to give to him credence in asserting the Apostle to be a wolf, constantly greedy to devour. I never suffer by hunger, and this day is already the 25th of April and in the Almanac stands Vitalis who even to the wolves, when they become converted and will feed with the lambs, will preserve "vitam" or the life, though they will not constantly live by devouring beef, as he preserves it to me, notwithstanding my not having tasted during this Pascal time any beef, and being usually better satisfied with common bread with some cold milk, than all wolves in sheeps' clothing are; and if it were necessary, the Lord could preserve me also, without visible food, through months and years. But as I am not inclined to recommend to any one of the weak too protracted experiments concerning abstinence of food and drink, I went indeed by the rail-road on Gregory's day to the loneliness of Philadelphia, where I need nobody's assistance for cooking or any other labor, that I may feed the wolf the better, for whom the many thousand florins of his Bishopric are not sufficient, but who has besides to roam about to fatten on the substance of the parsons, and whose stomach is of such dimensions, that often a single one of the banquets offered to Wolf costs several hundred florins.

My Aloysius Ox stands in vol. i. page 214, amongst the witnesses on the eightieth place, which number as the 8×10 th is still indicative of the horrible darkness of

the Imperial Royal Popery in the last times, and Aloysius Ox, when he was to be brought before me by the demon for a testimony in the case of the Episcopal wolves assured me, that he would follow the Bishops. I hope that neither he nor the other witnesses, who permitted themselves to be deceived by the Bishops, as soon as they will learn from the enlightened witnesses, how horribly the blessings of the Bishops, revolting against the Apostle, stink before Christ, who has sent him, and how they stink before all his saints, will wait for the conversion of the Bishops. The eighty-first witness, however, is already Conrad Ox, who plays with Father Conrad Altherr excellent parts on the one hundred and thirty-second page of this book; for you will soon see the most striking proofs of it, that also at the printing of this book as at that of the former three volumes, the heavenly host so number the pages and lines, that each deeper mystery comes quite independently of me and of the printer on the right place, as you see also from examples (since more would require a large new book) of the one hundred and thirty-four witnesses, that to each of them is given the place which belongs to him, and that the Lord took care for the names of each of them, so that he in consequence of the most appropriate Christian and family-name by following the alphabetical order, received also the right place in vol. i. page 213—215, and where several of the same name occurred, the alphabetical order of the Christian name had to decide; but respecting Ignatius Abele, with the six sons, I told Francis Philip Schwab, who had to copy for me the book in Roman characters in behalf of the compositors in Cambridge, who were ignorant of the German language, that he should place the father at the head and the six sons according to their age, by which position the mystery of the signification of each has become complete.

The partnership of the three printers of the first volume was to be indicated by their names on the very title-page; the Lord causing them, as printers at the oldest University in America, to be set up in my third volume as a great warning example, this likewise belonging to

the mystery, that not one but three had to print the first volume. The printer of the second volume, who also printed this book, appears in the third volume but as a sign, that Christ has prevented him by the sudden illness of the compositor, to come to Boston for the printing of the third volume, that I went to New York for this purpose; and I have set him up also in this volume for a sign as cooper of the bellies of the wolves. But the printer Henry Ludwig stands in this book on the page bearing the horrible number of Popery eighty or 8×10 , as it has made its appearance according to the prophecies of the 17th chapter of Revelation, unfolded in my third volume, after the downfall of Napoleon. But he stands to the illustration of the mystery of the Archduke Ludwig (Lewis) in Vienna. Whilst Peter Wein in Boston hoped to draw all near him, the Lord awakened Matthew Ludwig, who soon united others by attraction with him, that the printer of the first volume, has been perfectly satisfied, although he has demanded for each page, including stereotyping, 66 cents, or the number of deep mysteries more, than each page of this book will cost. But this has been done because the man, whose name is derived from the sexual intercourse between the bull and the cow, and costs Rossel sixty-six dollars, including the expenses of his imprisonment, has assured me, that printing was so expensive in America. The Lord has permitted this not only, that the three printers of the first volume were set up as signs, but still more especially on that account, that I might not find it too strange (the saints, sent to me by Christ unfolding to me His mysteries only by degrees) should the saints call me to other places, where they had prepared other mysteries, but could not disclose, until I came to the place prepared for me; and to my twelve, whom Christ has ordained for overseers of the fund at his great manifestation I could not yet explain that which I knew about my being sent by Christ to another place for having books printed. Consequently I was only, when it was unavoidable, to go from Boston to have the press engaged in operating upon the closed tubs of the wolves, un-

der the necessity of making in a few words my people sensible of this necessity of my going, because I would not only have too much to pay to the printers in Cambridge, but also to copy the book in Roman characters, no compositor of theirs understanding German. This also the Lord has done for the illustration of his manifestation, that in Boston there were before no Germans; but when the manifestation of the Lord approached, they commenced assembling from every side, even from Hungary stands amongst the one hundred and thirty-four witnesses, vol. i. page 214, Weyer Joseph, with his contribution, as the contribution of each other of these one hundred and thirty-four witnesses for the foundation of the new kingdom is added to his name, since not only the names of these witnesses, but also the contributions added to their names are indicative of deep mysteries of the heavenly kingdom.

On the 7th of January, 1838, namely, not only these one hundred and thirty-four witnesses, but also others assembled, amongst whom the representatives of the beast, of its image and of the false Prophet of the Revelation, given to the Apostle John, were to be brought to me by the devils under the superior command of the angels, that I could take hold of the beast and its appendix, and insert them into the catalogue of the new kingdom of God, without having the least presentiment of the mystery. After three months the first collection took place of the contributions promised for the parson and the schoolmaster of the new kingdom. Most performed their duty. Some, however, did not appear either to pay their contribution or to give their excuse, why this could not be done. On Palm-Sunday, 1838, the angel of the Lord told me, to remind them on the same Sunday after the sermon, to come on the same day to me, to make their excuses. Some appeared. But then at 1 o'clock after midnight the angel of the Lord came to me, awakened me and told me, to rise immediately and to note down those, who had neither paid the contribution to the new kingdom of God, nor come to offer their excuse, and to exclude them solemnly on the next Easter-

Sunday after the sermon from the Church of Christ. I registered them instantly in a strictly alphabetical order. Then I reflected why the Lord had charged me with this commission, which, without the superior guidance of the heavenly host could excite a revolution, to be executed on the very highest festival. I saw indeed at once so much, that exactly by the neglect of supporting the spiritual leader in a manner standing in unison with the principles of Christ, the most horrible disorders have originated in the Church of Christ; but at that time the Lord did not permit me to have any more disclosures about it. I, of course, thought, that the order of Christ could not be interpreted otherwise, than that I should first warn them, that I had to exclude them on Easter from the Church of Jesus, if they would not come to excuse themselves. But when I was about delivering the schedule with instruction into the hands of Francis Philip Schwab, who had copied for me the first volume in Roman characters, which are likewise not without signification, and stands therein on page 214, as a witness in the one hundred and fifth place, and has then been set up in the second volume as a sign, the angel of the Lord shook me and said: "Thou shalt warn nobody." I was frightened by this for me horrible charge, wept and cried to the Lord, to send his angel again to me, in order to instruct me, why I must perform such a horrible scene on Easter-Sunday. Yet, notwithstanding all my sighing and crying, I received no answer on the same day, but in the night from Monday to Tuesday the angel of the Lord came again to me at one o'clock after midnight, awakened me and told me to write immediately into the book that which was to be done on Easter-Sunday, in order to have it published. There is namely on the title-page of the first volume not added: "first volume;" because I did not know, that it would be followed by a second and third one. For I received, after having stepped forth publicly on the 18th of February, 1838, as an extraordinary messenger of Christ in the Cathedral-Church in Boston the charge of writing a volume, in order to show to the nations, that this had in-

deed been done by order of Christ. I thought that this would be at least easily understood by some divines, who would then awaken the others if I should write but a small volume about the signs, which had happened already till then; because I was ignorant that the wolves had become so furiously mad, as the devil Cleophas has finally also reported from my native country. I delivered already on the 20th of March, 1838, part of the manuscript to the printer, and the printing began on the 21st, that is on Benedict's day, because I had commenced in the year 1837, on the same festival of Benedictus pressing the barrel of the Prelate of the convent of the Benedictines of St. Paul, Mein Rad (my wheel), the Idol, then, however, continued this occupation with the Bishop of the Order of the Jesuits, who yet in the way of the devils, who see and prophesy every thing perversedly, bears the name of Benedict, and has also a big barrel, till I had at length to exclude him on the 17th of February, 1838, from my ecclesiastic communion, and stepped then forth as Apostle, independent from all Bishops in the same church, adjoining his residence, beginning to perform the mysteries of the heavenly kingdom, whilst engaged in leisure moments in writing the first volume, the printing of which commenced on the 21st of March, and several sheets of which were already set in type, when I registered the charge, given to me in the night between the 9th and 10th of April, in the remark, vol. i. p. 215—220, following the list of the one hundred and thirty-four witnesses, not having then as yet delivered the sheets for these pages to the printer. But this has been committed unto me at the third arrival of the angel; that it may be seen, that I had before the excommunication, most solemnly executed on Easter-Sunday, not the least presentiment, that any of these deepest depths of the new kingdom of Christ on earth were concealed in this excommunication, which have begun to disclose themselves after the exclusion so astonishingly, that I then in the three volumes have written about them many hundreds of pages, but would never end, however long my life might last, should I explain all the mysteries con-

nected with it. Of the excluded, the first and the second came to me immediately after the performance of the greatest solemnity of Easter, 1838, and freed themselves from the exclusion, but the third still carries on his mischief in Rome, although he ought to have been informed of it long ago by the Austrian court.

In this volume, Dorathea Bayer, or boor, (which the reader now after my having explained the George's or farmer's festival, will easily understand without farther explanation) prophesies about me on page 31, that I am calling 3 o'clock; and then again, in speaking of me, that it is of vast importance that she is born between one and two o'clock, and I adduced some points, illustrating why this prophecy and my crying out 3 o'clock was important. It would then, however, have been too early to say that my calling out 3 o'clock, is of the highest importance at the excommunication of Popery. It also took place in the third hour of biblical chronology, which calculation in regard to these mysteries, as can be seen from my three books, is constantly kept by the heavenly host, or the 3×3 or 9th hour A .M. on the festival of Easter, 1838. The Lord has accurately determined the hours, and our divine service commenced on the 8th, that is according to the testimony of the 17th chapter of the Revelation, with the hour of the new Popery, after the downfall of Napoleon, and towards 9 o'clock my sermon was concluded, when the excommunication took place without delay, wherein the Pope was the third in number, but the first two having freed themselves immediately after the excommunication of it, stand always in the first place amongst the excluded, and will continue occupying the same throughout all eternities of eternities, whilst I shall be ready to receive the Bishop of Rome in the church of Christ with the greatest joy, provided that he (who as such never will have in any respect any preference before any other bishop or overseer in the new Kingdom of Christ,) will receive the manifestation of the Lord with a thankful heart and true conversion from the darkness, to the light of Christ, as soon as he can be duly informed of the same: whilst on the contrary, if he should too late desire

to get rid of the rope which is laid round his neck, he will no longer have in the rank of the clergy, but in dust and ashes to expect his judgment, and should he enter bound with his rope into eternity, would fall into the deepest depth of hell, from which there is no deliverance for him.

Weyer Joseph, from Hungary, after whom follow only 8 of the 134 witnesses, as the number of the complete popery of the latter times, has paid the unity of one dollar as contribution, which pleased me, especially when he told me that he came from Hungary. He was forced by the butchers, to become a men butcher, and he is poor; he has consequently contributed more than those who offered ten times greater contributions from their abundance. His name is Weyer or Weiher, that is fish-pond, and Joseph is an appendix belonging necessarily to the mystery of the number of the new popery, with the number 8, and the numbers of the contributors, for amongst the 134 numbers of the contributions, we have the unity nowhere but in the fish-pond, where many fishes are preserved, and the number 3 is advanced to the first place; for I have still two Hungarians amongst the witnesses, yet not amongst the 134 of the first volume, p. 213—215, who have furnished astonishing contributions, not in money, but by collecting other materials. They are, however, not as the 134 from the Catholic, but from other communities. Samuel Ludwig or Ludvigh, is of the greatest community of our days, namely, that of the Infidels, and has prepared in the German "Old and New World," great contributions to my three books. Then came at length, when the publication of the second volume was prepared, Alexander Leimer, from Pesth, in Hungary, and belonging to the prophetic Union of Brethren, which will but exist in the new kingdom in reality, as a witness, and sent the box of the books of the first and second volume to Triest, in order that we might receive the document of the devil Cleophas, and since the Lord has called him to collect contributions for twelve years, I quoted in the third volume, German witnesses only from his library, and a few of other nations, mostly from other libraries,

for a testimony that so much before my stepping forth has been disclosed about the present manifestation of Christ, that all Christians would have been ready for the same, if they had not had wolves instead of shepherds. Thus has the number 3 been prepared in the fish-pond for the ruin of Popery by Hungarians; Popery or the Latin Empire, having their language so much propagated in Hungary, even amongst the common class, that the same was much more in vogue than in Italy, yet so corrupted that Cicero would not have understood the same. In the latest time, however, measures were taken for her extirpation, when likewise the beneficial mistake was made to show a disposition towards destroying also my native language in the kingdom of Hungary. By this measure the spirit of the Slovenes has been roused, that they began prophetically publishing in Agram or Sagrab, the *Flirska Daniza*, or the *Illyrian Morning Star*, and now has the Lord given to us the Catholic Doctor of Medicine, who has come from Hungary to Vienna, and from Vienna to America, as the 4th from Hungary for a great illustration of the things at his manifestation for the abolition of the beast's dominion with the number four, of which Daniel has prophesied, and having employed him as a physician of the bishops and other prelates, we shall make use of him at a still more important occasion.

We must, however, return to the name of the printer of my third volume, Henry Ludwig. In relation to his name, and to the city of New York, he is in some respect an image of the Archduke Lewis (Ludwig), in Vienna, which is as well the greatest city of the Austrian monarchy as New York is the greatest city in the most extensive republic in the world. Lewis was representative of the Emperor, and Henry Ludwig the substitute of Julius, or Kaiser (Emperor) Bœttcher, (cooper,) this man having been by me, in common with the twelve in Boston, destined for the printing of the third volume, having accepted the invitation, and promised to me to come in a fortnight; and having then been impeded in doing so by the sudden illness of his

compositor, that Ludwig, in New York, had to take his place: but his whole name is Henry Ludwig, that is, Hainreich or Waldreich (rich in wood) Ludwig, and he stands in this book, page 80, as a sign for a testimony how all is filled up with viper generations and dry bones, or, according to the testimony of the heavenly host who caused this sign to be placed on page 80, that is, 8×10 , how every thing is filled with the dominion of the beast, which comes out of the bottomless pit, and is itself the eighth, but receives the dominion from the ten horns which, after the downfall of Napoleon, according to the testimony of the seventeenth chapter of the Revelation, have made their appearance anew. This, as well as a thousand other testimonies, which were either quite closed, or but partly and very imperfectly disclosed, having been opened in my third volume, I have here nothing more to say about it, excepting the quotation of one more testimony of the devil Cleophas. He says: "You will demand from heaven fire to fall upon all those who venture to offer resistance against your superhuman wisdom, but not receive it, for God himself resisteth the proud." 1st Peter, v. 5. Had not the devil extorted from the wolves such testimonies under the superintendence of Gregory Jereb, or the watchful partridge, and other departed saints, one would think that he was only able to abuse the Scriptures so horribly by his Rossel, in Baltimore. I hope to have adduced already enough proofs that, with all my studies, I have known nothing of this superhuman wisdom before my stepping forth as Apostle, and that even then the depths which were before concealed to me, are opened by degrees, as they could likewise be disclosed to the Apostles of old only by degrees: this being in accordance with human nature. A thousand things before hidden from me have been but now unfolded to me, after the reception of the document of the devil Cleophas, and I could write a far larger book than this, solely about that which, in volume first, pages 213-215, was before closed to me: although I have explained, in the former volumes, many mysteries hidden under the names of some of these witnesses, but which

were disclosed to me when about continuing my journey on the rail-road. But in regard to the fire from heaven, I am still crying, "Have mercy, O Lord! and convert the wild wolves; open their eyes that they may see thy most glorious manifestation!" But when the hour will strike, I shall cry with the heavenly host: "O Lord! thou hast caused the mystery of thy manifestation to be disclosed to the blind by me, whom thou hast anointed for an Apostle, and confirmed this by more signs than have been put on record by all the old prophets and apostles for a confirmation of their calling; and I have written more books about it than all of the old apostles did together. But these wild beasts will not hear me. Permit, therefore, to thy saints, whose power retains the devils, that they give them liberty to pour out their fury over the scoffers at thy most glorious manifestation, and to destroy them, either by sicknesses, such as the cholera was, or by the bursting of boilers, as thou hast given a sign of this kind in the steamboat at Cincinnati; or by fire and water, as it was done in the steamboat near New York, as a sign of thy manifestation; or in whatever other manner it will be most proper in the sight of thy most supreme wisdom." I hope, however, that since we have caught, besides the small lion amongst the Indians, also the wolf in the desert of Philadelphia, the blind will open their eyes. "For, when thou didst unfold to me, who was writing about the storms on Lake Huron, for this volume, that likewise as I, according to thy order, must write the third volume much larger than any of the former was, thou also hast shown the third sign for the destruction of the steamboat upon the Huron, when the people have turned to thee, repented their sins, and subjected themselves entirely to thy will, and thou, O Lord! hast saved the great mystery of 150 men. Permit me, O Lord! to write still more letters to Austria, in order that the eyes of the bishops, together with those of the Emperor, may be speedily opened."

Such were my thoughts, when I saw that the 150 persons who did not expect any deliverance more on the Huron, were set up as a sign that the third stroke was

in readiness for the illustration of my voyage over the Huron, after the publication of my third volume; and I entertained the hope that the Lord would at length open the eyes of the blind, I having touched, in the letters to the three bishops, Wolf, Meyer, and Zimmerman, upon so many signs, that these bishops, if they had carefully examined all three letters in common, they would have easily understood the manifestation of the Lord from the seven sheets sent to them. But, instead of doing this, I received the document of the devil Cleophas. Nevertheless, I hope that the Father of all light will now at length open the eyes of the blind. For, as with the slaughter of the fourth beast of Daniel the dominion of Satan reaches its end, and as the four stinking beasts caught below the church of the Apostle Andrew, have been smothered in the dominion Schneeberg, at the foot of the snowy Alps, and as also *Pesderz*, (dog-flayer,) Burgomaster of my native town, had to come thereto from the bordering Alps of the north-east, to the foot of other Alps on the south-western borders of Krain, to Schneeberg, and had soon to die there, that I could perform the funeral solemnities at St. George, in Laas, so, I hope, will the wolves gain a view of their shape in the image of Idria (sounding in my ears like hydra, the many-headed serpent), and will humble themselves before Christ: having till now thought, blinded by the devil, that those were not lowly minded who would not subject themselves to their follies, extremely pernicious to the Church of Christ. I am used to call my native country sometimes Illyria, sometimes Krain, which latter name is as prophetic as Illyria, wherein my native country was situated, according to the ancient division, remaining still the principal land of the kingdom of Illyria, unto which the Emperor has indeed imparted the title of a kingdom, but no king. In the second volume, wherein the position of the Apostle Paul, relatively to my Apostleship, has been disclosed, I have explained why this Apostle, by the Spirit, who has viewed our times, reports it precisely to the Romans, that he had not come farther on his apostolical travels than to Illyricum, and about Krain, (from krai, the bor-

der, the extremity,) to which the Church of Christ has been reduced, I have disclosed deep mysteries in my third volume.

As four beasts have appeared, thus appears at length also the fourth book as a testimony, that Christ has already accomplished all the mysteries for the abolition of the beast's dominion, and will destroy those who are tenaciously opposing themselves against him. They have still their choice, and I hope confidently, that I shall cry in the fifth book with Peter Wein, in Vienna, Hosianna to the King of the tribe of David. This name was prophetic for the times of darkness. But my native country has a more glorious prophetic name for Vienna, we call this city: "Dunaj, let it be day," or Danuj, as it ought to be spelled, the Spirit using also in other languages, and principally in ours, to transpose letters in order to conceal the mystery until the fulfilling of the times, equally sublime as I. Mos. i. 3. "God saith: Let there be light, and there was light." I have already said that Christ has ordained the Ruh in woods Ludwig, as substitute of Julius or the Cæsar, and that the Emperor already when my first volume had left the press in July, 1838, and had been sent to him in the month of August, that he might deserve from Christ the title of Augustus, ought to have remitted money for the printing of all the other things. But Danuj has remained till now New York in its kind, and the Archduke Lewis (Ludwig) stands, alas, still in the number three, wherefore Baraga needed three quarters of an hour to explain the cause to him, and now ought at length the prophecy of Dorathea to be understood, respecting the man who has cried out three o'clock, since we are constantly meeting the number three with these mysteries, and therefore, also Herrman Hude, that is the governing devil, volume 1st, page 213, the 6×8th witness gives the number three as contribution. But the number three has become number one by the 126th witness, Joseph Weiher, and in the 17th chapter of the Revelation it is said: "But they, viz. the ten horns receive power one hour with the beast," &c. For the remainder of this

see my third volume, this hour having elapsed long ago, whereby my only consolation is page 80th in this book, the important prophecy which I have left unchanged in the large letter after my return from York, the same having been dictated to me by the Spirit, and I possessing now, as I think, a better knowledge of it than when the same was imparted to me.

Pennsylvania is in these mysteries constantly Pennsylvania, that is, "all woods," still more expressive than "rich in woods." York or Yurk, however, is with our farmers, although I would write it to my countrymen, who do not make use of the y, otherwise the same with George. York, likewise as Danuj in the mystery, is still in a state of dreadful wilderness requiring farmers or laborers, that there may be clearness or day. The prophecy has in that sense already become fulfilled, as I have received great divine gifts for the illustration of the mysteries of the heavenly kingdom in the wilderness, N.B. at J. J. Thomson's, 4 miles from York, remembering the number of the 4 beasts of the prophecy of Daniel, and the same will be uncommonly illustrated by the houses of our witness, A. Leimer, of Pest, in Hungary, which he possesses four miles from Philadelphia, exactly between Germantown, Frankford and Philadelphia, and isolated like Thomson's, lying precisely at the horse-race ground, and where I lived in the year 1839, exactly three months, and examined his library, choicely selected for the illustration of the millennial kingdom, in order to make use of witnesses who have prepared my stepping forth, and to feed by it horses, to whom my appearance is quite unexpected. But the wolves which are not caught so easily, must be served otherwise. There are four miles from here three houses, scarcely of ten years' standing, which their builder sold soon, when A. Leimer became enlightened to buy two of them. All three would not have agreed with the mystery, since we have already one four miles from York, which has been founded exactly one hundred years ago by a prophet. To this we will stick, but it is still surrounded by woods; on this account the Prophet had to sell it, that we might move to York, not

to New York, but as it must be to York, in our mystery Vienna, in order to find farmers or laborers, that from this our York greater things might come forth, than ever a mortal could have expected, and Austria has also very noble oxen, not for slaughtering but for labor, and the six witnesses bearing this name, vol. 1st, page 214, correspond to those of Austria.

Aloysius Ox could not [vol. 1, p. 214] have received amongst the witnesses a more appropriate place than the 80th; for the signification of the number eighty has been pointed out, and Aloysius Ox has laid before me the confession that he would stick to the Bishops. He represents perfectly my colleague, Aloysius Horn, Superior of the College of Benedictines, and Professor of Dogmatics at Klagenfurth, who labors indefatigably like a draught ox, and shows blind obedience to the Pope and all his Superiors, although we cannot serve two masters, and consequently, if we are capable of it, should examine whether that which is demanded from us, be founded on truth and leading to general welfare or not. But Ox Conrad is happily already the 81st witness, and he belongs rather to Father Conrad Altherr, since we are in need of Aloysius Ox, solely for the illustration of things, and must yoke the Conrads together to draw the wagon farther. But consider well, brethren, the mystery of the number 132. In cases when all mysteries cannot be expressed, as it takes place, for instance, with the numbers of the pages, if the book has not as many pages as we reckon years, according to our chronology, the number of the units and tens is only to be considered to find the right year, and the number 100 contains, as we shall see afterwards, the mystery of the regents who keep the church of Christ under the yoke of Slavery. I could have immediately [on page 127, the 3d line from below] have introduced Father Conrad Altherr, when mentioning, by giving the date 1838 instead of 1839 of his letter from London. But the guide who calculated, without being noticed by me on what page and what line of the page the mystery of his name had to stand, did not permit that. But on page 127, the third line from below, this

invisible guide makes it known that during the three last months of the year 1827, I was sitting at the same table with Father Conrad Altherr, and had my place at it opposite to his from that time, until I departed for America. Nobody ought to find it strange, that I observe that the invisible guide, would even have noticed this circumstance. It is a deep mystery which at length becomes unfolded on page 132, on which page Ox stands in connexion with Father Conrad Altherr. We shall from the Christian names of the six men, named Ox, see clearly that amongst the 134 witnesses by the six Oxen, the monastic orders have been symbolized, which had been established for a support of Popery; and then I shall adduce some other still more wonderful images of deeper mysteries which quite plainly are forthcoming under these witnesses for the illustration of this subject.

On page 132 of this book, stands on the 4th line for remembrance's sake of the dominion of the four beasts of Daniel, the name of Ox, without surname, and in the sixth line, the number six being the fundamental number of Popery, stands the real monastic name, Father Conrad, of the man who before my call to America, was for ten years my mess-mate, and whom then the Lord sent in due time to London, in order to come there in a singular connexion with the six witnesses, occupying in vol. 1st, page 114, the places 80—85. He stands with Aloysius Ox in connexion, by my having employed ten of his twenty dollars to satisfy Aloysius Ox. But Aloysius Ox answers Aloysius Horn, Superior of the college of Benedictines, in Klagenfurth, with whom instead of the whole ox, only the horn makes its appearance. Him the Lord could in no case have used as a messenger of this mystery, he being as papal Professor of Dogmatics, quite blind; but Conrad Altherr as Professor of Universal history, knows how it stands with the follies of Popery. He had indeed, when it was unavoidable, to draw with the others like a draught ox, but he detested the nuisance. He was of course quite calculated to be employed in the illustration of the oxen-stories as a courier. The Lord caused this mystery to be inserted on the 132d page,

because He had exactly in the year 1832 opened my eyes whilst I was reading the "Triumph of the holy see, and of the Church" of the Pope now deposed by Christ, and shown to me, that He would employ to the establishment of his glorious kingdom, the men of the various ecclesiastic Orders, whom the Pope, together with the secular powers, have used, to say so, as draught oxen for the attainment of his designs, intended for the destruction of the church of Christ. This is indicated by the Lord through the third Ox. For as Aloysius Ox answers to Aloysius Horn, and Conrad Ox to Conrad Altherr, so is the third Ox (old gentleman) called John, that is the mercy of God, which has appeared unto us in the mystery of the oxen; for I belonged likewise up to the year 1832, to the draught oxen of the Pope, until the Lord at length has opened my eyes, in order to open them through me to the many, and I came in the third place to America, and in the third place I have excluded Popery from the church of Jesus. The fourth is called Ox, Joseph, meaning appendix, that the Tetras is concluded here, and each of these four Oxen give each five dollars contribution, consequently each the Apostolic number, and all four together so much as the courier from London has sent me. To these are then coming two young Oxen, namely, Joseph January Ox as the 5th, this being my number, and on the 7th of January, 1838, the witnesses have placed their names and contributions into my foundation's Catalogue, and the sixth concluding the fundamental number of Popery, is called Ox Isidorus, and Isidorus was a shepherd, and the men of the monastic Orders will, as soon as they will open their eyes, form themselves most easily into the best shepherds in the new kingdom of Christ; which also Christ especially assures us of, by our having received at the foundation of the new kingdom amongst the many witnesses, also the sixth Oxen on the 7th of January, the festival of Isidorus, which I am observing with gratitude, but now, whilst looking in the Almanac for another saint, and the two last young heroes, each of whom contributes the mystery of the number two, announce the same with the

four former; since Christ, before He can make use of the great host of monastic Orders at the foundation of the new reign, must first declare before the world the claims made upon this host by the ecclesiastic and secular power of the beast, as unjust and treasonable against his supreme majesty, as he now does by his Apostle. The complete number of these six Oxen, who in this mystery represent the monastic Orders, without which Popery would not have been able to exist, contribute also fully the number of twenty-four, that is, the four first of them contribute 4×5 and the two last 2×2 dollars, consequently all six together give the number of the twenty four elders of the Revelation, but who must acknowledge Christ, instead of the Pope, as their supreme head, if they desire to enter into His kingdom; for till now they contributed only to the increase of the dollars, the dollars standing in connexion, as well with the Prophet and my Professor of the Biblical study of the Old Covenant, Jacob Supan, as with myself.

That a sister of Doctor Supan has married a Dollar, I conclude from the name of his nephew, Dollar, who as the very first from my native country has entered into the convent of St. Paul, and has opened, to say so, the road to me into the same, that I followed him by entering as the second in it, by which the contribution of the number 2×2 of Januarius and Isidorus, that is of the fifth and sixth Ox, is somewhat illustrated; the main illustration consists, however, in the fact, that the monastic orders of the clerical and secular power served for the greatest support in upholding the nuisance of Popery, permitting themselves to be used for this purpose, with as much intellect as is possessed by oxen.

Having been myself their colleague, and having served the Pope, as far as to the year 1832, in the quality of a draught ox, and prepared myself, after my eyes having been opened by Christ for five years amongst them in the utmost retirement, my colleagues, I hope, will be as well satisfied, as I am at being represented by Christ under the image of the most serviceable and useful animal named in the Scripture. Dollar came in the Bene-

dictine Convent, St. Paul, in the Lavant Valley, as a youth of about 3×6 , whilst I entered the same as a man of exactly 5×6 years, having before duly served in my native country one year as extraordinarily, and five years as ordinarily located priest, and in order not to step too far out of the railroad by occasion of mentioning Dollar, I remark only so much, that Dollar accepted in the monastery, the name of Franciscus Salesius, and that in relating the Wolves-stories I must also mention Dollar, because Cleophas Tobias has fixed the date to his document: "On the name's-day of the holy Bishop Franciscus Salesius." He belongs to the new Saints of the Pope, consequently I could not find him in the Almanac, containing also the Patriarchs and Prophets. But for this search I have been richly rewarded by Isidorus, whose day was celebrated in the year 1838, on Sunday, the 7th of January, immediately after the day of the Papal appearance, but in the year 1841, on Thursday, the third day after my writing of the letter to Dr. John Frederic Emanuel Tafel, who, in his Prophetic Epistle, written on the 19th of February, the festival of Susanna, sentenced to the punishment of death by the godless judges of Israel, but delivered by Daniel, speaks, amongst other signs, also of thunder-voices, three times repeated, which then will sound peculiarly powerfully, when first my dearest brethren, the oxen, will begin to bellow loudly. I have received the letter of the Prophet fully ten days before that of the godless judge, Cleophas Tobias, and not being able to find Franciscus Salesius in my Almanac, I went to Dr. Joseph Koch, who has prepared wood for me for the roasting of the small lion, in the Hosanna, and in his directory for Priests, I found Franciscus Salesius, as occupying the 29th of January, wherefrom I saw, February counting but twenty-eight, but January and March, thirty-one days, that the letter of Cleophas Tobias was exactly 8×10 days on its way, until the same was handed to me; whilst that of the Prophet Tafel needed 6×8 days, though it had to pass in America also, like the other, through Boston to Philadelphia, to reach me there. Both contain deep mysteries, and Aloysius

Ox stands also, on the 80th place for the illustration of the letter of Cleophas. This letter excited already in Mr. Klett's apothecary shop, some curiosity by its carrying ten post-marks, which, when multiplied with eighty, gives 800, which mystery will be understood from my third volume. Francis Sales, on whose festival Cleophas had to write, has come indeed before me in the Benedictine Convent of Saint Paul, but was then my student, and must die for the illustration of the letter of Cleophas in the first year of his priesthood. For when the mystery of the Inauguration of Theodore Stable at St. Peter in Salzburg had appeared, of whom we (it having been mentioned on pages 114 and 115 in this book,) must still remark something peculiar, two young priests fell sick in our Benedictine College of the Convent of St. Paul at Klagenfurth, viz: Theodore Buechler and Franciscus Salesius Dollar. In the third night before the death of the former my room became at once quite illumined, and I heard that all the furniture was removed from the rooms of the sick persons. I rose at this illumination and saw the bier surrounded by many lights. This illumination appeared to me too solemn to have originated with men, and too premature, I not having heard on the foregoing evening anything about the death of the sick, but rather of their being better. After having looked at the spectacle, the Lord took at length the vision away, and I, understanding the same to be a prognostic of death, having indeed seen but one bier, but had the impression, as if the rooms of both had been evacuated, went on the following morning to visit the young patients, in order to see who was in the greatest danger of life, when I judged Theodore to be nearest to eternity, after which I paid a visit to Aloysius Horn, asking him to prepare Theodore for his transit, without further explanation how I had learned that he would die in the third night. Aloysius Horn was field-chaplain of the Benedictines, I was field-chaplain of most of the young men, then studying in Klagenfurth, several of whom fell sick at that time, whilst others were restored to their health, and one, before otherwise perfectly healthy, died exactly then in

consequence of an organic defect, when Franciscus Salesius Dollar, from dol, the valley, the dweller in the valley, who went out from the darkness of Popery into eternity, and was consequently calculated, that Cleophas finished his document on his festival, Franciscus Salesius standing besides as nephew of Jacob Supan in a singular connexion with Cleophas. But also Theodore Buechler, from Buechel, or acclivity, whose name signifies the counterpart of Francis Sales Dollar, had to die for the illustration of the cause; the Lord giving to me at the same time Theodore Stabel, of the Convent of St. Peter for the celebration of the mystery.

In the year 1814 the Lord gave me the divine comedy of Dante, which received new illustrations by the Primitia celebration of Theodore Stabel. On this account the invisible guide caused my prophetic Primitia sermon upon this occasion to be mentioned on the first line of the one hundred and fourteenth page of this book and the concurrence of Theodore and Dorathea on the third line; but Dr. Faustus Gradishek, he having officiated thereby as master of the ceremonies of popery, comes with the monastical name into the fourth and with equally significant family name into the fifth line, and on page 115 it is announced in the third line, that I became acquainted at the Primitia celebration of Theodore Stabel with Doctor Faustus. After the Primitia celebration I made with Stabel a prophetic journey through Kokra into my Convent of St. Paul, of which journey much could be said and on which two horses of the Prelate of St. Paul became deserving of notice as illustrating the six oxen, one of which was instantly to be strangled by the demon, when I and Theodore Stabel arrived at the possessions of St. Peter. For this the Prelate has, however, been already indemnified, the administrator of St. Peter, Michael, having hit upon the notion of selling a couple of mares by lots. Somebody came to me, requesting me to take a ticket, in order to be able, in case of our gaining the mares, to make a present of them to the Prelate. I replied, that I would not wager, except for this purpose. We hit at the right ticket, and pre-

sented the Prelate with the mares, which foaled then; but the Prelate did not think of making me a present in return. When I then was proposing to ride with Theodor Stabel to Michael, the administrator of St. Peter, the Dean of our convent, Jacob Speiser (master of the kitchen) reminded me, that I could take the horses of the Prelate of the convent, he being not at home. I made the remark, that I did not wish this, not knowing whether the Prelate would approve of it or not. He replied that he would go to get the approbation of the Senior of the convent, when the Prelate would not be entitled to disapprove the step. The name of the Senior in the convent, at my entering into the same, was Benedictus. But he died at the time determined for the present mystery, and then Andrew was Senior; not I, who was one of the younger members, and had accepted the name "Bernardus." When Andrew, in full accordance with the mystery, said, that I should take the horses of the Prelate for this ride, I rode with Stabel to Father Michael, the administrator of St. Peter, and when we needed the horses of the Prelate of St. Paul no longer, the invisible Michael became so angry about the Prelate of St. Paul, that he instantly caused one of the horses to die, when Magnus of Lesser St. Paul had to put his horse before the two horse carriage of the Prelate, in order to bring the same to St. Paul. Every thing which is now going on, has been prefigured in various ways, but our eyes were then as closely shut, as those of Cleophas, when fixing to his document the date of Franciscus Salesius, and the reader, no room being here left to explain every thing, may try for himself how much he can make out about what has been alluded to, respecting the mystery of the six oxen. There are, however, in various places of my three books many points occurring, calculated to illustrate the mystery of the oxen.

We, however, must advance somewhat farther on the rail-road of the late Pope Gregory, otherwise the book would never be finished. After my dearly beloved brother Ox Isidore stands amongst the one hundred and thirty-four witnesses, vol. i. page 214, Pfaff (monk) Joseph,

with the complete contribution of the latest popery of eight dollars, the eighty-sixth, he being compelled by the demons, as has been shown already in my second volume, as well by his names as by his position best qualified to show in a small scale, what the ecclesiastics, whose representatives are Joseph Pletz, Anthony Aloysius Wolf and such like, are able to do. He is followed by Philip George and Philip Sebastian, as witnesses, whose signification those who are acquainted with history and the Greek language may decypher for themselves, I being obliged to advance, and the deep mystery of Pieper Peter, the eighty-ninth witness has been displayed in my second volume, and the number 6 of his contribution is the fundamental number of popery.

We reach now at length on the rail-road the ninetieth place, where we shall have to stop a little longer, since it has been also noticed in this book, that on the 7th of January, 1838, towards sunset, the demons had, under the strict superintendence of the heavenly host to fetch the man, who has furnished me with the name, representing Popery, for the insertion in my catalogue for the foundation of the new kingdom, that I might, as I did, perform the mystery of the excommunication of popery on the festival of Easter, and that this mystery in the order in which the men came to have their names inserted, came in the ninetieth place and is called Leo Hefner, which means: the lion, which reduced the Hebrew Ner or the lamp of Christianity to its dregs (Hefe). When this false lion was caught by me on the 7th of January, 1838, as the first Sunday after Epiphany, then assembled on the third after Epiphany, most, if not all of the one hundred and thirty-four witnesses, registered in vol. i. on pages 213—215 with several others, not contained therein, for the celebration of several deep mysteries. First the names and contributions were read, in order that all present might serve as mutual guaranties to each other, and all testify to every individual's having really made his appearance and recorded his name, together with the contribution, he had promised to pay, in my foundation's catalogue. After

this was done, and Christ, the Lord, having for a testimony of His manifestation in the presence of more than one hundred witnesses caused a demoniac priest, by the name of Convey, expressive of his bringing with him four boys, vol. 1. page 252, to be brought before me, in order to play the most singular, yet suitable comedy, the contributions have then been collected three months after the writing down of the catalogue, and after the collection I have received the heavenly charge to extract from this catalogue those, who had not performed their duty, in a peculiar list in alphabetic order and to exclude them on Easter Sunday, 1838, most solemnly from the Church of Jesus. After the exclusion most of the excommunicated came soon to me, in order to become readmitted, with the exception of those, by whose exclusion peculiar mysteries of the heavenly kingdom have been represented. I sent hereafter to ask those who did not come to me, even after they had been excluded on Easter 1838, from the Church of Christ, for the reason of it. Leo Hefner, however, could not be found out by any body, but it was at length disclosed to me, that there was a mystery concealed in this name, which I then commenced explaining on the 22d of April, 1838, in vol. i. page 391, sqq. But it was left to the second volume to unfold the greatest points of this mystery, and when I was thinking of having them sufficiently explained, the spirit of God taught me (yet not before the 20th of November, 1839, second volume page 443 sqq.) to calculate also the number of the beast, Revel. xiii. 18. It was then only that I wrote down the name of Hefner in Greek letters, and was astonished, that eventually with his name also the number 666 should be given to us, I not having searched for the number in this name, because I was of the opinion, that respecting the name the Ancient had given to us the name "Lateinos" correctly.

So much here for those, who have not yet read the explanation of those astonishing things in my three volumes. Leo Hefner has received in my foundation's catalogue the ninetieth place, and in my third volume it has been shown, that in disclosing the mysteries of popery

the number 90 is as remarkable as the number 666. Revel. xiii. 18. This however, has not unfolded itself, until the prophecy of the messenger of God with the number 515 was explained in vol. iii. page 130—260, whereto also the catalogue of the students of the Gymnasium at Laibach of the year 1814, containing my name upon the first and last page, had to furnish its due contribution, Christ having determined to have deep prophecies therein concealed, as has been shown in the third volume, which are now about being disclosed.

But now we must see, who, among the one hundred and thirty-four witnesses with their deposited contributions, vol. i. page 213, occupies the ninetieth place in alphabetical order. Here appears "Joseph Pock" (buck, he-goat), as the ninetieth and contributes five dollars or the complete apostolic number to the foundation of the new kingdom. It has been remarked in my second and third volume, that the present pope's heart is not a bad one, and that he maintains the horrible follies for the destruction of the church by ignorance. Into my catalogue the proper names have been written down, in the same manner as they are commonly written, or spelled, and as Pock spells his name with P, he met by it on vol. i. page 214 the ninetieth place, in order to prophesy who the pope is. For he is the scape-goat of the Israelites, laden with sins and sent into the desert, who now, as a Joseph, or appendix for the devastation of the church stands there, charged with all her abominations, not requiring yet a further explanation, the subject having been fully explained in my second and third volume. His representative affords us the best hope, that the scape-goat at Rome, after having correctly perceived the decrees of Christ, will turn to him and pay a complete contribution to the foundation of the new kingdom of Christ. But how Christ caused a prophecy to be delivered by me when but a small boy, that I would once be about the time of Easter engaged with this goat, see vol. iii. page 181, and then has been already so much disclosed by me about the nuisance of Popery, that every one, who can have become acquainted with my disclosures is an apos-

tate of Christ and a worshipper of the goat, when viewing the bishop of Rome as more than a simple bishop of his bishopric, which he may retain, provided he will submit to the decrees of Christ.

Without speaking one word more about the goat-worshippers, I observe only, that I, overladen with manifold occupations, can but now and then, add something in continuation of this book, and yesterday evening, the 5th of May, the proof-sheets of it from page 301—324, were delivered to me for correction's sake, and I first saw Cleophas Tobias' document in print and the account of the pox, (Pocken) as a peculiar admonition for the Austrian Court. If this Court had Christian bishops for advisers, instead of idolatrous priests, the horrible load would have been taken from the scape-goat at Rome, immediately after the receipt of my first volume, which presses him so hard, and makes him look so horrible, that the old man mentioned on page 324, with the mystery of 6×10 , is but a feeble image of it, all of which I being incapable of explaining, must return again from such extensive excursion, to pursue my course on the railroad leading from York to Philadelphia.

The priest of York, a tall meagre figure, was to be brought into my wagon, drawn by fiery horses, for the sensualisation of the festival of Gregory. When in the winter of 1840, my messenger Henry Erzinger, came to York with my first and second volume, as likewise with printed sheets in the German, and in the English languages, he met this priest, and found never any man upon his whole journey, as he afterwards told me, more violent than this priest, after having delivered unto him the English sheet. I consequently knew when this priest told me of his living in York, why the Lord had caused him to be brought to me. I asked him why he travelled in such stormy weather and towards the end of the week, to Philadelphia, it being already Friday? He replied that he wanted to see that city again, not having been there for many years. I left him then to enjoy his rest in the darkness, the storms raging in such a manner that the wagon was reeling on both sides. The spirit

reminded me that I should awake on the day of Gregory or the watchman. I did so next to such an idolator, who had a large army of demons near him as assistants in the combat. Having left York at 1 o'clock P. M. we would have reached Philadelphia at 11 o'clock, if no obstacle had occurred. Whilst the elements were raging, I was awake until overcome at 10 o'clock in the night, by a sudden sleep. As soon as this happened, I had in dreaming the impression as if the seats would altogether break down, and in awakening by this supposition, the train was standing still, and all the persons were very pale and full of terror. I asked whether we had arrived already in Philadelphia, but received no answer. Preparations were made for leaving the cars: seeing, however, no house near, I asked for an explanation of the state of things. Now I was addressed by somebody in very ill humor, with the question whether I was really ignorant of the great danger which we had but now escaped by the train's having come off the track? My next inquiry, whether any body had been killed or received any personal injury, being answered negatively, I comprehended then partly why the heavenly host had permitted the train to come off the track ten miles from Philadelphia. We had to give up our warm seats and to descend in the strongest cold amidst a violent storm of wind, rain, and snow, and arrived first (I am not sure because it was very dark,) either at a large tree or the chimney of the machine, laying across the road, and being covered with ice barring the way of our farther progress. Having succeeded in overcoming it, a high fence opposed us, and this being at length also surmounted, the car destined for the furniture was brought by men on its four wheels upon the railroad, and we were therein more thronged than the four stinking whelps were in their tub, which were caught below the church of the Apostle Andrew, and no horses being at hand, we were first shoved by men towards Philadelphia, for the weaker of us found it impossible to pass on foot on such a road, during such storms. Then were horses brought, by which we were carried on for a while; finally the other

locomotive going in the midnight from Philadelphia to Lancaster, met us, stopped, received us and took us together with the others who were bound for Lancaster, and most of whom had been asleep when we met, to Philadelphia, where we arrived at 1 o'clock after midnight.

Having found out all the former spectacles of my sea voyages and land journeys, as far as they contained something extraordinary, to have been always prophecies, I comprehended so much, that this was likewise a prophecy; principally since I have been before rendered attentive by the spirit that at my going asleep the car would get off the track, whilst on my part, suddenly overcome by an extraordinary sleep, to be compared with my mysterious sleep on the sea, during the greatest storms, third volume, page 847, and this on the very festival of Gregory; I could nevertheless, though we had to climb, the snow being deep, over the fence, think of the Wolves-stories, alluded to in my third volume, and explained in this book before the letter of the false Cleophas Tobias had reached my hands. But now will the reader understand this prophecy without my explanation, provided he has duly perceived my explanation of this letter as far as it was given hitherto. I wish only to have this called back to memory, that the storms did not only rage then, when the winds carried my letter to Wolf and his colleagues in Europe, but also when the letter of Cleophas Tobias was carried from Europe to America, and I shall afterwards show briefly, that since I have come from York to Philadelphia, the spirits are constantly effecting that by means of the element which agrees best with the mystery explained by me, or which is set in type in the printing office. So, for instance, when I yesterday, before going to bed, was preparing the reader to hear this day, the 7th of May, the recital of our leaving the railroad on the festival of Gregory, the storms began to rage in such a manner, that they awoke me at 1 o'clock, A. M. and then continued raging, and it was this morning really so cold that though for a while satisfied with having my cloak round me, I at length made a little

fire in my stove. But those in Philadelphia being situated under the same latitude with Naples, who are not accustomed to bear so much cold as I can do, are continuing to warm their rooms. To explain this briefly, the reader must know, that the spiritual world has that subtle substance which penetrates every thing under the superintendence of the Most High, in its power, and causes that externally to be sensualized, which takes place for the illustration of the present manifestation of Christ. The breaking of the banks as it appeared to me to have taken place when our car left off the track of the rail road, the reader can learn to comprehend only from my three volumes correctly, wherefrom it is to be seen that the banks are breaking everywhere, where I appear. This did not only take place before in several places wherein I went, but happened also now in Philadelphia, before I arrived in this city.

“How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him.” 1 Kings (3 after the vulg.) xviii. 21. Thus asked Elias of the assembled people, who were punished by the Lord on account of idolatry in such a manner, that they had no rain for three years and six months. This took place on account of the godlessness of the King Ahab, who permitted himself to be guided by his wife Jezabel, that he gave credence to the idolatrous priests and prosecuted the Prophets of God. This, however, was done to serve as a symbol for our times, for I have (besides thousand other mysteries disclosed in my third volume,) unravelled likewise the mystery of the Church of Thyatira, Rev. ii. 18—29, and the mystery of Jezabel, Rev. ii. 20, committing whoredom and idolatry in this church, which is the church of Rome; and Christ, the Lord, has wonderfully shown, respecting all the clergymen whom I have called upon in his name to disseminate the mystery of his manifestation, that they are false Prophets and idolaters, they being unwilling to obey Christ in order to spread his manifestation, and he has indicated it manifoldly, that he holds this new idolatry in the like abhorrence with the old one, we having the latest specimen of it in Cleophas Tobias.

“Now, therefore, send and gather to me all Israel, and the Prophets of Baal four hundred and fifty, and the Prophets of the groves four hundred, which eat at Jezabel’s table.” 1 Kings xviii. 19. The Lord showed then that all of them were false Prophets and idolatrous priests and it is said: “Elijah said unto them (the people): “Take the Prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.” 1 Kings, xviii. 40.

The Apostle, however, of the manifestation of Christ for the universal peace, will not permit in our days that the idolatrous priests should be slaughtered by men. Until now the great assembly at Harmageddon was taking place, Rev. xvi. 16; and I have unveiled this mystery in my third volume. There have been assembled at Harmageddon not 850 but rather more than 8000 false Prophets, partly immediately by me personally and by letters, partly by my declarations through the papers, they not having been willing to listen to the demands of Christ, made known by me. To those were added all the others, who allowed themselves to be seduced by such idolatrous priests as are represented in the document of Cleophas Tobias, in order to join in the cry: “Crucify him.” The Lord has permitted the image of the slaying Baal’s priests, executed by Elijah, to be executed on many thousand false priests already at the close of the last century. But now he is still exhorting them to repentance, and if they will not repent, he will begin the slaughtering by his invisible host. Against the shedding of blood he has, however, now influenced the Apostle with such an abhorrence, that he would even be incapable of strangling a goat, and could not permit one, guilty of premeditated murder to remain in his ecclesiastic communion. The Lord has now multifarious other weapons, and permitted also men to invent different machines, calculated to be employed in their destruction. As 2. Kings (vulg. 4,) chapter 1, fire fell twice at the request of Elias from heaven, consuming each time 50 men, sent by the King to Elias; thus fire broke forth twice for the illustration of the present manifestation of Christ from the steam engines, consuming a

four times greater number of men. But, when a third message of 50 men arrived, Elias did no longer ask for fire from heaven, and their life was spared. So likewise now a threefold greater number of people, whom the Lord was about destroying on Lake Huron for a third sign of his manifestation. Then went Elias to King Ahasja, the son of Ahab and of Jezabel, announcing to him on account of having served the Idol Baal and demanded in his sickness the advice of the false Prophets: "Thou shalt not come down of that bed on which thou art gone up, but shalt surely die." 2 Kings, (4 Vulg.) i. 16.

Now we must finally, to make a transit also to that regent, to whom Christ at his present manifestation has strictly ordered us first to make known his decrees. I did every thing in my power, in order to have the Emperor of Austria informed about the decrees of Christ. Now has at length Christ caused the document of Cleophas to be sent to me, by which I could show to the nations, that I have fulfilled my duty, and that the idolatrous priests have deceived the Emperor, and represented me, whom Christ the Lord, has sealed as the Apostle of his millenial peace by signs of every description, to the Emperor as a false Prophet.

Having achieved the festival of Pope Gregory and his wolves in the aforesaid manner, and having dismounted instead of ten o'clock, P. M. before its end on the 12th of March, 1841, at Philadelphia, not sooner than the 13th of March, at one o'clock A. M. the storm raged most furiously, and my common lodgings in Philadelphia being situated at some distance from the rail-road, I saw (the inhabitants of the other nearer houses being asleep) only the "Red Lion Hotel" open, whereto I saw all the travelers turn, and after some consideration made in the cold air, what refuge I should take to avoid the "Red Lion," I found no other alternative than to follow the others to the same Lion. Then I understood for the first time this mystery too. I had before an encounter with the Professor and Doctor Schmucker, even on the 15th of May, 1839, in the "Red Lion Hotel," as mentioned in volume third, page 723 to be compared with 722. Other-

wise I had never any business in this mysterious house. The consequences of this encounter are then recorded in volume third, page 773—787. Immediately before them stands on page 772 amongst other things, that I shall accept also those preachers as my colleagues, whose representative is Mr. Ginal here in Philadelphia, who expressly denies Christ, provided they will turn to Christ and begin to announce his manifestation and proclaim to the nations: "That all these men are acting in my ecclesiastical communion with the iron-rod in the hand given to me by Christ, and that if they hit according to the Apostolic rule, a recusant one, be he Bishop, priest or preacher, the same is stricken by the hail of a talent's weight," &c. And from the same page the following words must still be quoted here: "The Bishops I must, however, remind, that the proof-sheets of pages 500—511, have been delivered to me for correction on the evening of the 12th of March (1840), when Gregory XVI. celebrates the festival of Gregory the 1st, which pages the clergy of the Roman church ought well to consider, they seeing likewise in this supplement by what wonders the Lord has shown that the book was to be set in type not according to my, but according to His, calculation, &c."

Part of the first volume was in press, whilst I was engaged in writing the continuation. The same took place with respect to the second volume. The third volume, however, consists of the testimonies of the Scripture and the latter Prophets, their prophecies about the present manifestation of Christ having been fulfilled by my steps, since I am proclaiming this manifestation as His Apostle. Thus far I have achieved the third volume as far as to the 627th page, in Boston, excepting that which has been inserted into it at New York, about Swedenborg and his school. The supplement, however, from page 628 to 856, the Spirit has not allowed me to write before the printing of the book had commenced. In this supplement, namely, is contained the continuation of the signs, which appeared after the publication of the second volume, and the Lord causing daily new signs of His manifestation to be added to the former, and there being

so much matter at hand, that I would have been unable to explain every thing in many volumes, I partly perceived it to be the best to wait with the supplement of the signs until it could be seen in the progress of the printing how much and what of it could be admitted into the third volume. But the spirit who had admonished me to defer the writing of the supplement, intended thereby something still deeper, viz: that He numbers not only pages and lines, but also the days on which this or that page is to be set in type. This I remarked in relation to the most remarkable mysteries, whilst on every evening the pages were sent to me for correction, which had been set in type during the same day. That the same is the case with respect to the present book I have already illustrated by some examples. Astonishing things, however, will farther be added, although I shall be able only to subjoin some of them, since otherwise an entire volume would be required for these wonders alone. On Gregory's day, the 12th of March, 1840, pages 500—511 of the third volume, have been thus set in type. These pages contain disclosures about the mysteries which the spirit of prophecy caused to be concealed in the 17th chapter of the Revelation, which not only the clergy of the Roman Church but also the Regents infected by them, ought to consider well, which to my sorrow I have to add, since I have explained the document of Cleophas. Of Napoleon, who is also spoken of in the 17th chapter of the Revelation, and in other prophecies, the third volume says on page 510: "The most dreadful chastisement of the church degenerated and fallen off from Christ, was indispensably necessary. And to him was given power to burn men with fire and with great heat." In a space of eight years he burnt the kingdoms from Naples to Berlin, and from Lisbon to Moscow. Old kingdoms vanished by the violent glowing of his might in the wars which he waged. Plagues accompanied his progresses, the conquest of kingdoms was the work of one day," &c.

Thus did the printing office of the Apostle celebrate in the year 1840, the festival of Gregory. When the church apostatises from Christ into idolatry, she is far

worse than the infidels are. For that reason Christ causes her to be chastised by them, as He has done in the former and especially in the latter times; and now He has caused it to be illustrated at His present manifestation by many documents, that the idolatrous priests are much worse than the infidels. If the reader will compare the documents given in my second and third volume of Samuel Ludvigh (whom the Lord, exactly when he was about publishing a periodical at Vienna, caused to be driven to America for the illustration of His manifestation), with the document of Cleophas, he will become convinced that the demons, accompanying Ludvigh, though indeed still dark, may yet be called good, when compared with the worst devils of Cleophas Tobias. Not only the document of Cleophas, but also the writings of Ludvigh, Christ has ordered to be laid before us, that we might learn correctly to understand many assertions of the holy writ. More easily as well in this as in the life to come will infidels be converted to Christ, than such idolators as represent themselves in the letter of Cleophas. Yet, with him, every thing is possible, and I have displayed their godlessness, according to the direction of the Spirit, solely for the purpose that they may look into their interior, and can become converted to Christ.

The pages 773-787 of the third volume, I commenced writing after the achievement of the festival of Gregory, on the 13th of March, 1840. They were occasioned as has been already remarked, by my encounter with Dr. and Professor Schmucker, in the "Red Lion Hotel," on the 15th of May, 1839, and on this present 8th of May, 1841, I have to remark this on account of the connexion of these things, having been solely by the prophetic event on the rail-road, put under the necessity of resorting to this hotel at 1 o'clock after midnight on the 13th of March, on which day in the last year the Spirit had shown me to explain that, to which occasion had been given in the same Hotel on the 15th of May, 1839, by Dr. Schmucker. This would, however, not yet have been sufficient in addition to so many mysteries contained in volume third, pages 773-787; but I had

then to meet in June, 1839, at New York, when travelling from Philadelphia to Boston, preacher Holman, (bearing the "stola,") who occurs also in this book, page 153. He has been set up by the Lord's admission as a sign of what his name signifies, whilst on the contrary his younger brother was setting the type for my third volume, and his father recommended my books when the small lion in Erie raged against me. I met preacher Holman when he returned from the execution of a culprit, and in remarking this in volume third, on page 774, I mentioned there likewise, that since in Klagenfurth two courts of appeal are established, the competent Curate of the culprits was Aloysius Horn, but I his subordinate assistant, observing in this place also, especially, that such of the clergy as Cleophas exposes himself to be, are laden with the greatest guilt respecting the crimes amongst the Christians, and deserved to be executed first of all; and I could not have found any thing more appropriate for that occasion at Stolman's, than the little volume "Fraternal Appeal," &c. of Dr. and Professor Schmucker, which gave me then occasion of eliciting from him his opinion about my books, which, though still written in darkness, appears yet as a document of a very enlightened man, in comparison with the godless phrensy of Cleophas. The Lord has permitted this connexion of things to take place for the opening of the eyes of the idolaters who are called by the blind in the church of Christ Princes-Bishops. On page 788, volume third, however, I commenced on the 1st of April, 1840, making extracts from the remaining manuscript destined for the third volume, because I saw from the calculation of the printer, that the money sent to me by my associates in Boston, would not suffice to pay the printing of the whole manuscript. It was then when we agreed with the printer about the seventy-two forms. The latter, himself, however, made such a blunder in his calculation, that he returned ten days afterwards the manuscript, to begin with the Wolf's story on page 827, and to rescind still five more sheets of the manuscript, in order to have the seventy-two forms completed. I did accordingly to the

request, but had at length to go again into the office, in order to make new extracts from the manuscript. And notwithstanding all this extracting I was unable to calculate from my hand-writing how much was to be extracted from the last three pages, in order to leave neither too much nor too little matter for the last page.

I remark this, that it might be comprehended how little men can reckon when the invisible guide calculates and undertakes to superintend the work, leaving to us only to be his unprofitable instruments. I calculated neither with respect to the former work, nor to the present book, that they would become so large; but, it being usual to fix the number of pages at random, for the agreement's sake with the printer, I took the average number of 200 pages for this book, in negotiating as well with the printer as the stereotyper: and when I requested A. Leimer to become security for me with the latter for a half year's credit, he observed that I had first to ascertain how large the book would be. I made a statement to him, that it would not, according to my estimation, amount to more than 200 pages, and he promised me to be my security for so much. When I then saw that the book would grow more voluminous, I again asked him to be, nevertheless, my bail, though the book should amount to 250 pages. To this he also agreed. Finally he came, on the 27th of April, in the evening, and I told him on the 28th, that now about 250 pages were already set in type, and that the book would amount to many more. He replied to me, that as I had not kept myself in the limits agreed upon, he would not stand my bail for more than 250 pages. He testifies, as will be seen from my third volume, in various ways, as to the manifestation of Christ; but, distracted by much business, he cannot understand how I am, in writing, not dependent upon myself. I told him briefly, that the Lord, who shows me how much I have to write, will also take care that the books will appear before the world. After his letter of the 23d of April, his arrival on the 27th, in the evening, was quite unexpected to me: and on the 28th, when he was with me, the pages from 247 until

about 260, have been set in type, and on page 250 I mention that I would prepare the Bishop of Boston to undertake the publication of the third volume. But, on page 250, in the fifth line from below, I say that I had heard in Cleveland of the Bishop of Cincinnati being there. The name of Cleaveland alludes to the cloven or divided state of the land, as it has become through the Bishops, and there are, on page 250, contained many hidden mysteries, upon some of which I shall perhaps touch afterwards: here, only something about the mystery of my present dwelling.

When resting on the 13th of March, from two to five o'clock, A. M., in the Red Lion Hotel, I at length received the disclosure, not to choose the Berlin Hotel, my usual place of lodging when at Philadelphia, but the room of accommodation of A. Leimer, nobleman from Pest, in Hungary, for my residence. The same possesses not only houses four miles from Philadelphia, but also in this city. He used, nevertheless, many years ago, in the house of another, this room of accomodation, to which the Lord has directed me. I did indeed not expect to meet him there, but he was already waiting for me during three days, and permitted me immediately to take possession of the room, and I do not know whether there is any other room in Philadelphia, or not, deserving in the like degree emphatically to be styled the room in the desert of Philadelphia. The house to which this room belongs is situated in Front, or first principal street parallel to the river Delaware, and is the next from South to North to the rail-road, on the large place for the large quantity of boards piled up there for the construction of new houses, tubs, &c.; and enjoy from my room towards the East, the most unbounded prospect on the river and the lands on the shore of the state of New Jersey, over Campton, (Camden, as it is commonly spelled,) towards the South-east, and over the fields and woods towards the East as far as the eyes can reach. I see the rising of the sun as soon as the first rays of this luminary are emerging from the ocean—view the waves of the river, which still shows here the alternation of ebb and flood,—

and am an entire stranger in the house, needing nobody as a servant, and living more comfortably than any body in the world, not caring whether the eleven large vinegar tubs give, from the lowest basement story up to my highest, so much acetic acid as my bodily substance may require. But our witness, A. Leimer, intends, as soon as the mystery of this book shall be achieved, before this month will be over, to give up this room of accomodation, of which he has made use during so many years, he having been obliged to keep it in readiness, because the same was best qualified for the mysteries disclosed therein.

A. Leimer read to me, on the 28th of April, as usual when he stays all night here, out of the "Daily Allotments of the United Brethren, for the year 1839, Bethlehem: printed at Henry Held's, 1838." I must, as in receiving the document of Cleophas, so likewise at the close, observe, that all the lectures delivered by Leimer to me, in this room, from this little book, testify that the Lord caused these allotments to be chosen by a prophet out of the Scripture for my use, to remind the bishops also in this way, repeatedly, that it was their highest duty to learn from my first book, published in the year 1838, to comprehend, that Christ has verily appeared unto us, but that they then, when the cause was explained much more clearly in 1839, by my second volume, have become guilty of high treason against the majesty of Christ, by having remained deaf and blind in spite of all my exhortations. But surpassing all belief is this, that finally even then, when I had opened to them in the third volume the Scripture, and shown to them that all that which I have done in the name of Christ has been prophesied in the holy writ, as well as confirmed in a wonderful manner by clear-sighted persons of the later centuries, the bishops have remained blind. With this agrees what Leimer read to me on the 28th of April, from the above mentioned Allotments: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life." 5 Moses,

iv. 9. Then from John xiv. 21: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my father, and I will love him and will manifest myself to him." After this mystery, it was very instructive for the bishops that he told me on the same day, he would not become my security with the stereotyper for more than 250 pages of this book. The Lord's pleasure is namely this, that the witnesses should give testimony against their will to my Apostolate at the manifestation of Christ. For that reason, he now permits A. Leimer to be distracted by many worldly occupations in such a manner, that he believes Christ would conform to his short-sightedness. He told me at the very time of taking possession of his room, that, in case I should like lentil-porridge, he would send me a dish of such to town, from his house in the country: he having received very good ones from Germany. I consumed the first dish of them. Then he sent me the second, which I emptied likewise. A third one followed, when my stomach revolted against this treatment. When he saw on the 28th of April, that the lentils had become unpalatable in the vessel, he showed me how I had to throw them, in the night, into the street, then untrodden by people, that the remainder might serve as food for hogs and other beasts collecting below the window. For hogs are, in day and night time, commonly in the street below my window, accompanied, especially in the night, by dogs. Wolves could likewise come in the night time without disturbance, to this place below my window, if such were still in the woods which I can see from my window, and could cross the river Delaware by swimming. I, consequently, threw the spoiled lentils, at ten o'clock in the night, from the window into the street. Afterwards, I was requested by A. Leimer to give the vessel used for the lentils to the milkman, who would come at two o'clock. There came then two men, one of whom I had seen already before, and who complained that he was hardly pressed by A. Leimer for money. He was even then very sorry that A. Leimer had left his room. I asked whether one of them was Leimer's

milk-man, but was answered in the negative: wherefore, I did not offer the vessel to them. When, then, A. Leimer arrived again, he asked me why I had not given the vessel to the milkman. I answered, because he had not come. Then he told me that Wolf was milk-man, but that he would not before mention his name in order to prevent my suspecting him of being connected with the other Wolf at Laibach, whom I am pressing. He yet stands in connection with the latter. The fat Anthony Aloysius Wolf, in Laibach, is never satiated, and strives to bestialize all around him. This meagre Frederick (peaceful) Wolf, on the contrary, must content himself to be a milk-man, and is unable to pay Alexander Leimer, notwithstanding all his labors and economy. I have touched upon this circumstance, it being surely an after-piece to the lentil porridge by which Esau lost his birth-right. Christ has worked many wonders respecting Leimer, of which but some are recorded in my third volume. All this has yet been done for the sole purpose that he might be adduced by me as witness at the manifestation of Christ, by whose hands the Lord has delivered unto me the testimonies of more men than by any other man: as likewise the evidences of Frederick of Meyer, in Frankfort on the Main, with whose document I had to mention, as connected with it, the Wolves-stories, they being prophecies now about going to be fulfilled. On this account it was also proper the figures of the Old and New Testament, now renewing themselves in various ways, that the lentil porridge, coming from Germany, should also make its appearance in this connection, principally on the 28th of April, on which Vitalis, who imparts life to every one, stands in the almanac; and whilst I was now looking after the Allotments for the year 1839, Bethlehem, 1838, I saw that A. Leimer had given me indeed the right allotment for his station, yet not for the 28th, but for the 27th of April; for, that for the 28th of April is, "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded:" 2d. Chron. xv. 7; and from the New Testament, "All power is given unto me in heaven and

on earth." Matt. xxviii. 18. Wo unto me if I would cease continuing the work of the Lord on account of the refusal of the rich to go my security with the stereotyper! He, to whom is given all power, has not chosen the rich but the poor to defray the expenses of the printing of my work. Nothing has ever astonished me more than that my cooper (Bœttcher) has set, exactly on the 23th of April, page 258 of this book, wherein the highest promise given to us by Christ, Matt xx. 18—20, is at full length quoted and explained. When A. Leimer read to me the first allotment from this little volume, I saw instantly that it was prepared for our mysteries. This evinced itself especially afterwards clearly, when A. Leimer came to me quite unexpectedly, to read first to me the document of Cleophas, and the allotment prepared for him. Then he again came quite unexpectedly to me, on account of the lentil porridge, by which is to be decided whether Christ has imparted the primogeniture (nations being concerned in this our personal contest) to him or to me, coinciding with his refusal of giving security to the stereotyper for more than 250 pages, though not only the 250th but even the 258th page was set on the same day. For that reason he had to lay it on my heart "to keep the things well which my eyes have seen." But I had then to look out myself and to observe that, for the 28th of April, in the "Allotments," the greatest promises which Christ, to whom all power is given, can hold forth, are awaiting me, and that, even on the same day, these promises have been set in type for this book, and that I, consequently, had not to care at all how we would receive it from the press.

The mysteries, which I celebrated with our witness A. Leimer, on the 28th of April 1841 deserve a peculiar illustration. I must observe, since the question is about the right of primogeniture, that A. Leimer's ancestors from the paternal side, originate from German Lutherans, but that his father married a Hungarian lady of the Catholic confession. For that reason I always have considered A. Leimer as my Timothy, but he being the older of us, the question about the primogeniture was to be

decided; Jacob having also obtained the same, although he came later out of his mother's womb than Esau, and the mysteries of this book from page 177-190 receive quite a new light by this lentil-porridge affair. Since I had left Leimer, for Boston in June, 1839, we kept alive a frequent correspondence. But since I am occupying his room, here at Philadelphia, we never exchange letters, he lying under the necessity of being always carried to me, whenever he had to perform any mysteries with me. But the reader will remark, that he wrote to me on the 23d of April, despatching the letter on the 24th from his house, which being situated four miles from Philadelphia, uncloses a mystery, to the room here, in order that Georgius or the farmer, might be celebrated by him likewise, on the 23d and 24th of April. For that reason I must quote from his letter, dated "April 23d, 1841," the following passage.

"Dear Brother! On account of bad weather, my house carpenters did not arrive, wherefore, I returned home directly. When the weather will allow it, I shall go next week to Bush Hill, where I shall remain, till all the work is done. To walk so far in the muddy ground is rather hard for me, I, therefore, cannot assure thee, whether I shall be next week in town or not. . . . Please to send me the English book, which Dr. Hering lent me, (Brisbane's,) and the old hat. Again it is given to me to remind thee: Study briefness," &c. I purposely quoted from this letter the passage wherein our witness, A. Leimer, touches upon the book of Brisbane, the title of which is given in this book, page 243, and which I likewise received as a premium, and this amongst the first from my dear brother, Dr. Hering, to whom I have been directed by the translator of this book into the English language from the proof-sheets, not yet being permitted to mention then, on page 244, Dr. Hering's name, who is a distinguished Homœopathic physician, because my guide had resolved to have him introduced by his name, in this far more suitable connexion. I requested A. Leimer to pay a visit to the bookseller, Stollmeyer, and to inquire whether he would take

this book on commission. Instead of going to Stollmeyer, Leimer went to Dr. Hering, but found Stollmeyer there, as I did, when I, (page 244) visited Dr. Hering, whilst the conversation was about J. A. Etzler; the Lord causing now all things to be brought together, which are subservient to the mystery, as well as those to be removed, by the removal of which the mystery might be more illustrated. A. Leimer wishes to use his old hat, which is yet not in accordance with our mystery. The Bush Hill Hotel over which he keeps the superintendence, and which he is repairing, is, like all the taverns of the present time, watched by a great army of demons, influencing A. Leimer as often as he is attending to his business, in order to hinder me in the work of Christ. In the like manner they are attaching themselves to the letters his son is in the habit of sending him from Missouri, where the same is engaged in much business. Shortly before the lentil affair happened, he read to me some passages from a letter of his son, giving amongst other things, an account of the increase of his hogs, being such, that they amounted then to the full number of three hundred, with the prospect of having soon five hundred of them. I made, then, the remark, that this number, when multiplied with four would give as many hogs as were with Mark, v. 13, for the demons scarcely sufficient to inhabit them after their decamping out of the demoniac.

Amongst all the phenomena of our time none equals A. Leimer. He is a tall man of fifty-eight years, whose exterior appearance must fill every one with veneration. Though presently consisting rather more of skin and bones than of flesh, it can yet be observed, that he must once have been a very fat man, and such of his clothes, as he used formerly, when he was fattened, like Wolf in Laibach, or Meyer in Klagenfurth, are of such dimensions, that I can easily screen myself therein, together with him. There have already elapsed, however, fourteen years, since Christ has begun calling him on wonderful ways to repentance, and confided afterwards to him the vocation of collecting, indefatigably, the testimo-

nies for the millennial kingdom, in order to deliver them in due time to the Apostle. From that time he began to lead a far more strict life, upon the whole, than did the former anchorites, excepting only such occasions, when wordly avocations obliged him to eat with others. Ordinarily he attends only to one daily, most plainly dressed meal, and he will not have any objections against my speaking publicly about some of his secret customs, having in the third volume introduced him as a great witness at the manifestation of the Lord. Besides this, he, periodically, is in the habit of abstaining from all food for even the space of a week, praying then in the hour of the usual refreshment, that the Lord would support him with heavenly food. Thus he took with me on the last Palm-Sunday a plain dish, and did then fast, till he prepared again for us on Easter Sunday, a plain food of eggs. Such periods of fasting he observes sometimes, though he performs during the same, all his labors with the same alacrity as if he had enjoyed his daily three meals. He has also performed in a similar way the forty days' fasting, and it may be I shall once make the whole process of it known. For Christ works with the witnesses of his manifestation several wonders, which the sensual man cannot understand. After these disclosures nobody will find it strange, that the Lord ordered it that I should seek for this man in such a singular manner, as I have narrated it in the third volume, page 677. When we, at length met, (page 680) the 19th of February, 1839, for the first time in his dwelling, four miles from Philadelphia, he was easily induced as well to become my security with the stereotyper for the forms of my second volume, as to undertake the faithful performance of other occupations connected with the spreading of the manifestation of Christ. He having then sent my first two volumes as well to other places in Europe, as also a copy of my second volume, via Bremen, to the Austrian court, and a chest with copies of both volumes, to Triest, the first volume having been despatched already in the year 1838, to the Emperor of Austria, it was becoming, that in volume third, page 682, sqq. my letter

to the Emperor of Austria, joined to the copy of my second volume, should be inserted immediately after mentioning the effects produced by my first meeting with Leimer, both being followed then necessarily by other singular phenomena.

After these spectacles, I begin in volume third, page 699, sqq. narrating how I was then invited by A. Leimer, to come to his house, four miles from Philadelphia, and to take my lodging there. It was indeed his intention to enter into a strict examination, whether I am an Apostle of Christ or not. He entertained indeed no doubt that I would become useful in spreading the manifestation of the Lord, which he was daily expecting; but whether under his guidance or in what other manner this would take place, he did not know. But Christ's intention, when He influenced Leimer with the thought of inviting me to his house was another one, viz: to send me to Leimer, in order to take out from his large library the testimonies for His manifestation. Since my arrival in his house took place before the passion week, he thought this to be the best time to put me to the test. For if I could do without eating and drinking like him, during the whole week before Easter, he would take it for a good recommendation of my Apostleship. When he proposed it to me as the proper time now to fast, I replied to him that I used indeed to live very frugally, or could fast quite otherwise than Bishops and Monks are accustomed to do, whenever they made it a duty; but I had no peculiar charge received from the Lord, to abstain even from bread and water during a whole week. This was rather a poor recommendation with him; observing instantly, however, his intention of probing me, I resolved to become to him purposely as Christ became to the Pharisees a stumbling stone. Men understand too little, that each one has to pay his contribution to the testimony, that Christ has appeared unto us, but that to me the duty has been imposed upon by the Lord, to show how all is connected in this great concern. But every one, without giving himself the trouble to learn to understand this

connexion from my work, having observed one or the other sign worked by the Lord in connexion with his person, desires to become my commander, instead of learning to comprehend from my books how matters are connected. A. Leimer, however, had strictly to perform what was required for the mystery. So had he, for instance, and with him Samuel Ludvigh, volume third, page 702-704, to announce on Easter Saturday, 1839, the manifestation of Christ in the German "Old and New World," and to recommend my two books, which had hitherto appeared. It was becoming that these two men from Hungary did this on Easter Saturday, not in obedience to my, but to a higher instruction, the paper not having been published the week before, when I and Ludvigh, editor of the "Old and New World," expected to have A. Leimer's article inserted therein. Yet did I not refuse every request of Leimer, made to me by him for a trial. So I took for instance, volume third, page 704, on Maundy-Thursday, that telescope calculated to see through it into the most remote countries of the world, and to show to Leimer, that though I should not abstain from food during the whole week, I could yet, when it was the Lord's pleasure, look into the far distance quite otherwise than he. I looked then not only into Detroit, and how matters stood with the Bishop, but also into futurity, into what is now passing, and that which will take place in the next year, as I have likewise received particular news in that night from the spiritual world. Then followed during my stay with Leimer of three months lasting, several combats with him, and this in such a way, that he always, when he came into the city of Philadelphia, heard of some objections raised against my Apostolate on the part of the enemies of the peace of Christ, whilst he furnished me always first with some such documents, from his own library, that I always replied I needed not for the refutation of these objections, at all, to have recourse to my books, he, himself having provided me with documents, disproving them fully. When he saw that my Apostolate could not be

taken from me, I told him to be ready to go and announce the manifestation of Christ, to the members of the Reformed Synod, who would assemble in the week of Pentecost, 1839, in Germantown, according to the appointment made known previously. He prepared himself for this work not only by strict fasting, but sold also his horse, being willing to perform these Apostolic journeys on foot, and I am speaking, volume third, page 726, sqq. about this annunciation. Then are some of the most remarkable events recorded in several places of the third volume, wherein, by the intervention of A. Leimer, the manifestation of the Lord has been elucidated, remarking, however, that a large volume would be required for the explanation of everything which has come forth for the illustration of the manifestation of Christ, coincident with these various contests with Leimer. He always did what was required on his side, that every thing was done in due time, and constantly refused to perform every thing which I demanded from him, but for the execution of which, the Lord has destined others, as can be seen from this book too. I have sent him the large letter, which now has grown into a voluminous book, in order to have it printed, provided he was intended for it. He instantly saw, that he was not destined for it, since I could not have pressed Wolf in Laibach at the same time when Leimer pressed his Wolf. He bought, however, in the year 1839, soon after having faithfully performed the transactions confided to him, a black horse, which, however, he sold again, immediately before the lentil-affair, being about undertaking a long voyage to his son, and now being under the necessity of performing several journeys on foot, on account of important mysteries to be celebrated. And he being now very much laden with worldly affairs it was to be disclosed to him, that he should not go security for more than 250 pages of this book with the stereotyper. On page 250 appear four Bishops, expressly, whose aid in the dissemination of the Lord's manifestation has been requested, but who are, alas, taken up in the fifth line from below in Cleveland, (the cloven and divided country,) and to this number comes,

(as A. Leimer gives the opportunity to remember it,) Anthony Aloysius Wolf, giving to me the Apostolic number five, often occurring in my connexion with Wolf; for when he was Bishop of Laibach, and I Director of the Normal School at Bishop Laak, we lived only fifteen English miles, or between five hours footway distance from each other. But there belongs also, such a great domain, only one hour distant from Bishop Laak to him, that the farmers use to say his signorial seat Gorizhize, (meaning small mountains) had as many windows as the year days. When made Bishop he came to the notion of pulling down most of this immense pile, the repair of which was too costly for him and to leave only a small building standing. I see now for the first time, that he prophesied also in doing so. But the great domain Oberburg, distant exactly ten hours, for foot passengers from Laibach, via my native town of Stein, situated in the middle between Oberburg and Laibach, and lying beyond the Alps, could not be laid low by him, and Wolf has scarcely ever made this way himself, via Stein, over the Alps to Oberburg, which was for me a prophetic road not only to New Convent, (Neu Stift) four hours from my native town, but still one hour farther to Oberburg, and, we all then still being involved in the number six, I went still one hour farther, to St. Francis, where my godmother Frances, a next relation to Francis Suetiz, (the shining) to whom I have erected a monument, in volume first, page 11, had bought the old parsonage in the time of Napoleon's dominion to live there partly whilst this Emperor reigned in the one and Emperor Francis in the other place, where I paid her my visits in the vacancy, making then my way an hour farther to Nazareth, where now my fellow student, father John Benjamin Baer, (Bear) is waiting for the issue of the Wolves-stories, whilst I could write an especial volume about the Prophetical scenes here touched upon by me, being yet under the necessity of mentioning but so much about them, as was necessary to show, that A. Leimer was not sent in vain by the invisible guide, to remind me of page 250 of this book.

Only so much as a specimen how every thing is so co-operating for the illustration of the present manifestation of Christ. A. Leimer complains in the quoted words of his letter about bad weather, and the elements constantly announced that which I have written in this room and which was set in the printing-office. Since the state of the church was to be unfolded at the manifestation of our Lord, nature herself was mourning with me about the horrible state of the Christian world, which I had to depict according to the direction of the spirit, and we had until now not a single day, which could be called a vernal day and I had, under the same latitude with Naples, to write, covered with my cloak, not feeling inclined to kindle a fire in the stove. Yet it is peculiarly to be noticed, that not only the storms raged furiously on the Huron, whilst I was sitting in Makinaw or at the turtle and that they gained then, when I was writing about this mystery for this book, such a renewed strength that one hundred and fifty persons would have lost their lives, had it not been for the mystery's requiring their deliverance, but that also the same spectacle was quite extraordinarily regaining its vigor, when this mystery was about being set in the printing-office. On Easter Saturday, the 10th of April, it stormed in the afternoon and it snowed in Philadelphia, so the snow covered the ground, and on the evening the pages were brought to me for correction, of which the one hundred and twenty-fourth was the last, whereon my arrival at Makinaw is narrated. But on Easter Sunday, whilst we rested from the labor, the weather cleared up, and this would indeed have been a fine spring-day, if the earth could have recovered so rapidly from the winterfrost of the foregoing day. It began, however, already in the night from Easter Sunday to Monday to storm again violently and continued so, with snow during all Monday, the 12th of April, whilst on this Easter Monday the account of the deep mysteries of my stay at Makinaw were being set in type. The reader will remember, that at the same time, when the great mystery, celebrated by me at Makinaw, was set in type in the office, the letter of Cleophas, obliging me to

unfold so many more mysteries of the heavenly kingdom had arrived from Europe at New York.

On no day were greater mysteries celebrated, than on the 15th of April, 1838, and I believe, although I have not received a special revelation about it, that in the year, wherein Christ has risen from the dead, the Easter Sunday fell on the same day, and so likewise, when the Apostle John on the same festival received the revelation. This day, being so important for me, on which, according to the calculation of the heavenly host, the setting in type of my third volume was accomplished last year, I remark here in regard to the proof-sheets of this book, that on the 15th of April of the current year the pages 145—155 of the same have gone through the hands of the compositors. Whosoever can comprehend the depths of the mysteries, occurring on these pages, as I comprehend them, will conceive, that the invisible guide could not have picked out any argument for this day standing in more unison with it than the same. The printer has given a written promise to furnish me every week sixty pages. But circumstances occurred with him, preventing his complying carefully every week with his promise, and it can be seen, that from the 10th to the 15th of April but little was done in the printing-office. For in this space of time a compositor had left the office for the illustration of the things and repeatedly there was some delay caused by the stereotyper.

Having been unable in order not to become too prolix to adduce more than a few examples, in order to show, how the invisible guides calculated, that every thing also in the printing-office should take place as most consonant with the mystery that Christ has appeared to us as clandestinely as a thief, I remind the deeper searchers, that they must first study my three already published books correctly and comprehend the mysteries of the prophetic numbers in the third volume duly in order to see with astonishment, how the invisible guides knew how to bring the mysterious numbers of the pages in harmony with the mysteries contained therein. If we take for instance the mystery of the number 666 and reflect (this book's

pages not amounting to that number,) at the pages in which 66 appears, we shall find, that on page 66 nothing more appropriate can stand, than my name, as far as it relates to the mysterious numbers, contained in the same since by the very prophecy given in my name of the messenger of God with the number 515 the mystery of the number 666 gains its perfect solution, which is also confirmed by the deep mystery, Rev. i. v. 4 and v. 8, alluded to also on page 66. This can, however, only be correctly understood, when the explanation of these mysteries is duly perceived from my third volume, why the invisible guides caused this exactly to be placed on page 66, and then on page 166 my encounter with Antoinette, widowed von Hoeffern, whose name contains the number 666, and who, as Hammer prophesies, has to symbolize the mystery of the Papal Church at her close, and why my celebration of the festival of Pentecost with the Indians has been placed on page 266, whilst the Frenchman made his entry as Bishop in Detroit. But the two glorified Prophets destined by Christ to be secret calculators, that each mystery may receive its right place, caused their names to be put, together with the names of the three heroes, on page 366, in order that the apostolic number 5 might be opposed by standing at this page to the dreadful monster of the bestial dominion at its decease, and this mystery they caused to be printed on the 12th May, 1841, because in the Almanac, Pan-crati-us stands on this day, who shows his universal dominion more and more visibly. Before I shall deliver the manuscript with this sheet to the printer, I can add, that all teachers of religion should particularly well reflect upon and realize that, which is written on page 466.

I wished to direct only the attention of the deeper searchers to these points in order to admire even in such trifles, occurring every where in these books, the invisible guidance. But in the third volume appears the exit of the number 666 in Protestantism, and the deep mystery announced by it stands volume third, page 666; Popery leading by necessity to Protestantism, and Protestantism producing alike necessarily by its perverted

ways unbelief and its entire apostacy from genuine Christianity. For that reason the number 666 has at the present manifestation of Christ only been perfectly discovered, when I began collecting also the Protestants to Harmaggeddon, and as in the catalogue of 134 witnesses, first volume, page 214, Pock Joseph, stands on the 90th place, announcing himself as representative of Popery, thus likewise declares Martin Joseph or Martin, the appendix on the 66th place to be the Representative of Protestantism. For all the 134 witnesses being Catholics, it would have been somewhat too surprising if the 66th witness had been called Martin Luther. He is Martin Joseph or Martin the addition, viz, to Popery, in order that the fourth beast might appear in every possible form. He pays four dollars as contribution, and consoles us by the hope that the Protestants will powerfully operate in the abolition of the fourth beast and the establishment of the kingdom of Christ, the more so, since they, according to the document which I have received after that of Cleophas, have entered into the closest connexion with the latter, and testify also in this book the close of the number 666, and will illustrate besides in a special manner Martin Joseph. About the deep mysteries belonging to those of the 134 witnesses, immediately preceding and succeeding Martin Joseph, much could still be disclosed; but I must restrict myself to appeal to several passages contained in the second and third volume, and that which had been touched upon in various places of this book, that those who wish to have these mysteries unveiled have to place them together, I being myself under the necessity of hastening to the 100th amongst the 134 witnesses, and of remarking, that immediately after Pock Joseph, stands as witness Magdalen Reible. Amongst the 134 witnesses there occur as expressly introduced, thirteen females as witnesses. The 50th, however, amongst the 134 witnesses, stands volume 1st, page 213, as Bishopberger Alex. with his two sisters, and quite lately the question was about Bishop Wolf, as of the 5th, of whom A. Leimer has reminded me with the 250th or 5×50 th page, and his two domains, the one of

which is called Oberburg, (upper castle), the other Gorizhize or small mountains, as likewise the papal Bishops of Austria are small mountains, or small idols, who are supported as such by the political power of the Emperor, and the ecclesiastical of the Pope. I too was exactly in the year 1820, sent first as inferior officer of such a Bishop, with his diploma to serve in the Curacy. In the third volume, page 565, sqq. I explain Revel. xviii. 21. sqq. wherein the large mill-stone is mentioned, consisting of an upper and nether-stone, and reminding us of the secular and ecclesiastic power, for the grinding of the church; as also Magdalen Reibele (ground), brings in her state of mourning two dollars as contribution, to find Christ, after having been ground by the political and ecclesiastic power. But she is directly followed by Ries Adam, or Adam the Giant, as the 92d witness, whose mystery we have unfolded in this book. He pays six dollars as the fundamental number of Popery; this number, as also the number eight, appearing in the contributions, as well on the side of Christ as that of the antagonists, and when relating to those who are working with me, announce that those who are still involved in these two numbers will follow them and devote themselves to Christ, who has appeared to all.

To this joyful hope we are entitled by the mystery that appeared amongst the 134 witnesses on the 100th place, announcing that those governments which have held until now the church of Christ under their sway, and the yoke of slavery, will accept the appearance of Christ with gratitude, and subject themselves to his will for the salvation of their own souls, and for the foundation of universal peace. How wonderfully Christ announces this by the 100th of the 134 witnesses, volume 1st page 214, I can disclose, only when I first shall have briefly remarked for those who have not yet studied my three volumes, that on the 7th of January, 1838, when the men had appeared for the insertion of their names and contributions into my foundation's catalogue of the new kingdom of Christ, the Jacob Kaiser (Emperor), announcing the mystery of the governments, keeping the Church of Christ in fetters, has

been put on the 100th place of my catalogue, that under this name on the festival of Easter, 1838, immediately after the exclusion of Popery from the church of Christ, the mystery could also be performed, announcing that the other governments of Christian name, should they refuse at the present manifestation of Christ, to give to the church the same liberty which she enjoys in the United States, shall be excommunicated from the church of Christ. The place immediately following Popery which was excommunicated on the third place, was consequently the fourth on which the mystery has been thus executed, that the will of our Lord Jesus Christ to make his church free from the bonds of political governments, is first to be made known to the Austrian Emperor.

On page 35 of this volume, I remark that it would not have been good if the Emperor of Austria would have commenced immediately after the publication of my first volume, the dissemination of the manifestation of Christ. Every thing had in fact, first to appear, which has hitherto been discovered by my books, that the great ones on this earth might see their state, and turn to Christ in real conversion. The remark on page 35 reminds us that the star seen on the 7th of February, 1835, has appeared also to the Emperor Ferdinand, and the prophecy which I put the same moment on paper appeared to his birth-day in the first year of his reign in print. Only that the gratulations of two flatterers had to precede the same, and that which Christ caused to be prophesied by it is now about to be fulfilled, and according to the wonderful calculation of the invisible guide, stands exactly on page 100 of this book, the prophecy of John Rossel in Baltimore, about that which the idolatrous priests, who permit the secular regents to reign over the church, are used to whistle before them: "This is the man who wanted to see blind-folded, who called himself an Apostle of Jesus whom the devil in order to bewilder men has sent to America." It is the same cunning of Satan, as in the letter of Cleophas Tobias, and nothing more suitable could have come on the 100th page than this specimen, and the appendix, together with the dishclout, which I

use also in case of emergency for washing-purposes in my room, not situated in the front, but on the backside of the house. Where regents have such Prophets, they must stand on the 100th page, multiplied with four, for a sign of the dominion of the fourth beast, and at the present manifestation of Christ, without perfect repentance to Him, and most active co-operation towards the establishment of His new kingdom on earth, can have no participation in the heavenly kingdom. This has been made plain and clear indeed to them by all signs, which Christ caused to take place for the Revelation of his manifestation, and for the confirmation of my Apostolate at the same; yet has the will of Christ been unclosed to the rulers in a special manner. This was done as shall now be explained:

After I had stepped forth solemnly on Sunday Sexagesima, the 18th of February, 1838, as Apostle of Christ, in the Cathedral church at Boston, and Christ had worked such signs thereat, that from my explanation in the second volume, every one can see that He has invested me then solemnly with the Apostleship, I had on the second Sunday after my solemn inauguration in the Apostleship, or on the first Sunday in Lent, 1838, to excommunicate solemnly from the church of God, Jacob Geier (vulture) by express order of the Spirit after the delivery of the sermon in the church, because he had stated for my parish register a person as being his wife, of whom then by himself and by others it has been evinced that she was not his wife. When volume 1st, page 327-338, on Maundy-Thursday, 1838, I was writing about this subject, I could not have the slightest presentiment of the spirit's intending deeper things by this exclusion, although He showed me the day previous, viz. on Wednesday in the passion-week peculiarly, to receive again without delay that Jacob Geier into the church of Jesus, he having resolved to submit to the Christian regulations, and to make this publicly known to the congregation on the following Easter-Sunday. That Wednesday in the passion-week fell in the year 1838, on the 11th of April, which day was this year, 1841, Easter-Sunday, and in the vol.

2d, page 317–327, I explain far more explicitly than in the first volume, how the spirit who had commanded me to exclude this man on the first Sunday in Lent, from the church of Christ, had conducted every thing as well before the excommunication, that I might duly know what I had to observe in respect to this man's exclusion from the church of Christ, before the order was received for it, as also after its execution, that Jacob Geier might prepare himself, in order that I might be able to admit him again on the said Wednesday, in the passion-week, the 11th of April, 1838, in the church of Christ.

According to vol. 1st page 362, I have on Easter Saturday the 14th of April, 1838, finished the manuscript for the 1st vol.; for this I was charged with by the spirit to have the book written before the festival of Easter. But this took place only, that every one may see that nothing at all was known to me of the deep mystery intended by the spirit, when he gave me the order in the night from Palm Sunday to the Monday, or from the 8th to the 9th of April, 1838, to record the names of those who had not paid their contributions, and to excommunicate them on Easter-Sunday, the 15th of April, 1838, from the Church of Christ. Having received this unexpected order together with charge of inserting the same into the book, which was at that time in press, the same stands in volume first page 215—220 in the note. Whilst still believing on Easter-Saturday, 1838, at one o'clock, P. M. that the book with its contents, extending to the three upper lines of page 363 was entirely done, the spirit of the Lord began then to unveil to me on Easter-Sunday, 1838, quite astonishing things of a peculiar nature, of which something has been disclosed in the appendix to the first volume, from page 363 to its close, namely 461; extraordinary disclosures, however, remaining reserved for the second volume, to be still farther illustrated and confirmed by prophecies and new signs contained in the third volume, of which the reader I trust, has found also in this volume sufficient specimens.

In volume first page 363—367, that which has preceded according to the direction of the spirit, the great excommunication from the church, is briefly noticed and shown

that to me not only has been prepared by peculiar direction of the spirit, every point preceding the great exclusion, but likewise that indicated whilst speaking what I had to bring forth in the address preceding the exclusion. In volume first page 366—368, the argument of this address is given, where it is noticed towards the close that I said amongst other things: "Now I am standing on this great festival of Easter (which will remain for the Christians of future times most remarkable,) as extraordinary messenger of Christ Jesus for the union of the nations in his holy church, far more solemnly before this congregation, than could be the case before, having yesterday finished the book, wherein the evidences of my extraordinary mission are explicitly contained; therefore I declare without reserve, that I shall perform by express order of the spirit that which I am now about doing, as an extraordinary messenger of Jesus Christ, whom the Lord shows to the nations as such by sufficient signs. Neither the Bishop of Rome nor any other Bishop will be able to admit him in the Church of Christ, whom I shall exclude from the same and am not permitted to receive again until he will perform that, which I shall impose upon him in the name of the spirit. The Lord who has sent me for the union of the nations will confirm that in heaven which I am proclaiming by his order," &c.

The reader will keep in mind, that on the festival of Easter, 1838, in the address I have declared, that the book, wherein the signs as evidences of my Apostolate have been explained, had been achieved the day previous. If from thence even no further sign had been worked, I would still have defended my Apostleship as I now do after the Lord's having from that moment until now continued working the most astonishing things for the confirmation of my declarations. The sermon being over, I first announced solemnly that Jacob Geier, (vulture) who had been excommunicated on the first Sunday in Lent from the church of Christ has been admitted again by me on Wednesday in the Passion week in the church of Jesus; and then I declared by giving my sacred pledge, that the spirit had since Palm Sunday at three different

times distinctly ordered me to exclude those whose solemn excommunication from the church of Christ would now take place. Every thing having been observed, necessary to fill the great assembly with the sacred impression that I was performing that which I was most strictly charged with by heavenly messengers, I proceeded to the solemn excommunication from the church of Christ of those, of whose names I had made a list, by reading each of them, that none of the assembled might confound one of the recorded for exclusion with others, plainly and clearly, as my pronounciation is always very distinct, giving to each sound its due character, in contradistinction from others. How it became by degrees after this excommunication more and more manifest, that in this act deeper mysteries were concealed, than any mortal whatsoever could have expected, is related in vol. 1st, page 371 sqq. and the cause receives a new light in vol. 2d, page 343 sqq. This, however, is such a connexion of things that from thence till to the close of the second volume the cause displays itself more and more, and every thing which then happened and has been adduced by me as a sign of the manifestation of Christ, is but a new illustration and confirmation, that this excommunication has been prepared by Christ in the most astonishing manner and executed by his order and all prophecies quoted and explained by me in the third volume, confirm the same, as every thing else disclosed in this book, and the latest phenomena of the past and of this month, which are announced every where in public print, are the latest testimonies, that Christ has caused on the Festival of Easter, 1838, by his Apostle the beast, its image and the false Prophet to be excluded from his church, as we will show after due preparation.

The Lord caused me immediately after divine service on Easter Sunday, 1838, to be prepared by Jacob Geier, (whom I had excluded on the first Sunday in Lent from the church of Christ; but then on Wednesday, in Passion week, privately, and on Easter Sunday, 1838, solemnly re-admitted in the church of Christ,) to receive the disclosures about this excommunication by degrees.

Jacob Geier was not only present at my service on Easter Sunday, 1838, but received also the communion out of my hand, and it has been shown in the second volume explicitly, that every thing which happened in relation to this man before Easter, 1838, has been done by higher guidance in order to prepare us for the disclosure of the deepest mystery, and that as well before when he was under the power of the devils, the heavenly host was strictly watching over the devils, discovering to me by their servants, every thing which was necessary as preparation for the unveiling of the mystery, as also afterwards when I on the often-alluded-to-Wednesday of the Passion week, emancipated him from the power of the devil, and placed him under the immediate superintendence of the heavenly host, who instantly received him and imbued him with every thing necessary to be heard by him, in order to prepare me for the revelation of the mystery.

Passing by every other thing explained in the first two volumes, I observe here only, that Jacob Geier, when I proclaimed solemnly on Easter Sunday, after the sermon, that I had received him on said Wednesday, again in the church of God, and was now publishing this to the whole congregation, understood me very well, but heard his own name pronounced amongst the number of those who were excluded from the church of Christ, when I was indeed pronouncing the name of Jacob Kaiser, on the 4th place, and this so distinctly, that all my utmost endeavors to convince him of the contrary were in vain. For the invisible guide who has resolved to perform by his excommunication, the great mystery, has caused the deepest impression, penetrating through bones and marrow, into the inmost recesses of the soul, that whilst I pronounced in the 4th place of the excommunication, with a loud, slow, and distinct voice, the name of "Jacob Kaiser," (emperor) I had uttered his name "Jacob Geier," (vulture) after which he caused the communion to be reached to him by my hand, and him to be led immediately after the service, the next on the street after me without speaking to any body, and to be placed in my

room before me, in order to disclose to me what was necessary about this event. When alone with him in my room, he said to me: "I pray you to receive me again in the church of God, wherefrom you have excluded me." This was to me quite an unexpected request. Although seeing so much that the spirit whom I had imparted to him already on Wednesday before Easter, and then renewed on Easter Sunday by the communion, had brought him to me, I was quite at a loss to understand what he meant by this singular request. I asked Jacob Geier how he could ask this from me, he having been privately re-admitted on Passion Wednesday, into the church of Christ, a fact but now published in the church by me, and whether perhaps (though I had seen him there and even participating in the Lord's supper) he had not heard what I had proclaimed respecting him? His answer was that he had heard this right well, but also that I had excluded him directly afterwards, again from the church. I answered him that I could not possibly have committed such an act of mental insanity, as to receive a person in the church in order to exclude the same directly again from her, without having committed any thing deserving exclusion. He insisted upon his having heard correctly, whilst I maintained the contrary. He repeated his assertion of having distinctly heard me, and added that his conscience had impelled him to follow me directly, to have the exclusion revoked. The invisible guide had indeed taken such a full possession of him, in order to execute through him perfectly, that which he had purposed, and what is called by Jacob Geier his conscience, by which he was directly impelled to see me, was the angel of the Lord, invisible to him. When again declaring my error and the correctness of his former statement, that I had named him amongst the excluded, promising to prove this from my schedule containing the list of the excluded, if I would show the same to him, I took, to convince him of his error, that paper from the book from which I had read the section of the gospel in the church, and he pointed out directly after my having shown the paper to him, with his finger the name which

he took to be his own, crying in the same time repeatedly "this is me." I desired him to read considerably. But he stuck firmly to his assertion, for he saw then mentally, exactly as I did when I saw the robbers, and cried to my room-mate Wolf, "Michael, there are robbers." When I had then spelled to him the name: "Jacob Kaiser," the spirit allowed him for a moment to be amazed about it, but seized him again without delay, and assured him anew that I had him in my foundation's catalogue. But I retorted that he could certainly not be in this catalogue, an alphabetical list having been made from that catalogue for convenience's sake, to find the easier each individual in collecting their contributions, out of which list those had been again extracted, who had neglected as well paying their dues, as making their excuse, this being the identical schedule on which he was not standing, wherefore his name could not be on the foundation's catalogue. He insisting, however, that he surely must be found there, because he had come to me on the 7th of January, 1838, and caused his name and contribution to be inserted therein, I proposed then in order to shorten the business of the investigation, that he should name those who directly before and after him, had their names and contributions inserted therein. He mentioned amongst others, Joseph Kaiser, with whom he had come, and who had first his name and contribution inserted, whereupon he, Jacob Geier, had directly done the same. I found in the foundation's catalogue of the kingdom of God, soon Joseph Kaiser, and showed to Jacob Geier again, that not this his name, but that of Jacob Kaiser was standing in my catalogue immediately after Joseph Kaiser. By his asseveration given to me, of having had inserted his name and contribution in my catalogue immediately after Jos. Kaiser, the spirit has accomplished by this man his charge, yet at that time disclosed nothing to me about the meaning of all this, and that I on Easter Sunday, had not a moment's time to think about it, and no presentiment of deep mysteries lying concealed therein, can be concluded from the many occupations explained in my second volume, which Christ caused to be prepared

on this day for me. I could then scarcely give credence to Jacob Geier, (vulture) that instead of his name that of Kaiser (emperor) should have been inserted, having been used before noting down the names in the foundation's catalogue, whenever a name was not clearly pronounced to my hearing, to ask those present how they pronounced the same, and to have it spelled, and thinking Geier still to be in error, I made an enquiry in the Parochial Matricle, where not only the founders but all members of the entire congregation are registered, whether any Jacob Kaiser was to be met with there. But finding in this catalogue no Jacob Kaiser but only Jacob Geier, I was forced to admit that in the foundation's catalogue, instead of his name the name of Kaiser had come in, without having then the least pre-supposition that in this permutation of names any deeper thing could be concealed. The mystery, however, having become unveiled, I observed in the second volume, that also on the 7th of January, Joseph Kaiser and Jacob Geier, had been brought to me by an invisible power, in order to have their names and contributions registered into my foundation's catalogue, but that when Jacob Geier was about pronouncing his name, he was seized by the spirit, that he pronounced the name of "Kaiser," and that I, after the enunciation of Jacob Kaiser, still asked both, whether they, both bearing the name of Kaiser, were brothers? both of them affirmed their names to be Kaiser, adding yet, that they were not brothers. For they have been, in order that the mystery came to be written down perfectly, seized thus by the spirit, that they did not know what they were speaking, they being then obliged to say that which the spirit, for the celebration of a great mystery, caused to be put on record.

"Listen, therefore, ye princes and nations, what the Lord has ordered me to note down for undying memory's sake: and wo unto me if I should not execute his charge!" Thus begins volume first, page 371, the preparation for the publication of the great revelation of God, which I had to write down on Tuesday after Easter, the 17th of April, 1838, at one o'clock and ten minutes after mid-

night. The same has been given to me at the same hour on Easter-Monday, in order to have it written down for the print of the first volume, then in press: and since many occupations on Easter-Monday were intervening, I thought I would commit no sin by taking my usual rest in the night, from Monday to Tuesday, and then committing this prophecy to paper, which, without that which was preceding it as preparation, could not be recorded for the print. But the Spirit, when I laid down to rest, prevented my reposing, until I found it necessary to rise, and began explaining to the nations the mystery unfolded to me. In this declaration stands, volume first, page 374: "In the night of Easter-Sunday, to Monday, the Spirit awakened me at one o'clock after midnight." Then I declare that, when the Spirit gives me charges in this hour, the same are never delivered to me in sleep, but when I am perfectly awake. I further remark, that the great disclosure to be made known to the rulers who keep the Church of Christ in fetters, was not communicated to me directly after I was awakened from sleep by the heavenly messenger, but that he delivered first to me another revelation, which I wrote down directly in order, as it was given in charge to me to publish the same to the congregation on the same day, viz: Easter-Monday, 1838, in the church where we used to celebrate also the Easter-Monday. This revelation stands, volume one, page 383, as I have written the same down before the other revelation, which I shall illustrate in this volume again: and in volume second, page 353, sqq., the disclosure is given, that this revelation also, which I received between Easter-Sunday and Monday, 1838, after one o'clock, A. M., and recorded directly, published the same also on the same day to the congregation, contains deeper mysteries than at the first sight can be anticipated.

Then, at first, when the preceding revelation was put on paper, I received, before the beginning of the second hour, in the night of Easter-Sunday to Monday, 1838, the revelation which is recorded, volume one page 375, in the following terms: "Yesterday thou hast made it known to the congregation, that he whom thou hast ex-

communicated from the Church of Christ on the first Sunday of Lent, has been received again in the Church. Afterwards, thou hast excommunicated not him, but the Emperor, who lays claim to Apostolic majesty, and this thou must make known to the world in thy book."

Next I asserted in volume one, page 375, before God and men, that I narrated it as my conscience taught it to be, and that I had before not the smallest presentiment of a mystery concealed in the name of the man readmitted into the Church of Christ, until it was revealed to me by the Spirit, against all my expectation. I further repeated that I strictly distinguish this spirit, communicating revelations to me, from my own spirit, and that he is the same Spirit who gave orders to the Apostles at the introduction of revelation into the Christian Church. The reader was then too little prepared for me to explain to him by which of the millions of messengers waiting for the commands of Christ he caused this revelation to be imparted to me. The same Spirit of Christ who communicated revelations to the Apostles of old, imparted likewise heavenly orders to me. But this Spirit fills his heavenly messengers who are carrying orders to Christ's messengers. As this Spirit taught me, so I used, in the first and second volume, commonly the general expression, "the Spirit ordered me," &c.; a phrase which also often occurs in the Bible, not only with the prophets, but also in other writings: as, for instance, in the Acts, where it means that Christ filled some one of his heavenly messengers with his spirit especially, in order to deliver his orders to men. But having shown in the third volume, that the Lord causes in the last times the Vital-Magnetism to appear so frequently, that Christianity being sunk so deeply into disbelief, might be taught by it, that the physical world stands in most intimate connexion with that of the Spirits, and that men can enter in such connection with Spirits that they even know by which of them they are surrounded, that they even become acquainted with their language; having likewise spoken about Swedenborg's especially remarkable contact, which he entered into not only with many spirits who had gone into

eternity in later, but also with such as had departed this life in former periods, I finally expressed my acknowledgment frequently in the third volume and especially also in this book, that the Lord caused His orders to be delivered to me by His messengers, and that I, though not always, yet often know by whom of His messengers the Lord caused this or that order to be delivered unto me. Usually there are several of them so close together, that I become sensib'le of their nearness, when one of them steps forth, delivering the order to me.

When I was awakened between Easter-Sunday and Monday by the heavenly messenger, I observed, that there were several present, and I did not know who was he who gave me the first charge, except that it appears to me he had been one of the Apostles. But then stepped he forth who is most frequently my companion, and with whom I enjoy most spiritual comfort when under the influence of his vicinity. But when he delivered this order, which he had received for me, to be proclaimed before the Apostolic Majesties, that is before those rulers, who are keeping the church of Christ in bonds, I experienced from his words an effect, the like of which I have felt, neither before nor afterwards. From this effect I have gained the conviction, that every spirit, even those enjoying the fullest beatitude, if such should be the will of Christ, could take the life of any mortal in a twinkling. His voice penetrated my marrow and heart, stifled my breath and was near depriving me of all my strength and prostrating me a lifeless body. Thus has this dreadful order been delivered to me, and although the orders received since the night of Palm-Sunday, relating to the excommunication which I have performed on Easter-Sunday, were horribly affecting for me, this affection was yet to be called very trifling in comparison with the shaking horror which seized me in receiving the command respecting the Apostolic Majesty, leaving only a very faint spark of life with me. This scene will appear the more frightful by considering that I have received the former orders for the exclusion by Apostles, but

this one relating to the Apostolic Majesty by a heavenly messenger the most familiar to me.

I gave in volume first, pages 1-3, as many disclosures as were indispensably necessary for proving the piety of my mother, who died on the 2d of November, 1824, at 1 o'clock, P. M. This I did in order to have the reader prepared for the event narrated in volume first, page 18-19, which has then been farther elucidated on page 56-64 of volume second. About her native place, Rabensberg, or Rabenfels (rock of ravens), some disclosures have been given in volume third, page 604-605. She is a daughter of George Bernot, and received in Baptism, her name Gertraud from the ancient German Druiden, or Priestess, and the heavenly light which surrounded me, volume first, page 18-19, once for a long time, until I at length heard the voice of my mother who had died a little better than a year before, receiving by this voice disclosures suited to my then circumstances, I could illustrate here, more, if the space would permit it. Here, therefore, I must only say, that I then, (namely, at the close of 1825,) had not yet attained the capacity of distinguishing heavenly spirits from each other, that, however, according to my latter experiences even then several heavenly spirits were with me, performing the initiation, in order to make me more susceptible for higher orders and the more visible companionship of spirits. It is a kind of heavenly magnetising, not unknown to those conversant with those mysteries, and to my departed mother this office was confided in regard to me; and at a latter period frequently flocks of dark spirits in various beastly forms, have been produced before me, whilst blessed spirits, however, were always near me, amongst whom especially my mother marked the circle, which she did not permit to be transgressed by the dark spirits. Thus whilst on my sea-voyage, frequently a strife arose between the superior and inferior world of spirits. When, for instance, relating, volume first, page 130, the wonder worked by the Lord on the first of November, 1837, whilst I was on my way from Europe to America, the spiritual power of darkness

went from the West in order to prevent our sailing on. But scarcely had I called upon the Lord, when immediately the heavenly host came from the East with the best wind, instantly conquering the power of darkness. I saw on that day only the general struggle, without being able to discern the spirits singly. But on the 2d of November I saw, with amazement, many dark spirits, knowing so much that their deliverance is not far, endeavoring to attach themselves to the ship, in the erroneous opinion that I was able to help them then already, it being yet necessary to banish first the dominion of the beast from the earth, then only such being present, as were greatly participating in this dominion. I saw, that amongst the heavenly host resisting the attempts of the dark spirits to impede the course of the ship, my mother was busily engaged. Then comes volume one, page 132, on the 3d of November, 1837, the mystery of the number six, as the same has become visible 1841 in Syria, in respect to the Imperial Royal, and in Boston to the Apostolic power. Then follows the celebration of the deepest mysteries of my maritime voyage from Europe to America. I remark, volume second, page 216, something about the sad experiences which I have made at my first visit at New York in August, 1838. Having then returned to Boston the Lord caused it to be shown to me in the night of the 28th to the 29th of August, 1838, in a vision, how horribly the hellish dragon with his power is working in those who revolted against my stepping forth in the name of the Lord, and, observing at the first sight of the hellish army, nobody of the heavenly host near me, I cried to the Lord for help, which surrounded me at once, and my mother approached me first, giving me magnetic strokes, with cool perceptible shadowing of the hands, by which a heavenly power went into me, which refreshed and strengthened me in body and soul, in a manner just as extraordinary as towards the close of the year 1825, when the heavenly light appeared unto me, and, without observing the spirits, I at length heard the voice of my mother, who disclosed to me that which was then indispensably necessary for me to know. From the last mag-

netic strokes, I received by her between the 28th and 29th of August, 1838, I conclude, that likewise at the previous heavenly shining, the initiation for higher things has been imparted to me by her by means of magnetic strokes. I have, however, heard her voice only at the close of the year 1825, when the heavenly light shone, otherwise every time, when I could distinguish the heavenly messenger, other expresses of the Lord have delivered unto me the orders of the Lord, although I observed the proximity of my mother very often when struggling against the dark spirits.

Having premised so much, I finally can proclaim unto the rulers and nations, that besides the message alluded to, received through my glorified mother at the first solemn initiation for higher things, I have likewise in the night from Easter-Sunday to Monday, 1838, received after having recorded the first revelation towards 2 o'clock after midnight, the message relating to the Apostolic Majesty, by this my departed mother, who out of the circle of several heavenly spirits present stepped forth, surrounding herself by a shadow, discernible for me, saying to me the words, which I have quoted, relating to the Apostolic Majesty in my native language, using a voice natural to her when in life, but doing this in a manner penetrating above all description marrow and bones, and entering by the ears into the deepest depths of my soul, so that I was filled with such a terror, that, if an invisible restoration had not come to my help, I necessarily would have died upon the spot.

How many heavenly orders have already been committed unto me, may be seen partly from the three previous volumes, partly from this. Not one of these orders have stricken me as if it were by concussion, except the three orders from Palm-Sunday to the Tuesday of Passion-week, 1838 which came to me relating to the exclusion from the Church of Christ on the next following Easter-Sunday. But this great concussion is indeed to be considered as very trifling, when compared with that indescribable concussion, which the first revelation after my having faithfully executed the order of the Lord Jesus

Christ on Easter-Sunday, 1838, has caused that there were concealed deeper mysteries in this excommunication. And it was my mother whose presence in her glorified state is otherwise always a refreshing balm to me in the struggles against the power of darkness, by whom I have been filled with such a horror! From this I have learnt by my own experience, that even the blessed spirits, if it agrees with the will of Christ can instantly take life of men. Those who are not entire strangers to the signification of the biblical images, will easily comprehend, why the Lord, whilst he causes other revelations to be communicated to me by other messengers, decreed to let me have this by my mother. There are several Scriptural women, symbolizing the church, and there will be found nothing more proper than that the Lord sent my mother, in order to reveal to me in the name of the whole church the will of our Lord Jesus Christ, that I should proclaim the same to all rulers, in order to deliver the church from the yoke of slavery under which the same is groaning. The church is not their slave, but she ought to be their mother, according to the institution of Christ, by whom rulers and nations should receive His will. My mother has educated me in a Christian way, and edified me, during all her life-time, by word and example, and the Lord has worked greater miracles with her, than with Elias, I. (Vulg. III.) Kings xvii. 6, where we read, that ravens brought to him bread and meat, and she does not in vain originate from George Bernot of the rock of ravens, where the ravens are building their nests undisturbedly. The Lord gave her for a hard trial, a prodigal husband, who, though the father of the Apostle, cannot yet enter into heaven, upon whom, however, presses a load, still a million times easier than that which weighs down the father of the Emperor Ferdinand, both of whom will nevertheless as soon be released as the rulers shall open their eyes. This trial, however, has only served to furnish the Lord the opportunity to work with my mother and me many wonders of his kindness, which are not recorded in these books. But I have explained in my books, other wonders, by which it

has been perfectly disclosed, that by the excommunication on the festival of Easter, 1838, the mystery has been performed, of which is said: "Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth are waxed rich through the abundance of her delicacies." Rev. xviii. 2-3. This prophecy has also been explained in volume three, page 553, sqq. amongst the many other prophecies, treating of the exclusion, performed by me on Easter, 1838, and also from this book the reader will see, how everywhere, where my annunciation is rejected, everything is full of unclean spirits and full of devils, where still the false lion, as representative of the unclean beasts, and the vulture (Geier), but who has turned into the Emperor, (Kaiser) as representative of the unclean birds, are plundering and devastating the church of Christ. The political power has fought with the ecclesiastical, as Jacob and Esau, about to whom was due the right of pressing and devastating the church of Christ, until finally, Christ has appeared unto us, to deliver them from this horrible insanity, and to point out to each the place belonging to him. The lentil-porridge, prepared for the Apostle, but which he threw, at 10 o'clock in the night of the 28th and 29th of April before the swine, dogs, rats and mice, into the street, receives constantly greater illustration.

I am yet expecting that finally, also in this book, until the entire connexion of things can be duly understood from the three already published volumes, so many signs of the will of our Lord Jesus Christ, will have been found and learnt, that it will be impossible to doubt how the following words are to be taken, which I have written in the first volume of the "Memorable Events," page 381, according to the direction of the spirit, namely, whether they are announcing the will of our most supreme ruler, Jesus Christ, or not. They are the following: "I declare now solemnly as a messenger of Jesus Christ for the union of the nations in his holy church, and as such like-

wise in the quality of an interpreter of the will of my Lord Jesus Christ in dubious cases, that the exclusion of the Emperor, calling himself Apostolic Majesty, from the church of Jesus Christ shall have power and effect not before two months after the appearance of this book in Europe, in as far as also the city of Vienna can obtain copies of the same, and this even only in the case, the Emperor should pretend also then to be Apostolic Majesty, and should not acknowledge me as an extraordinary messenger of Jesus Christ for the uniting of the nations in his church and would continue adhering to Papism, which the Lord has abolished on the great Easter Sunday at sun rise, by me his extraordinary messenger."

This I wrote on Tuesday after Easter, the 17th of April, 1838, whilst I then did not know any thing more about the mysteries of the excommunicated, than that which has been revealed to me by Christ, through my blessed mother. On the festival of Easter, 1838, at the rising of the sun, I have received by heavenly messengers (amongst whom my mother was not) the revelation, to give to the nations the solemn declaration about the Apostolic see, standing in vol. 1. page 363. And when after the reception of the revelation respecting the Apostolic Majesty, the spirit did not permit me to rest until I had written for the press that which was necessary, I did not think then, that amongst those excluded on the pulpit of the church, out of the church of Christ, the Pope also should be comprehended, until afterwards we sought for Leo Hefner, but were unsuccessful. Then so much only has for the first time been disclosed, that this also was a mystery which I then developed somewhat in the first volume, whereupon followed in the second volume, astonishing developments where it was also shown why the revelation concerning the Apostolic see, was first given to me on Easter, 1838, at the rising of the sun, and then in the church, Papism has been excluded in the mystery of Leo Hefner from the church of Christ. In what manner, however, the prophecies announcing this excommunication of Popery from the church of Christ, and that of the rulers who are keeping the church of Christ in fetters and will refuse

to emancipate the same now at the present manifestation of our Lord Jesus Christ out of her bonds, given by the prophets of the Old Covenant, by Christ and his Apostles, as also by the prophets of the following centuries and of our days, are now going to be fulfilled, I have then first unveiled in the third volume, we being unable to penetrate into the deepest depths of the heavenly kingdom, otherwise than by degrees. But as little as the high priests who had resolved upon the death of Christ, and Pilatus who acceded to the same can be exculpated, so little can the Emperor Ferdinand be excused, that he permitted himself to be deceived by his idolatrous priests, and has not already from my first volume acknowledged with a grateful heart, and spread the manifestation of Christ; for he, who on the margin of an abyss, allows himself to be guided by blind leaders, must ascribe the guilt to himself, if he falls in the snare. The penal judgment of God fell upon the kings of Israel and Judah, because they would not accept the annunciation of the messengers of the Lord, and listened to the idolatrous priests. At length the most horrible penal judgments came over the city of Jerusalem and over the whole Jewish nation, this people instead of accepting Christ, having been led by its leaders into perdition. All has come to pass with this nation for a type of the Christian church. And have I not adduced already in the first volume, so many signs of the present most glorious manifestation of our Lord Jesus Christ, that no teacher of the Christian religion, if he has not acknowledged the same after the perusal of my first volume, can exculpate himself before his highest tribunal? When the Lord is working signs by which he is showing forth his will, we are by a sacred duty bound to obey him, even if that which he demands at our hands, should be objected to by our preconceived notions and prejudices. How could my shortsightedness know in respect to many orders which he has given to me, to what end they would lead? And who am I to demand a justification of my God, why he ordered me this or that? Am I not an unprofitable servant who am bound strictly to obey him, as soon as his will is manifest, even should I be ignorant

why he gives me this order? It suffices to me to know, that his supreme wisdom surpasses all human knowledge infinitely, and that his will tends only towards the welfare of his creatures, although I should not know in each case, how that which he is ordering will contribute to this end. But the idolatrous priests who have deceived the Emperor Ferdinand, demanded of Christ he should comply with their idolatrous notions, and Emperor Ferdinand who has fed them as his leaders, as I have announced already in the first volume, the predetermined time in which his servants could easily have examined the cause, having passed by, has been excommunicated from the church of Christ and is from this time among the number of those who are dead for the heavenly kingdom, having no entrance opened to eternal life, till Christ will by his Apostle effect on him the resuscitation.

Christ has caused his decrees to be made known to the Emperor. The latter, however, preferring to listen rather to his idolatrous priests than to the Apostle of Christ, he was brought to the dead bones of Ezekiel. The dreadful penal judgment, which he has contracted to himself already when my first volume ought to have been examined, this having been omitted, has been astonishingly accumulated by the continuation of their obduracy even after the reception of my second volume. For that reason Christ has conducted my steps so that in the appendix of the third volume, page, 682 sqq. exactly on the 4th of March, 1841, when Ash Wednesday was celebrated, I had to write about Emperor Ferdinand and his Aulic Theologian, remarking on page 682: "The public sinners were separated on Ash Wednesday from the church of Christ, covered with ashes and subjected to the public penance, in order to deliver them from the dreadful judgment of God beyond the grave, and to save the church from the devastation with which she is menaced by such men." Then follows immediately the letter, which together with the second volume, I have sent on the 10th of March, 1839, to Joseph Pletz, in order to hand it to the Emperor Ferdinand, page 682—686, when after the letter, it is remarked: "I have yesterday received the proof-

sheets of this book from the printer amongst which is also page 400. . . Nothing more appropriate according to higher calculation could have been placed on page 4×100 than the verses 11, 12, 19, 21, 23, 28, of the 7th chapter of the Aulic Prophet, Daniel, Theologians not having been satiated by the 515 pages of the 2d volume of God's messenger, who is now, as the Prophet Dante has foretold it, strangling the whore, together with the Giant, who sins with her, although I have added the appendix of the mysterious number 90 for the information of those addicted to the Pope. Now they will, it is to be hoped, be fully satisfied with this third volume, in order to escape the penal judgments of God."

These people possess the insatiable stomachs of wolves, and when on the festival of the good shepherd, the 25th of April, 1841, I thought that I had prepared sufficient food out of my kitchen for the immeasurable stomach of Anthony Aloysius Wolf, the Lord has then pointed out to me many another labor but not permitted the closing of the book, and on this very day, the 14th of May, on the great mourning festival of Christians, or the true Christian, on which, with the day break the solemn drum with funeral music, announced the deepest mystery, the Prophet is likewise prophesying in the "Daily Allotments of the United Brethren for the year 1839, Bethlehem, (where my master Jerome lived), printed at Henry Held (Hero), 1838:" "Dogs have compassed me, the assembly of the wicked have inclosed me; they pierced my hand and feet. Psalms xxii. (vulg. 21) 17. If these dogs had at least studied my master Jerome about whom they falsely assert that he is their ecclesiastic Doctor, they would easily understand so much, when reminded by me, that this Psalm speaks not only of David, as a feeble type, and of Christ, by whom the first half of it has been fulfilled in His humiliation, whilst the second half was not before now at his glorious manifestation to be fully verified, but also of me as the messenger of this most glorious manifestation of Christ, these dogs and fat oxen, which are encompassing me in this Psalm having fulfilled also on me every thing announced by the first part of the Psalm, according to the

Hebrew verity, to which Jerome is so often appealing against these dogs and oxen. Still more fully, however, they accomplished the same prophecy on the Emperor Ferdinand in return for his feeding them so well; for him they have buried with the dead bones, after they have found it impossible to take that life from me, which I possess in Christ, since I firmly confide in him, that he will preserve this life of mine until he shall take me up amongst his glorified friends into the heaven. But Emperor Ferdinand was robbed by these dogs and oxen of this life in Christ without which all treasures of all Emperors and Kings of this world I estimate as dust and dirt.

So much Christ has caused to be announced at his most glorious manifestation for the universal peace to all nations by his Apostle, that Emperor Ferdinand after he had not recognized his manifestation and not subjected himself under the decrees of the Most High, is excluded from the church of God, and is amongst the dead bones of the Prophet Ezekiel, and this truth, which Christ has confirmed by all the signs explained by me until now, and by so many others, that their full explanation would require many more books on my part, he caused likewise to be illustrated in the most striking manner by the latest events.

The reader has had the opportunity of convincing himself from this volume in various ways, that Christ ordained it so, that this part of our globe should not be fore the later times be discovered by the Europeans, to have in America every thing duly prepared in order that now in the fulfilling of the times at his most glorious manifestation; all the mysteries, which he had ordered to be foretold by his prophets, could be strictly accomplished. In my already published three volumes disclosures of every description have been given about this subject; but to explain every thing would require many more. Not only each place bears that name which is the most appropriate to the mystery, celebrated therein at the manifestation of Christ, but also the distance from one place to another, in order that the mystic number required for the celebration of the mystery might come forth,

has by the creation been exactly measured, and the strong tendency of the Apocalyptic dragon to mimic here in a strange manner every thing done in Europe, has manifested itself extraordinarily, whilst Christ was preparing all things for his most glorious manifestation. Thus, for instance, the clergy in Europe used to go to fetch the Bishop in white surplices over the other dress. Whilst I was pursuing my theological studies in Laibach, about sixty of us were assembled in white surplices, in order to guide the Bishop to the church, but all of them refused to carry the cross before the procession. When I saw this, I said, that I would always be the cross-bearer. The others were well pleased with my having always carried the cross of the Chapter before them as Clericus; but now, the cross having become too heavy for me, they all refuse to assist me in carrying the same. When I came to America and met a good many in white shirts, their number appeared to me to be too large, that all of them could belong to the clergy. I was then informed that these men were butchers; they can yet help me but little in slaughtering the most singular goat, for to this business the others who carry in Europe white shirts over their other dress, are better calculated. There a bell sounds before the priest when going to the sick: but here before a couple or two of horses, carrying coals through the city. There the benches in the churches are disfigured in many places: here I have at the first time of my entering into the church to undergo a great struggle with the demons on account of the cushioned benches, but a still greater on account of the banks, which pay out in empty notes instead of giving coined money. For that reason it appeared to me, whilst we were gliding over the rail-road, ten miles from Philadelphia on the festival of Gregory, as if all benches were breaking, and on page 328 of this book the chandelier really destroyes many empty benches; but the reader will find in my third volume, that the bank notes of my parents and all my clothes besides were, when I was a child, consumed by fire, whilst I, scarcely escaping in my shirt, saved but my life, a prelude of my having been

robbed by the dogs and oxen of to-day's Psalm of all my clothes, so that I am dressed merely in begged clothes, though still being so dreadful to the demons, that they as soon as I was preparing myself for the voyage to America, caused the breaking of many banks in New York, and when I then commenced celebrating at Boston the mysteries of the new kingdom of Christ, the demons were in such a confusion that they caused the immediate breaking of many banks, an occurrence before and afterwards unheard of in Boston; and here in Philadelphia, when I sent only my express, Henry Erzinger, on account of the mysteries of the heavenly kingdom from Boston hither, the Apocalyptic dragon became so confused, that he made tremble this Babylon of the United States, and when I made myself ready for the last journey from Boston to Philadelphia, the public papers became filled with the mournful accounts about the banks of this city. About several such occurrences for the illustration of the great manifestation of Christ I could fill many volumes; but entertaining the hope, that my guide will *at length* allow me to close this book, I can speak but little about the strange appearance of Christianus, whose funeral-festival we are celebrating this day.

That the government of this land is but a refined imitation of the follies, invented by the Apocalyptic dragon for the maintenance of his dominion in Europe, is daily proved by the newspapers. I have in the third volume, page 834, quoted a passage from the New York German "State Gazette" of March 11, 1840, by way of illustrating the mystery of the Burgomaster of Frankfort on the Mayn, wherein is said: "The house of Representatives appears to have entirely lost sight of their calling, and to find the greatest delight like a gang of unprincipled rowdies in rascally personalities, noise, quarrelling and fighting." How many volumes would be required, if the scandalous excesses of all the Congresses, which are on record, should be collected, which, however, are nothing but a less restricted eruption of those feelings, which in the hearts of those assembled in Europe are only suppressed by fear! How many vol-

umes could besides also be filled with godless doings of every kind, transacted at the Presidential elections, the last of whom, according to the decrees of the Most-High was only permitted to be President for five times six days, that the Vice-President of the Most-High could obtain without any impediment his place at the great manifestation of Christ.

On page 328 of this book from a number of a York paper, prophecies have been quoted, which every one may try explaining, according to the measure of gifts, given to him, and on page 329 the death of the President of the United States, William Henry Harrison, whose three names I am not disposed to explain here, stands as too deep a mystery to be understood without the help of my books. He died on the fourth day of the fourth month of the common way of reckoning, three years less eleven days after the mystery of the excommunication of the beast, of its image and of the false Prophet from the church of Jesus, which mystery I have most solemnly performed in the Cathedral church at Boston, on the festival of Easter, 1838. Five Presidents preceded him on the way into eternity, and he as the sixth renders the number of the mystery complete, as well as the three still living together with the fourth, who has now extraordinarily succeeded and obtained this high station, in order that the number of the mystery, having been manifested in Europe might appear perfectly accomplished, and we expect that our President John Tyler will soon comprehend the manifestation of Christ, the Lord, having made him a Prophet, that he hit happily at Christianus, who is only a new illustration of Christiana, whom I conducted on her road to eternity for the symbolisation of the celebration of the mysteries of Easterly Festival, 1838, the second week after Easter, whereto she was called to preach the manifestation of the Lord to the dead, in order that such of them as have accepted the manifestation and were otherwise prepared for heaven, could rise on the 27th of April, 1838, when on the transferred festival of Leo or the lion, who has laid the main fundament to the monster called Papism, I celebrated the

funeral office for all of them. About the deep mystery of this Christiana what was necessary has been said in vol. i. page 406—416. Then for the illustration of the things on pages 416—431 other cases of death follow, which for the illustration of the sake of the President may be compared in the quoted place.

But the idolatrous priests of the Emperor Ferdinand, were even then not inclined to comprehend the mystery, when the first volume was already succeeded by the second and third volume. If they had understood the same at least after the second volume has appeared, we would have had to-day no funeral celebration. But thus it was calculated in the decrees of the Most High, and there were, from that time to this hour, still many prophecies to be fulfilled: and since the funeral celebration of Apostolic mysteries of the heavenly kingdom on the 27th of April, 1838, heaven is already three years shut up, the sources of mercy made inaccessible: nobody can enter heaven, except, at best, those who have co-operated actively for the general union in Christ, and have been purified in the fire of the pure charity to their fellow beings. But there is a terrible number of souls roaming about in various forms of confusions, which they contracted to themselves in this life, and I can help none of them—am not permitted to pray for them until the spiritual resurrection of the dead on this earth shall begin, and my soul is to-day exceeding sorrowful, even unto death, by looking at my brother Ferdinand as lying, with so many others, amongst the dead bones, and at the idolatrous priests who have brought him and them there, because they submitted themselves to be deceived by them. “My God! my God! why hast thou forsaken me?” Thus I am crying, with my Master on the cross, according to the “allotment” prepared to use for the present day by the prophet. The entire load of the horrible sins committed on their Saviour, in rejecting his glorious manifestation, weighs me down to the bottom; and nobody can feel it with me, that the death of the President was only the sign of the death by which his image in Europe was taken away. For that reason, the letter of Cleophas

Tobias has been handed to me on the 19th, at three o'clock, P. M., as on the eve of the funeral solemnities celebrated here on the 20th of April, at Philadelphia, that I should learn from it with astonishment, that the false lion has torn, with his wolves, the Emperor Ferdinand so horribly, that nothing but rotten bones remained. But nobody could console me, nobody having understood the mystery revealed to me. We will hear only the last twenty-four of the 150 lines composed in German, and printed by Dr. C. J. KOCH, as a funeral anthem, on the 20th of April, and see from it how indifferent men were at the solemn scene of the deepest mystery:

"To see this pomp, all classes now are longing,
And yet no tear of sorrow see we shed
By these assembled thousands, round us thronging,
For him whose soul from earthly cares has fled.
Alas! how vain is this pretended mourning,
Though to be moved we seriously try,
When better feelings ever yet are turning,
In mere desire to gratify the eye.

"Yet, even to the thoughtless, speaks from heaven
A voice of warning, whilst the mourning skies
Chastise our sinful hearts, still filled with leaven
Of pride and selfishness's dreadful ire;
In tears of rain this solemn voice descending,
Admonishes the hearts to fear alone
Him who permits none but the unpretending
And pure in heart, to stand before his throne.

"*I am the Lord*, I see your heartless dealings;
You pay to me, from whom comes weal and wo,
Instead of pious, humble, thankful feelings,
The homage but of empty words and show.
Revere the Ruler whose unbounded power
Removed the worthy chieftain by his will,
A host of worthless miscreants to lower:
Consider this, free children, and be still."

This is the conclusion of this funeral solemnity, which was comprehended about as much as Anthony Aloysius Wolf did my books. I was neither permitted to go to

see the funeral ceremonies nor the great procession of the 100,000 people, which was to take place exactly before the writing of the large letter, from which this book originated, in Boston, ending on the hill of Charlestown, near Boston, where the struggle for freedom commenced, the most opulent inhabitants of all the United States having convened there for a sign of the certain victory of Harrison (whose name, in our spiritual language, is Harridan) over his antagonists. I considered that we might have the explanation of the manifestation of Christ in all languages of the whole world, spread gloriously, by only expending the sums which were spent in the travels, including the preparations in Boston for the procession. But the Apocalyptic dragon had to go thoroughly through his play, that this day the Christianus might celebrate the great funeral.

"And where is now the President?" This is the question of those who have sent by the President either persons or goods to England. I was long indifferent about this steam-ship, carrying the mysterious name of the President, till every one expressed towards me his surprise, that the President was no where to be found. This steam-ship set sail, if I am correctly informed, on the 16th of March for London, from New York, and these forty days the question is constantly urged what can have become of it? since it, provided the above given date is correct, should have reached England exactly before the death of the President of the United States. The United States Gazette told us on the 12th of this month that in New York an investigation had taken place just then, respecting the question, whether the remains of a ship seen by the crew of the barge Recovery, near the Azores, were the wreck of the President? But the enquiring committee agreed in declaring, that the wreck must be that of another vessel. The Lord discloses not every thing to me. It was necessary that the mystery on page 162 and 163 of this book should be unfolded to me for the illustration of the two former strokes. But the Lord has decreed to illustrate the President, when the letter of Cleophas Tobias was on its

way to America, which has been handed to me on the eve before the funeral festivities of the empty coffin, with the mystery of the eight horses.

“Where is the President?” I am inserting here this question to-day on the 21st of May, into the manuscript of the 14th of May. Where are they who confided unto him, and sought their refuge at his board? Where are the Physicians, who went with him to use their skill in case of a dangerous sickness? Where is the German Doctor M. Wolf, who was likewise necessary for the illustration of the things in the cause of the President, since also to me Wolf had to furnish an opportunity of writing about the President? Every where in America, where any ship whatsoever arrives, which is presumed to bring any news about her, inquiry is made: but she has disappeared with all her riches from the face of men. In England also, nobody knows any thing about her. The latest news brought by the *Caledonia* from London and Liverpool, to Boston, reaching to the 4th of this month, May, tell us that all hope respecting the steamer President, of which nothing has been heard at London, has been abandoned. After this passage immediately comes the following: “The Court,—The queen of England is in good health, but Prince Albert is so unwell, that his physicians advised a visit to Germany.” Whilst the first quoted English words announce that of the steam producing President, nothing has been heard, the last alleged relating to the court of England, report that the Queen is very well, whilst her husband is advised to pay a visit to Germany for the restoration of his health.

Once it was necessary, that fire should fall from heaven in order to consume the adversaries of the Most High; it was necessary that the earth should open her mouth in order to devour those who had committed sacrilege on the sanctuary. But we have been advancing during the space of some millennia, and fire machines have been prepared by art, and the Christians ought to have known that all the arts have been invented under the direction of invisible beings at such periods, as were found convenient by the wisdom of the Most High, not only for

the welfare of His adorers, but also for the punishment of his wicked adversaries. He ought to have been acknowledged as the Most High Ruler, without whose permission not one hair can fall from the head, and His most holy will ought to have been punctually fulfilled. But he has been made an idol, sitting inactively in heaven, not caring about the fate of men on earth. Nations who are making pretensions to a belief in the Scripture, are ignorant even of so much of the Bible, that heaven is His throne, and the whole earth his foot-stool. He needs only to move the toe of His foot, in order to fill all who dare to displace his foot-stool, with fear and terror. The bursting of the steam-boat at Cincinnati for the destruction of two hundred men, the burning of the steam-boat Lexington, on its way from New York, leading to the death of one hundred and seventy people, the disappearing of the President, together with all the horrible calamities, which have come since 1789, over degenerated Christianity, as it has been prophesied by the Prophets, and disclosed by me in the third volume, were but fore-runners of the dreadful penal judgments which the Most High has suspended in His just anger over his nefarious opposers, if they now, after his having caused the disclosure of the whole connexion of things by his Apostle, will not submit to his holy will; for Victoria, (victory) the image of the certain victory of the church of Christ over all her enemies is, according to the report of to-day's Gazette in good health, and she has been married on the 12th of February, 1840, in the St. James' or Jacob's Palace, and I have, volume 3d page 835, touched upon the deep mystery, as I have already before for the illustration of important documents, explained the signification of February according to the old celebration of the Romans.

Exactly three months after the marriage of Victoria, I sent my three volumes, with a long accompanying letter, to her consort, the Prince Albert, in order that he, who is a German, might expound the mystery of the new kingdom of Christ, explained in the German language, to Queen Victoria, and take care for the trans-

lation of my three books. But I have not learnt, as yet, whether he has received my writings or not, yet had to read that new palaces were being built, for the still unborn child, and money squandered in every manner. The Lord has not only such visible calamities as the ruin of the President, but also other means to remind men of their duties. The Philistines, who refused to render to Him the sanctuary, he has caused to be tormented thus on their back-sides, that they then obediently performed what was his will; and in my third volume follows immediately after the mystery of Victoria, the news that the Lord, in Vienna, has commenced giving new admonitions, by extraordinary maladies: and then on page 836, that, in Boston, when I had entreated the rich and influential to exert themselves for the continuation of the sake of our Lord Jesus Christ, and they refused their aid, the small-pox had instantly made its appearance, taking away many, without respect to vaccination or age. This was not done to destroy at once, this portion of the public, but that I, in due time, might explain the connection of things, and show that these also were admonitions to repentance to the great ones, the Lord not desiring the death of the sinner, but that he may repent and live; and I have shown respecting this small-pox, in another connection of the wonders of the secret direction of Christ, in this volume, on page 323 and 324, that they are standing in the closest connexion with Vienna. And now the Spirit admonishes me to have still this here inserted, that the typhus fever, which broke out in Vienna for the illustration of the things, together with the pox which, originating in Boston, went also to other places, admonishing men to repentance, are standing in the closest connection with London, and this according to the report, as the Lord had caused the same to be prepared for me. in the hodiernal number of the "United States Gazette." I am otherwise not in the habit of reading this hodiernal paper, with its title appropriate to the manifestation of Christ, except when I mentioned from it, on the 14th inst., what related to the President, and to-day, having returned the proof-sheets of pages 425—446, to the

printer, he remarked that, also by the latest London papers no vestige of the President was to be traced; and I took the number with me: and since Victoria, with her consort, Prince Albert, appears immediately after the President, the Lord shows by it the connection of the typhus and the pox, not only with Vienna, but also with Prince Albert and his Victoria.

A sufficient conviction will already, I hope also, from this book, have been gained, that, as in the Bible, so likewise now, at my steps in the name of Christ, every thing is done by way of symbols, and that the Lord causes every thing to be handed to me which is necessary for the disclosure of the mysteries at his present manifestation. In the three books if Prince Albert, to whom I have sent them by the book-sellers, Black and Armstrong, together with a long letter, has received and read them, it has been explicitly explained, and also touched upon in this book, that Christ has caused my preparation for my present vocation, during the last twelve years before my departure to America, whilst in the Benedictine Convent of St. Paul. When I entered this convent, the last who preceded me had been Albert Pichler, or perhaps more correctly spelled, in relation to this mystery, Buechler (hill), to which yet the name Pichler, from the German verb "pichen" (to pitch), is not inappropriate. Father Albert came but a few weeks before me into the convent, and was my next mess-mate. He was the son of an imperial royal civil officer at the borders of Tyrol and Switzerland, and has been himself, before entering into the convent, a light-minded practiser of Bachus. I admonished him often to repentance, and he has sometimes reflected upon my exhortations; but then again lost them entirely out of sight. Our rooms at Klagenfurth were not far from each other, and he paid frequent visits to me. When the time of my departure for America was approaching, he came to me complaining that, in the morning at three o'clock, somebody had knocked violently on his door, yet neither entered the room, nor could be observed in retiring from it; which, when after inquiry every thing was found closed, ap-

peared to him to be a rather strange phenomenon. again reminded him of the three o'clock's call being intended as an admonition to repentance for him. He forgot, soon afterwards, my exhortation, and the invisible came a second time, likewise at three o'clock in the morning, knocking still more vehemently. But this also produced little effect upon Albert. This three times repeated knocking was renewed for the third time; but Father Albert did not repent. At length the door opened at three o'clock, when Father Albert kindled a light, and a white figure went towards him: when he suddenly felt a load upon him, as from a heavy weight, making him feel as if he should succumb under its pressure. He was yet not deprived of life. Now, Father Albert, in London, (since I write this for him, and in his person for all the great,) may read and well consider that which I have written in this book, standing from page 446, which page has been set yesterday in the printing office, as the last; since Theodore Pichler, or Buechler, the mention of whom is now in this hour set in type, on page 448, as I observed in correcting, is the brother of Albert, and has come after Albert into the convent. I have sent to Prince Albert the most precious Theodore, or gift of God. Had he accepted this gift with gratitude towards Christ, who has given us the same, he would not be sick now, but he, together with his Victoria, would be in the most desirable state in body and soul. It is, however, said in this book, page 324, that I went farther from the destroyer, and came then to our brother James R. Reily, in York. The mystery of York has been unfolded in this book, and yesterday, pages 436-446 have been set in the printing office, wherein the deepest mysteries of this destroyer have been disclosed; and what is set this day relates to Albert, the brother of Theodore, to whom I paid a visit at St. James', or Jacobs' palace: but he is, instead of Reily, Rally, who rallies at the mystery of God. This the Lord has shown to me, when with Reily at York. I have, in various places of the three volumes, which I have also sent to Prince Albert, among other great ones, touched also upon the fact that the Lord, on every place, causes the

spirits to be viewed by me in those shapes in which they really are, the mysteries of whom I am celebrating in those places. So do I, for instance, remark, in volume third, page 848, that, in New York the demons have been placed before me in the most abominable bestial forms, and the Lord has caused it by external signs, witnessed by the whole city, to be proclaimed that matters were standing thus. But in York, the mystery of which was prophesied on page 80 of this book, and the prophecy was afterwards disclosed, He has caused many courtesans to be led before me in the horrible misery wherein they find themselves, beyond the grave. I would have died through horror, if the invisible guide had not supported me. And this the Lord did for an admonishment of the great, I having celebrated, in the small town, mysteries of the great, and to-day, the 21st of May, I have inserted that, in order that each great one might be prudent henceforth, since the almanac has Prudens, and as such the reader should seriously reflect at what further follows in this book, out of the manuscript of the 14th of May, 1841.

I am confident of having disclosed sufficiently many mysteries of the manifestation of our Lord Jesus Christ, unexpected as it is to the Christians by their own fault for the resuscitation of the dead bones, and I hope that nobody, perceiving that which has been disclosed in this volume, will remain amongst the dead bones, but all rise into a new life. For when the empty procession with the 8 horses was celebrated here on the 20th of April, a. c. the Lord did not permit the accomplishment of this folly, but dispersed the great multitude by storm and rain, and Dr. Koch, when he related the mystery of this celebration to me, told me that in New York, Baltimore, and other cities the same had happened. But when the Vice President of our Lord Jesus Christ, as has been remarked on page 330 of this book, has recommended by higher direction to the present Christianus or Christian a day of repentance, that the spiritual death of the Emperor as "a loss peculiarly calculated to be considered as an earnest case of mourning," might produce a deeper impression

on my mind, that I had to cry with my master upon the cross: "My God! My God! why hast thou forsaken me!"—The sky did indeed mourn with me, but it is clearing up more and more, and the Prophet has written down for me in to-day's allotment not only the dreadful words: "They have pierced my hands and feet," but also the consolatory promises of my master: "Verily, verily, I say unto you; The hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live." John v, 25. Thou hast humiliated me, O Lord, deeply, by the loss of my brother, the Emperor Ferdinand, but thou hast also imparted unto me inexpressible consolation. For thou hast not permitted me to finish this book, before explaining the mystery of the death of the President, but thou hast given me so many other labors to perform, that I find only to-day time enough to disclose to the nations the mystery of the mourning celebration of the Christian, and thou hast given to me by the Prophet the allotment, that thy words, as reported by John, treat in the next place of that resurrection, which thou hast decreed to perform in our days on thy servant Ferdinand, killed by the false Prophets, and by him on millions of others, who dwell in the darkness of death, that likewise the second part of the Psalm, which thou hast prepared for me as to day's allotment may become fulfilled, and to thee be converted all world's end, and all generations of the nations may worship before thee.

Yes, my brethren! I never doubted the conversion of the Emperor Ferdinand, from the darkness to the most splendid light of our Lord Jesus Christ. Christ has humbled him deeply, that he might raise him the higher and lead by him also his ancestors into heaven. The star of the 7th of February, 1835, has appeared unto him. The prophecy, which I have noted down at the same moment has been printed, as the highest solution to his birth day, in the first year of his reign, which we celebrated on Easter, 1835. This great prophecy was indeed preceded by two gratulations of two flatterers; but the Lord has sent to me the document of Cleophas and Tobias, to undeceive

the Emperor and I have still other documents, proving that Christ the Lord has destined the Emperor Ferdinand for a strong hammer at the conversion of the nations. But the words of the Lord must be fulfilled: "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. xxiv. 29. The powers who after the downfall of Napoleon allowed to the Pope the faculty of continuing his mischief, are, to say so, the sun in the political world, and the Pope is the moon, depending upon their indulgence, or only the half-moon; since also the other half-moon in Turkey vegetates by their condescension: the other ecclesiastical and secular leaders are the stars in the political world. All deceitful show for the maintenance of the dragon must at the manifestation of Christ lose its false lustre, for Christ appears on the clouds of the sky, which are now about developing themselves with great power and glory.

In this power and glory all rulers together with all other leaders, subjecting themselves to Christ will most largely participate, and will shine no longer illumined by the false but by the true sun, and all nations will praise them as blessed in time and eternity, whilst in the reverse the contumacious will be an object of horror and of the enquiry: "Where are these Presidents?" And it will excite astonishment that the Lord should have cast them into the deepest depth of hell, to be tormented there with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment shall ascend forever and ever. Rev. xiv. 10, 11. Of this the Lord will free our Emperor Ferdinand, and through him millions of others, for the proxy of the Emperor has given to me in the year 1814, as a first premium, the divine comedy of Dante, the Emperor having also received shortly before, my native country as a premium, that we in common might strangle the whore and the giant sinning with her; and by reading the mysteries which Christ caused to be enclosed in the catalogue, which at that great celebration of mysteries has been

printed "Typis Labacensibus" in my third volume, page 187-194, the conviction will result from it, that the Lord caused it then already to be wonderfully prophesied, that the Emperor would celebrate with me the manifestation of Christ. Yea, the representative of the Emperor has even given money to me as has been reported on page 613 of the third volume, for the mysterious house, which my mother, who has delivered to me the great message from heaven, relating to the Apostolic Majesty, has bought for me at the rock which tore itself from the large mountain of the dominion Kreuz (cross) for the illustration of the prophecy of the second chapter of Daniel, about which things have been disclosed in my third volume, hidden to the past times. Should I at such a concurrence of the Emperor with my celebration of the manifestation of Christ, still be doubtful of his being destined by Christ for a strong hammer at the conversion of the nations? No, I never have doubted this, and I am principally this day, the 14th of May, sure of it; for Christ has comforted me at length in a peculiar way in my great tribulation, wherein he has caused me to be placed at the hodiernal mourning, in the desert of Philadelphia, and I have not only the catalogue, printed 1814, "Typis Labacensibus," but I have also the catalogue, printed in Cambridge at the time of Easter, 1838, in the printing office of the University, which prophesy the most gratifying things about Emperor Ferdinand. This is the catalogue of the 134 witnesses, vol. 1st, page 213-215, wherein these prophecies are occurring, and I have from this catalogue introduced already into this book so many names, that every reader can be assured, that Christ has caused men from all countries to be brought to Boston as representatives of the nations, and has taken care that each of these witnesses has received the most appropriate name by which he prophesies. I have indeed already before, in the second and third volume adduced proofs enough from this catalogue for it, nevertheless, I would add also here still so many as are sufficient to convince those who will read this volume before they shall peruse the three already published volumes, that here with him, who

amongst the 134 witnesses is prophesying, the deepest mystery is no fortuitous concurrence, but the most careful calculation of our Lord Jesus Christ.

I was under obligation as Professor of the biblical study "of the New Covenant" of making four catalogues: one for my own use, the second for the common use, the third for the public use of the Director of the studies, and the fourth for the use of the government. Likewise has Christ now, in affording the proof of his having confided to me at His most glorious manifestation, the Apostleship given to me, especially, three catalogues; I have yet still a fourth of my whole parish, useful in various circumstances, and which I made principally use of in the first encounter with Jacob Geyer. For when he came to me, and told me that he would marry, I looked, after having heard his name from him, into the parochial catalogue, and found therein Jacob Geyer, as husband, with wife and daughter. This was the beginning to the great mystery, until I at length received the charge of Christ to exclude Jacob Geyer on the first Sunday in Lent, 1838, from the church of Christ. But in regard to the then succeeding mysteries, I used this catalogue no more, but the one composed on the 7th of January, 1838, of the founders of the new kingdom of Christ on earth, of whom each, either in his own hand-writing, or by my hand, had his name and contribution inserted in the catalogue, which catalogue was of the greatest importance, and will therefore be entirely printed and inserted in this volume after some pages. In this catalogue stands, instead of the name of Jacob Geyer (vulture) the name of Jacob Kaiser (Emperor) as the 100th, and it has also been mentioned before in this volume briefly, that he, by peculiar direction of the heavenly host has come into this catalogue as Jacob Kaiser, and I was wonderfully prepared for the final reception of the revelation of God, that under this name that ruler was to be excluded from the church of Jesus, who pretends to Apostolic Majesty, and I have briefly shown in this volume, what is proved by all the signs of my Apostolate, brought forth in the previous three volumes, and also in this book, that the

Emperor Ferdinand, deceived by false Prophets has really contracted to himself this exclusion. But we have amongst the 134 witnesses, who have duly paid their contributions in alphabetical order, volume 1st, page 214, on the 100th place the counterpart of the mystery, Jacob Kaiser appearing in the person of Jacob Geyer with the unlawful wife, and consequently not to be tolerated in the Christian church at the present manifestation of our Lord. The mystery of the Emperor Ferdinand stands amongst the witnesses on the 100th place, as Andrew Schellhammer, (sounding hammer) with his duly paid contribution of the Apostolic number five. Andreas means the strong. This name has been imparted to both of us, not as if we would be able to do anything by ourselves; for our strength comes from Christ, who has called as well the Emperor as myself to the great work at His appearance, not only us, but millions of others, but with us he has worked great things that we might open the ways of the dissemination of His manifestation.

I have fulfilled my duty in all things which Christ has charged me with, in the vocation confided to me, in such a manner that my conscience reproaches me not at all on this score: but the Emperor has, deceived by false Prophets, denied Christ. I yet hope confidently that he, after his conversion will like Peter, mend his fault perfectly by the more faithful performance of his duties, and will be a strong Schellhammer. This name Schellhammer in fact is composed in this mystery of schellen, the German word for sounding, tolling of a bell, and hammer. The former is (especially in America) done with much noise in announcing something new or important. Besides the iron rod, the hammer has also been given to me by Christ, and this has been wonderfully performed by the Emperor or his proxy. The Emperor has by the intermediation of Frederick Baraga, at the same time with me given permission to Hammer also to go to America, and thus did the Emperor enter into quite a peculiar connexion with me: viz. Hammer has been sent by the Emperor to America, and then has Christ sent him to

me from Detroit to Boston, and having become fearful of me, deceived by the insane reports of false Prophets, Hammer was by order of Christ brought by the largest dog I ever have seen in my life into my lodging in Boston, in order that he could then prophesy, and his prophecy stands in my third volume, page 705-713.

Between my letter to the Emperor, 3d volume, page 682-686, and the prophecy of Hammer, there are only reports about what I have done, in order to open the eyes of the Emperor, and then about the two extraordinary preachers, who began sounding their bells in the old and new world on Easter eve, both of whom, as all persons appearing in Hammer's prophecy, having come from the Austrian Monarchy to America. But Hammer's prophecy having received astonishing additions and illustrations in this book, this likewise is a very gratifying sign that the commencement of the printing of these additions has been made on Easter eve amongst great storms, and that its continuation together with that of other mysteries, has lasted until the celebration of the birth day of the Emperor, so that scarcely any body can doubt that the hammer belongs to him, which also in history in the succession of Charlemagne has become remarkable. But how the sounding (Schellen or Klingen) came to it, in order that the entire Schell Hammer might be dedicated to the Emperor, about this the M. D. Francis Kling (sounding) gives a perfect disclosure. Yet still another Kling comes to the illustration, who likewise appears to be Francis. The same had, however, the superscription "To our Cousin."

This cousin Kling has been my landlord in New York. To him I have been brought three times, and he had to find out, before my second arrival at New York the dwelling best calculated for the mystery in Pearl Street, number 479, where I was lodging with him for the second and third time, and have the third time in the large elegant saloon disclosed the mysteries of the appearance of Swedenborg, and written the whole appendix to the third volume, wherein not only the prophecy of Hammer, but also many other deep mysteries, especially re-

lating to the Emperor have been unfolded, that already here the sounding hammer at the most glorious manifestation of Christ was due in full right to the Emperor, and with our cousin Kling a strange change has taken place. For when I was nearly done writing the Appendix to the third volume, Kling sold the entire concern of his public house to George Pfarre (parish). Kling had many things in the room adjoining the large saloon where I was at work and on the 21st of March, 1840, on the festival of Benedictus, he began transferring every thing in my working saloon. Then all were waiting until the 25th of March, or the festival of Annunciation, on which, as has been remarked on page 855 of volume iii. I have concluded the appendix of my third volume, and at the moment when this was done, our cousin Kling began removing his furniture from my large saloon and George Pfarre (parish) bringing in his household-stuff. I saw, that, after the achievement of great mysteries, I had to retire into the room, which had been allotted to me at my arrival. Very remarkable festivals having been chosen for these strange mysteries, I saw immediately so much, that something was lying therein concealed. The Sounding (Kling or Schell) Hammer I did then indeed not understand, but I asked the oracle, why the Catholic Kling had been taken from and the Lutheran George Pfarre (parish) given to me? "In order to make him the bookseller of thy books in New York," was the answer. I thought "George Pfarre (George Parish)" is in Laas, where I had to do with wolves, that I might write the mysteries relating to them at Francis Kling's for the third volume, and in the George's parish there is no bookstore, as likewise people come to George Pfarre solely for the purpose of eating and drinking, and he is not well pleased with the Apostle, who by his water drinking is no profitable guest to any tavern-keeper; yet has frequently to live in ordinaries on account of various news. Such being the pleasure of my guide, I had to put the name of George Pfarre upon the title page of the third volume and understood but now, that my guide by this mystery wanted to have my books preserved in

secret, till the sounding (Schell or Kling) hammer would fulfill his duty faithfully and disseminate the manifestation of Christ as Andreas or the manful.

For this purpose the Catholic M. D. in Ann-Arbor or at the Ann-Genealogical tree, Francis Kling, whom the Emperor Ferdinand has sent from Vienna to America, and afterwards Christ from Michigan to me in Boston, when the cousin Francis Kling gave George Pfarre as commissioner to me, as if I were still co-operator on the Imperial-Royal George's Parish in Laas, furnishes the best medicines, and this so, that I could not recommend any better private physician to the Emperor, than exactly our Francis Kling, who would not only heal the Emperor Ferdinand perfectly, but could draw even out his father Francis from hell into heaven. I am adducing already in this book in page 218, sqq. some prescriptions for the false Prophet Joseph Pletz and his appendix, as also page 224, sqq. a memorable prophetic passage from his first letter. But his second long letter is entirely prophetical. The spirit has also chosen the right day for this prophetical phenomenon "Ann Arbor, 20th of April, 1841." The evening previous I have received the document of Cleophas Tobias, that I might on the 20th of April perfectly understand the mystery of the eight horses, which carried about in the most solemn procession, ever witnessed in Philadelphia, at a funeral mystery the empty coffin, till they were driven home by the shower. But on the same day the prophetic spirit has laid hold upon our M. D. Francis Kling, so that he had to prophesy.

His letter begins;

"My beloved brether Andrew in our Lord Jesus Christ! Grace and peace be with thee, and with all our beloved brethren, who are united with us in our father and His son, our Lord and Saviour, Jesus Christ: Grace and peace to all men, who have the testimony of Jesus Christ! Let us pray unitedly, beloved brethren, for our beloved brother Andrew, that he may be unto us by the grace of our Lord Jesus Christ and by the illumination of the holy spirit, a guide in Jesus Christ," &c. I shall

afterwards quote some more prophetic passages from this letter; and whilst I am pressingly entreating all brethren united with me in Christ, to pray for me in common, that I may faithfully discharge the duties of the office confided to me, the spirit reminds all of us by our Doctor of Physic, Franciscus Kling, to pray to Christ day and night most earnestly for our brother, the Emperor, that the Emperor (the letter having been written on the mysterious day on the solemn celebration of his spiritual death, the 20th of April, and I having the evening previous received the report of Cleophas Tobias about his situation) may rise from the dead and be Andreas, the strong, and by the grace of Christ and the illumination of his spirit, a leader of millions of others in Jesus Christ, and will realise that indeed, which the names of the two Prophets announce, who received by him permission to go to America and come into the state of Michigan, but were then both of them brought to me by the invisible guide from a distance of one thousand miles to Boston, in order to announce then as Prophets great things. Hammer, though still in darkness, had like a machine to write a prophecy, about which all future generations will be astonished, and the other machine at Cincinnati, who had before announced that I had received the diploma of my Apostleship by the Emperor of Austria, had to make it known by the press, in order that the thirty-fifth of the one hundred and thirty-four witnesses, Jacob Grimm (anger) should receive it by wonderful ways and hand it over to me as a faithful express of the God who will consume his adversaries in His just anger, that we might illustrate by it the one hundredth of the one hundred and thirty-four witnesses. But to this had to come the enlightened Doctor of Physic, Francis Kling, that we might have the complete sounding (Kling or Schell) Hammer. He has come as Schellhammer on the one hundredth place amongst the one hundred and thirty-four witnesses, because this place announces the deep mystery, that the counterpart of Schell-Hammer stands in my foundation-catalogue of the new reign on the one hundredth place. Schell-Hammer Andreas

stands with his paid contribution as the one hundredth of the one hundred and thirty-four witnesses in lieu of the equivalent Kling Hammer Andreas; and as soon as the Emperor is what this mystery means, his residence-city Vienna will be what its name in my native language indicates: Dunaj instead of Danuj: Let it be day or let it be light. And there was light.

The sun and the moon are now losing their shine, and as soon as the generations of the earth shall see this, they will howl and mourn over their sins, when they will see the son of man come with great power and glory. Of this mourning, and how the same, after the eyes are opened, should take place in order to die to sin and become converted to Christ from all heart, I have spoken of according to the prophecy of the Revelation in the third volume. An image of this death may have been the ceremony at my taking the habit on the 30th of November, 1826, when a pall was spread in the church, on which I had to lay like a dead body, whilst surrounded by many lights. On the 30th of November is the festival of Andreas, after my birth-day, the 29th, and now it is already the 15th, or 3×5 th year, since that ceremony took place, which was imitated by a similar, yet far more solemn one in Philadelphia, on the 20th of April, 1841, in memory of the dead Emperor, and may the Lord grant that his true conversion for his most glorious resurrection, may take place till to the next 30th of November, and that the 15th year of the ceremony of my spiritual death may be glorified by the resurrection of the Emperor, and through him by that of many others! By this conversion a participation will be gained in the power and glory of our Lord Jesus Christ, and to the sounding (kling) hammer will appear such a splendid sun, that even King David and King Solomon, were walking in a horribly thick darkness, in comparison with the splendor of this sun, which will surround our kling-hammer. "And there appeared a great wonder in heaven; a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars, and she being with child, cried, travailing in birth and pained

to be delivered," Revel. xii. 1-2. With this is to be compared volume third, page 377, sqq. and the reader will be astonished about this as about thousand other mysteries, hidden to the former times, and disclosed in my volumes. The woman clothed with the sun, has given birth to the Apostle Andrew, but she is still with child, and cries, travailing in birth and pained to be delivered of the strong Andrew Kling Hammer; her crying from great pain, by travailing so long with him, was so penetrating that the Apostle Andrew, when hearing her woful lamentation was near expiring. But the son of the sun, our Kling Hammer is near being born. Since I reside in this room, enjoying the widest prospect in the desert, the firmament had only on Easter-Sunday something delightful, except that in Philadelphia, snow was still lying on the ground from the last night; but the present day, the 15th of May, whereon also, in the past year deep mysteries have been celebrated, is truly a great day of the Lord, whereon I can disclose to the Emperor, and in his person to all rulers, the most consolatory mysteries. No cloud is to be seen on the sky, and the sun spreads a far more pleasing light than ever before in my life, whilst I, with the greatest longing, am in expectation of the near birth of the son of the sun, and there is on this day Sophia, (the heavenly wisdom), in the Almanac, desirous of leading him in all his ways, that he, as leader, might put in motion many millions of messengers of Christ, for the conversion of all nations; for what I am telling to a ruler, I am telling to all, in order that that which an individual is unable to perform, might be carefully executed by all, in common for the welfare of all nations.

"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received of my father: and I shall give him the morning star," Rev. ii. 26-28. The deep mystery of this promise is disclosed in the third volume, page 361, sqq. the iron rod as well as the morning star, Christ has given to me,

that is, I have first by His illumination, disclosed the mystery of this rod, and each one who receives the same and labors with me in the dissemination of the manifestation of Christ, participates also with me, in this great mystery in Christ, and the Kling (sounding) Hammer has the first and principal call to it, for the morning star, although it has appeared unto all who will accept the manifestation of Christ, has yet still made in a peculiar manner its appearance to the Emperor and to me; and the Priest Hammer, and the Physician Kling, the Emperor has sent to America, that Christ might make a Kling-Hammer of him. With the Hammer earthen vessels can be shattered, but the nations shall not be crushed in the way in which they were by wars, but only their hearts rendered contrite, that they may accept the manifestation of the Lord, and repent their sins in a becoming manner. As I have caused Anthony Aloysius Wolf, and in his person all of the same mind with him, that he can finally see his state, and repent becomingly, thus will Kling Hammer crush the nations, not with the sword of iron, but of the word of God, and the heavenly host will be ready as far as is consistent with the decrees of Christ, to destroy in a moment the rebellious. Kling Hammer will consequently only sound, ring, toll, like a trumpet or a bell; "for He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matthew xxiv. 31. Angel means messengers who are now to be sent to the extremest ends of the earth with the most joyful message of the manifestation of Christ for the universal peace. The gathering is the uniting in the spirit. My brethren united with me in Christ, though they may be as far distant from me as they can, are all gathered with me. Yes, I am carrying them in my heart, in the inmost recess of my mind. And who will send these messengers? Christ who has appeared unto us. But Christ is making use of men as His instruments, by whom He is sending others and even in regard to me He has made use of the proxy of the Emperor the Archduke Lewis, in order to send to America and to show at

length to the Emperor and in his person to all rulers, that Christ has now appeared unto them that they may send as many angels or messengers with sounding trumpets into the world, as will be sufficient to give peace to the whole earth. For this message they have a great many troops in the monasteries, and astonishingly great armies of the military state, and I shall after their regeneration, show to them quite a simple method how they will be able with the tenth part of their civil officers to maintain the most excellent order of things, whilst at present their too great number is productive of nothing but disorder. But to use all of them as messengers or angels of Christ, a very short instruction will suffice as soon as the great ones will open their eyes. For as soon as the great ones shall advance with a good example then the whole world will turn their eyes upon them and will joyfully follow their good example, since it will be everywhere soon known, when at length the great ones will turn to the Lord and will advance in mighty strides towards the establishment of the new Paradise on earth.

Since Christ causes clear sounding trumpets, Matt. xxiv. 31, to be given to the millions of angels or messengers, whom Kling or Schell-Hammer shall send throughout the whole world for the assembling of all at the great table of Christ, I have quite briefly to remark, that these trumpets are extraordinarily illustrated by the letter of Dr. John Frederick Emanuel Tafel, (table.) The explanation of his mysterious names stands on page 308 of this volume, as likewise the beginning of his prophetic letter; since it was becoming, that he, as the first born son of the great Prophet Swedenborg, should prophesy immediately after the reception of my letter, he dwelling as librarian of the University library, in the castle of Tübingen, and Tübingen is derived from "tuba," the trumpet, which has now to be sounded and has to announce upon the whole earth, the manifestation of our Lord Jesus Christ, who comes to prepare to all nations a great table. Dr. Tafel speaks in his letter also of three times repeated thunder-voices, sent through the world by my three volumes. But this was still insufficient to put the An-

drew Kling Hammer in motion. I had still to use in this book manifold instruments, in order to raise the Kling Hammer from the dead and remind my Dr. Tafel, that he is dwelling in the castle of Tubingen, and might let sound, together with all those prepared in Tubingen, and in all other places for the resuscitation of the dead, the great trumpet in such a manner, that also the Emperor of Austria might hear it, and learn what great things the Lord had destined for him. He has regulated the elements wonderfully, that my letter came in the hands of Dr. Tafel on a day, most important for this mystery, namely the 18th of February, 1841, on the third anniversary, since Christ has inaugurated me on the 18th of February, 1838, in the Cathedral church in Boston into the Apotleship. Not less remarkably, however, did I receive also his answer on Maundy-Thursday, the 8th of April, 1841, as on the mysterious day of the great table, which the Lord is preparing in our days, as this is prophesied in the five names of Dr. Tafel. I mention this because the letter of the Prophet, Dr. Tafel, stands in a nearer connection than the reader could have expected, produced in the world of spirits, with the letter of Cleophas Tobias, which I received fully ten days after the letter of Dr. Tafel.

The eleventh day after the reception of the letter of Dr. Tafel, on the 19th of April, as the birth-day of the Emperor of Austria, the letter of Cleophas Tobias came to my hands: and, as the Emperor stands, volume one, page 214, amongst the 134 witnesses, as the 100th, in the mystery of Schellhammer Andrew, so likewise is he standing, in volume third, page 844, amongst the twelve whom the Lord has given to me as the next for the continuation of his cause, as the eleventh in the mystery of the same Andrew Schellhammer, at the great celebration which we held on the birth-day of Christ, the 25th of December, 1839, the third day before my departure from Boston to New York, for the printing of my third volume. Of this celebration mention is made in volume third, page 843, and there the day of that celebration is correctly stated as the 25th of December, but immediately

afterwards, page 844, stands, instead of the 25th, the 24th of December, and I entertain no doubt, that this mystery has originated by an invisible guide. To whom amongst them the occupation has been confided, of calculating on which page this or that mystery has to be placed, and how many a seeming error has to lead to the development of deep mysteries, has indeed not been disclosed to me; but I conclude that this business is conducted by my glorified friends, Matthias Zhop and Valentine Vodnick, because I see both of them, whilst writing, frequently amongst others, and they amongst all others, are most calculated for this occupation, since even amongst the blessed not every one is fit for every occupation. The 24th instead of the 25th of December stands, however, at the celebration of the deepest mysteries, with the twelve, to remind us that the twelve, without the invisible President, Jesus Christ, are of as little use as the twenty-four elders without him. But when he presides with the number twelve, the same may stand singly or doubled, and every thing is done according to his Spirit, and our labors are productive of the most excellent fruits. It is well to be noticed that, in volume third, page 844, the mystery of the Emperor stands amongst the twelve on the 11th place: but Matthew Ludwig, (Lewis), as his representative in the mystery, stands on the first place. The beast with the ten horns, of the seventeenth chapter of Revelations, has only to be abolished, then will the Emperor stand on the first place among the twelve. But now he has wonderfully come to the eleventh place: for, in the year 1838, the 11th of April was Wednesday in the Passion week, in which day I have re-admitted into the Church of Christ Jacob Geyer, excluded from the same on the first Sunday of Lent; which re-admission I have then solemnly published before the whole congregation, on Easter-Sunday, the 15th of April, 1838, when I immediately afterwards performed another excommunication, after which Jacob Geyer had to prepare me, that my glorified mother could tell me briefly, that I had excluded from the Church of Christ, under the name of Jacob Kaiser, that ruler

who pretends to Apostolic Majesty. In the third volume I have explicitly shown by prophecies, that this mystery of the festival of Easter, 1838, includes each ruler who will put new obstacles in the way of the dissemination of the manifestation of the Lord, and it has now been explained in this volume, that at the manifestation of Christ, the first amongst the rulers, the Emperor of Austria, has been excommunicated from the Church of Christ, yet with the most joyful prospect of the 15th of May, 1841, in which year we (N. B.) have celebrated the festival of Easter on the 11th of April; and Austria is the reign of East and of Easter. In the year 1835 we celebrated the birth of the Emperor in the first year of his reign, on the festival of Easter, as likewise in the year 1840, in the sixth year of the reign of the Emperor; but on Easter-Sunday, 1838, we have performed the mysteries in order that the new reign of Christ, the reign of peace, might be founded upon earth: and for this purpose, I had to make a long voyage from East to West. That is, Austria and the mystery of the Emperor stand, volume third, page 844, amongst the twelve on the eleventh place, under the name of Andrew Schellhammer, as we celebrated this year, Easter on the 11th of April. This representative was, in Europe, a glazier. The objects of his handicraft being, however, too fragile, he had to become, in America, a carpenter, in order to work things of more firmness: as likewise the representative of the Emperor at the manifestation of Christ, Matthew Ludwig (Lewis), is a carpenter; but, (N. B.), at the piano forte, the heavenly host being in the practice of continuing the music in my work in accompaniment of this instrument. But with Andrew Schellhammer there are many circumstances relating to the illustration of the mysteries of the Emperor, and he has done only so much, that he has come among the twelve on the eleventh place; but when I at length kept our meetings on Sundays in my lodging, Andrew Schellhammer never appeared amongst us, and when I asked his brother-in-law, Joseph Letzkus, who stands on the fourth place of the twelve, whether Schellhammer had

apostatized from us, because not appearing in our meetings? Letzkus assured me that this was not the case; but that he was ignorant of the reason why his brother-in-law neglected our meetings. Neither did I know the reason of it, until I was disclosing the mysteries of the Emperor, after the reception of Cleophas' document, when, I hope the reader will understand this mystery without my explanation, every one being obliged to conduct himself respecting these mysteries according to the direction of the heavenly host in such a manner as is necessary, that he may be looked at as an image of him whom he is representing.

There are amongst the 134 witnesses several, illustrating the mystery that the 100th amongst them represents the Emperor, viz: in the prophecy that the Emperor will repent, and become a sounding (schell and kling) hammer, according to the given explanation of this mystery. As long as he is not disseminating with the Apostle the manifestation of Christ, he is a Jacob Geyer, (vulture,) a dreadful bird of prey, keeping the Church of Christ, over which he has no right, in bonds, and robbing the Church of Christ of her goods, and devouring, in a short period of war, millions of lives. But he will repent, and much was to be done until the mystery, prophesying the cause, has come on the 100th place. It was, indeed, still in due time permitted to me to write down for the press the names of the founders of the new reign, who had duly paid the contribution of three months; but I was anxious to deliver the sheet containing the names of these witnesses, to the printer, before Easter, 1838. In this way, neither Pock (goat) Joseph would have come on the 90th, nor Schellhammer Andrew on the 100th place amongst the witnesses. This mystery, that higher beings are also counting successively the places of the witnesses, has not been disclosed to me before the receipt of Cleophas Tobias' letter, although, in the second volume, besides other mysteries of some of these 134 witnesses, have also shown this: why, amongst them, three by the name of Ludwig (Lewis), and three by the name of Meyer occur, each of whom bears the Christian name most appropriate to the mystery

which he is representing in consequence of his family name. These are mysteries of the reign of God, which are disclosed only by degrees even to the Apostle. I thought of nothing farther but the propriety of inserting the witnesses, with their contributions, into the book. When I was then, before Easter, 1838, about carrying the same to the printer, I received the peculiar disclosure not to do this until, after the excommunication on Easter, when some of them would come to free themselves of it. When then indeed, some, after the excommunication, came to me with their contribution, and were consequently put amongst the 134 witnesses, I again intended carrying the sheet of these witnesses' names to the printer. But the guide admonished me again that one would still come. He indeed came, and he was Kaiser (Emperor) Joseph, the very last, with his contribution for rendering him free from the excommunication of the Church of Jesus. The guide has at that time known more about it than I now know, what mysteries are concealed in these witnesses. When Joseph Kaiser had brought his contribution, and then already the mystery of Jacob Kaiser (Emperor), in in whose tenement Jacob Geyer (vulture) had concealed himself, has been disclosed, this was a gratifying prospect for me, especially since my guide has reminded me that one more would come: when then Joseph Kaiser came, who, before, for the reception in my foundation's catalogue, had appeared with the false Jacob Kaiser. I saw indeed, so much, that it would come with the reigning Emperor to that point, that he (as it has taken place with his image, Joseph Kaiser,) would be excluded from the Church of Christ; but I entertained the hope that he would soon free himself from the excommunication. But I could not possibly have expected that his idolatrous priests would keep him so long in the most horrible bonds of the devil, as experience teaches us to be the case indeed. Joseph Kaiser has come, in volume first, page 213, on the 50th place amongst the 134 witnesses; and since the 50th year is the year of Jubilee with the people of Israel, and the year of liberty, I expected that, soon after the reception of my first volume, the becoming

preparations would take place in Vienna for the great deliverance of the nations. But in this respect I was cruelly mistaken, and Kaiser, Joseph, as the 50th, appears rather to announce deliverance to the dead, we having for the living the Schell Hammer, Andrew, as the 100th; for, as has already been remarked, Emperor Joseph went over from superstition to incredulity, and can enter into heaven as little as other rulers before the time of deliverance comes: but the deliverance will come to the dead, when the living will fulfil their duties, and will co-operate most actively in the dissemination of the manifestation of Christ; until this is done, the rulers in eternity must experience a dreadful fate, as representatives of the beast. Emperor Joseph does what he can, viz: he brings his Tetras for the foundation of the kingdom of God, and is waiting for the deliverance from the dominion of the beast. But, mark well, my reader, Kaiser (Emperor) Joseph stands in my foundation's catalogue according to the order of inscription as the 99th, and amongst the witnesses, in alphabetical order, stands as the 99th, Schell (sound) Charles Joseph, as, to say so, a pressing admonition to the Emperor Ferdinand and all rulers, in the name of all their ancestors at the manifestation of Christ, to ring the bell and to sound the trumpet, in order that that might be done which, alas! has been neglected in the past times, and that the resuscitation of the dead might begin with the greatest energy. As Schell Charles Joseph, the 99th, reminds us of the past, so Schellhammer John puts us in mind, as the 101st of the mercy of God, which now has appeared unto us.

There are indeed immediately before and after the one hundredth witness several others by which the rulers are reminded of important things, which, however, I have not sufficient space to explain, being only permitted to add so much, that as at the present manifestation of the Lord, as it was at the creation, every thing has been fixed according to the supreme wisdom of Christ by measure and numbers, so is likewise the number of the one hundred and thirty-four witnesses a mystery, it having been already remarked, that the invisible guide has

not only carefully counted the number of witnesses but also fixed their position, and from the catalogue, which I shall soon communicate, it will be seen, that in the catalogue of the 7th of January, 1838, a greater number of witnesses has been registered. The number 100 belongs to the Emperor and to all governments, whom he represents, and stands, when multiplied with 4, for the old dominion of the beast, but when with 5 for the new reign of Christ for which we are now toiling in the name of Christ. The year 1834 was the last term, that we should meet with Emperor Ferdinand in the year 1835, as in the first year of his reign at the appearance of the morning-star; he likewise giving testimony to the manifestation of the Lord, and this as the one hundredth has already done what became him, and we hope that soon as the one hundred and thirty-fifth he will begin fulfilling his duty with the greatest zeal.

The sum of the contributions of the one hundred and thirty-four witnesses amounts vol. i. page 315, to fully 656 or 600 and 7×8 yearly dollars, which, however, were paid to the Apostle only for the first three months when the same Apostle of the millenial peace had to gain his daily bread by the work of his hands, as did his type Paul. The sum of the pages of the third volume is eight hundred and fifty-six and eight pages preface, and the sum of all the three volumes is one thousand nine hundred and sixty six or thirty-four less than two thousand. All these things have their depths, which every reader, (space not permitting me to explain all of them here,) according to his capacity, assisted by my third volume, may try to explore for himself, as likewise why a certain and by far the largest number of contributors amongst the one hundred and thirty-four witnesses, vol. i. page 213—215 appear with five, others with eight or six, or four, or three or two dollars. With ten dollars the mystery of the ten horns of the beast appears six times, and each of the six heroes, who prophesy by their contribution, that we shall abolish the beast with the ten horns, has become peculiarly remarkable at the present manifestation of Christ, although only the four latter are mentioned as such in

my former books, and the space will not permit here, to say more, than that the first occurring in vol. i. page 213 with the number ten has written to Bernard Halstrick such a remarkable letter about the darkness prevailing in the neighborhood of Cologne, to America, that I had to answer him, that if he would not begin announcing in Europe the manifestation of Christ, he would be excluded from the church of Christ. To the second with this number I was advised to go in order to procure there a lodging when arrived from Europe at Boston; but the Lord has brought me wonderfully to the fourth with this number, because this one has Napoleon on his sign. But the third with the number ten was then living in the Episcopal residence and is amongst the one hundred and thirty-four witnesses and probably amongst all the Germans now living in Boston the oldest resident there. Every thing else I must pass by, except the additional remark, that, as we have amongst these witnesses but Weyer or Weiher (fish-pond) Joseph with the unit, thus we have also immediately before him, the only Westerman Frederick, as the one hundred and twenty-fifth amongst the one hundred and thirty-four witnesses with the mysterious number 12. There are many appearing with the name Frederick connected with the mysteries of the present appearance of Christ as Frederick Baraga, who had to come from the most distant borders of the West to Vienna to obtain for me permission to go to America and his Bishop Frederick Rese which I consider as answering to "Reshe, he cuts." These Fredericks (rich in peace) gave testimony in West and East, and whilst Frederick Baraga still remains in the most distant West, is Frederiek Rese in Europe, and as is said, in Rome. But both of them are cut off from the church of Christ. This I have expressly announced to Frederick Rese, but not to Frederick Baraga, whom nevertheless the Lord has shown to me, since he would not comply with the charges I gave him in the name of Christ, in a vision as being amongst the dead bones, which will not be found strange by any body who will consider what is said: "And though I bestow all my goods to feed the poor and though I give my body

to be burned and have no charity, it profiteth me nothing.” 1 Cor. xiii. 3. My countrymen must not be astonished about finding even my school-fellow Frederick Baraga amongst the dead bones, of whom what was necessary has not only been said in my three volumes, but who has been mentioned also in different places of this book, amongst which that might at least be remembered which is said about him on page 159. Now had even those to come amongst the dead bones of whom it was least expected, in order that at the universal resurrection even those might be put in motion of whom it was otherwise not to be expected that they would ever stir. Westerman also has been forgetful of his duty and had to be the last amongst those, who on Easter Sunday, 1838, have been excommunicated from the church, but was then still in due time freed of the bonds, that he might, among the one hundred and thirty-four witnesses, as the only one, announce the mystery of the number twelve. He announcing as Westerman, or the man from the West the number twelve, the spirit might not only have had in view and alluded to the false Apostolate in Popery, but also the false Apostleship, which I had to exclude on page 289 from the church of Jesus, hinting at its probability of becoming free of these bonds. The greatest assemblage of Mormons, who are, to say so, the last echo of Popery, is indeed in the extremest West of the white population; but I had also to migrate to the borders of the West, in order to extend everywhere the net in the mystery of the twelve.

As the unit and the twelve, so likewise occurs the number 7 in the contributions of the 134 witnesses only once. This is the number of the peace after the dreadful struggles of the number 6. For that reason the seventh day is the day of rest, and amongst the 134 witnesses the 115th announces this rest by his contribution of the number seven. His name is Stoevecken Francis, and he is one of the only two whom I have amongst the 134 witnesses united in wedlock, and this one I coupled with a widow, mother to several children, as also the papal church has become a widow after the blow her head had

received, established by ignorant people, and she must first be coupled with Christ in the new reign, before heaven will be opened to her. As this man coupled by me is the 115th amongst the 134 witnesses, so is coupled Joseph Zumgrunde (for the foundation) by me with a virgin, the last of the 134 witnesses. But having given the fundamental number of Papism 6 as contribution, he was to be brought to me, volume 2d, page 148, on the festival of my great teacher, to demand from me a receipt for Herman Hude, that means the ruling devil, who is among the 134 witnesses, the 48th. I penned the same in such a manner, that the papistic idolatrous priests ought to have felt it. But this not being the case, I had at length also of the deepest depths of the 134 witnesses, volume 1st, page 213-215, to disclose so much as was necessary, that every one might be astonished about it, and the deeper searchers might unveil still other depths which I observe in this list, but have no room for disclosing. Since we have adduced the 115th amongst these witnesses as the man of the day of rest, and whereas the number 115 is as mysterious as the number 515 of the present messenger of God, I can instead of farther developing the mysteries of the new reign of Christ, only repeat that here, which the Spirit caused to be printed in this book on page 115. "Whoever can comprehend the here adduced connexion of such deep things of the concealed and now disclosed direction of Him who has said: 'Behold I come as a thief,' may comprehend the same!"

Since in the names and contributions of the 134 witnesses, volume 1st, page 113-115, are concealed such deep things as I partly have disclosed, I shall from various reasons insert here the names of most of these 134 witnesses, together with the rest, who likewise had their names and contributions registered in my dwelling house on the 7th of January, 1838, in that Order, wherein they had inserted their names, contributions, and either by their own hand-writing or by mine, in my foundation's catalogue on the 7th of January, 1838, but were then unable on account of the great pressure

originating by the failure of the banks, to deliver their contributions in due time, in order to appear in volume 1st, page 113-115, amongst the witnesses with duly paid contributions, or contain mysteries, by which the beast, its image and the false Prophet of the Revelation, is excluded from the church of Jesus. This catalogue shall here be exactly copied. Some of the 134 witnesses, named in volume 1st, page 113-115, will, however, as we shall see afterwards, not appear in this catalogue, because they had caused their names and contributions to be inserted afterwards in the catalogue of collection. That it may be understood who had their names inserted with their own hands, and whose names were written by me, the latter shall be distinguished by being printed in italic, whereby it might occur that I might have confounded in some names the writing of a signer for my own writing. For it was originally fixed that every one should write his own name and contribution in the foundation's catalogue. Observing, however, that the handwriting of some was not easily legible, I took the pen when requested, and then it happened often, that others succeeding such, demanded likewise that I should insert their names and contributions in order to despatch sooner the business. This premised, to each name will be prefixed the number of his place, and directly added the contribution, when the number following the comma means always the number of dollars paid by the man whose name precedes this number as contribution. Generally, in this book, I do not add any remarks to the text; but, here shall be appended some brief comments upon some proper names. On the 7th of January, 1838, about 10 o'clock, A. M. began the first founders of the new reign of Christ on earth, they having assembled after divine service in my school-room, inserting their names and contributions in the following order into the foundation's catalogue:

1 Peter Pieper, 6. 2 Matthew Ludwig, 6. 3 Andrew Rimele, 5. 4 Joseph Buehler, 10. 5 Joseph Seiberlich, 10. 6 Kosmas Ferner, 8. 7 Kasper Kramer, 8. 8 Kas-

per Soell, 6. 9 Sebastian Philipp, 5. 10 Andrew Lang, 5. 11 George Philipp, 5. 12 Bernard Waldmeyer, 5. 13 Augustin Wilhelm, 6. 14 Joseph Kropp, 5. 15 Jacob Merroth, 5. 16 Mariana Hart, 4. 17 Andrew Appenzeller, 5. 18 Clemens Meyer, 5. 19 Joseph Letzkus, 5. 20 Jacob Hoff, 6. 21 John Hollfelder, 4. 22 Henry Weber, 5. 23 Melchior Finz, 5. 24 Charles Baumann, 5. 25 Joseph Martin, 4. 26 Matthias Trunzler, 5. 27 Joseph Pock, 5. 28 Joseph Pfaff, 8. 29 John Nies, 5. 30 David Kurrus, 5. 31 George Henky, 5. 32 Joseph Ludwig, 5. 33 Sylvester Stiegler, 5. 34 Francis Ignatius Abele, 5. 35 Joseph Funke, 5. 36 Vincent Amon, 2. 37 David Graff, 2. 38 Joseph Arnold, 6. 39 Adam Ries, 6. 40 Borchart Meyer, 10. 41 Alexander Helger, 6. 42 William Becker, 4. 43 Wendelinus Becker, 4. 44 Matthias Sayer, 4. 45 Francis Spengler, 6.* 46 Francis Emerich, 6. 47 Christian Hauch, 6. 48 Anton Zimmerman, 5. 49 Anthony Kettendorf, 5. 50 Bernard Grotemeier, 3. 51 Magdalen Reible, widow, 2. 52 John Christian Oberrielag, 6. 53 Bernard Zumgrunde, 4. 54 Joseph Meiring, 6. 55 Bernard Wiechert, 5. 56 Marianna Wermlich, 4. 57 John Oechsner, 5. 58 Matthias Soell, 4. 59 John Schaier, 5. 60 Anthony Nuss, 5. 61 Ferdinand Seiberlich, 10. 62 Wendelinus Abele, 5. 63 George Trieb, 5. 64 Philipp Abele, 5. 65 Joseph Henky, 5. 66 Remigius Selinger, 5. 67 Francis Philipp Schwab, 5. 68 Sebastian Ring, 4. 69 Joseph Meyer, 4. 70 Florence Drixel, 4. 71 Jacob Grim, 8. 72 Leonhard Abele, 5. 73 Charles Joseph Schell, 6. 74 Joseph Ochs, 5. 75 Conrad Ochs, 5. 76 Aloysius Ochs, 5. 77 John Ochs, 5. 78 Isidorus Ochs, 2. 79 Joseph Januarius Ochs, 2. 80 Alexis Bischofberger with two 81 sisters, 5.† 82 Ignatius Abele, 5. 83 Andrew

* This is the same who occurs in vol. 1st page 378, marked with the initial letter. His name is of importance; but must be spelled correctly Spængler, [tinman]. So much here, no space being left for explaining mysteries.

† In this catalogue on each page, lines have been drawn for twelve names, with ink, by Francis Philipp Schwab, leaving sufficient space between them, even for inserting remarks if necessary. Having regis-

Abele, 5. 84 *Charles Theodore Abele*, 5. 85 *Aloysius Schedle*, 5. 86 *Matthew Arnold*, 6. 87 *Daniel Nebel*, 6. 88 *Edmund Scherer*, 5. 89 *Balthasar Kerber*, 6. 90 *Leo Hefner*, 5.* 91 *John Pfrepfer*, 5. 92 *John Hammer*, 5. 93 *John Bernard Wilmer*, 5. 94 *Joseph Weyer*,

tered Bishofberger's name, he remarked that I should mention also his sisters. I inserted the word "sisters," on the next place, and when inquiring for their names, he observed that the additional remark: "two sisters," would be sufficient, and that the contribution was intended by him for all three together. In this way it happened that in this catalogue Bishofberger occupies a place for himself, and his sisters another peculiar to themselves, but to indicate the connexion, I added to Bishofberger's place, the two words "with two." When explaining in the third volume the prophecies, wherein the number 90 is necessary for the disclosure of the number 666, Rev. xiii. 18, as likewise the number 100, for the disclosure of other prophecies of the dominion of the beast, I counted in this catalogue the occupied places, and consequently Bishofberger by himself, and his sisters also separately, as the spirit has shown to me, but popery had to occupy the 90th, and the false Apostolic Majesty the 100th place, without reflecting upon Bishofberger's and his sisters having received vol. 1. page 213, but one place. I was not permitted to observe this; since it has been not sooner disclosed than in this volume, that Bishofberger's [mountaineer of bishops] sisters announce in this mystery the ecclesiastical and secular power by which the bishops have become small mountains or idols, and have rendered their due services to the great idols out of gratitude. This catalogue containing not only the mysteries which are to be combined, but also those which are to be removed from the Christian church, it was proper that the two sisters should receive a place for themselves, since the mystery is at last removed on the 90th and 100th place out of the church, when in the catalogue, vol. 1st, page 213—215, all places contribute to the foundation of the new reign, and consequently the two sisters are united with Bishofberger. Here could only so much be mentioned about this mystery; every thing in the composition of this catalogue having been done under the special superintendence of the heavenly host.

* Every thing necessary having been disclosed, it became at length visible, that the four mysteries with the numbers 86, 87, 88, 89, were witnesses of the taking of Leo Hefner, as it can be read in the second volume, and will excite astonishment, how wonderfully the Lord caused every thing to be brought together in this parish of representation, necessary for the fulfilling of the mysteries of the heavenly kingdom, and had prepared for me, when the hour for the disclosure of the mysteries had come, all that was required for the explanation of these mysteries.

1. 95 Bernard Halstrick. 5. 96 Hermann Streiter 5.
 97 Andrew Drees, 5. 98 R. Røers, 5. 99 *Joseph Kaiser*, 4. 100 *Jacob Kaiser*, 4.* 101 *Christain Schmitt*, 4.
 102 Joseph Halstrick, 5. 103 Francis Stoeveken, 7.
 104 Joseph Zumgrunde, 6. 105 Gerhard Kocks, 6.
 106 Philip Anthony Lahr, 10. 107 *John Raumeister*, 2.
 108 Peter Meyer, 2. 109 George Philip, 3. 110 Val-
 entine Hertig, 3. 111 John Schellhammer, 6.† 112 P.
 Anthony Laforme, 6.‡ 113 Anthony Berteling, 10.

* It has been remarked vol. 1st, page 374, that on Easter Sunday, when I had excommunicated Jacob Kaiser from the church of Christ, without the least presentiment of a mystery therein contained, I was induced by Jacob Geyer to strike in his presence a line through the name of Jacob Kaiser, and to add the name of Geyer. The same I did in the catalogue for the collection of the contribution, excepting that therein Geyer has been placed instead, on the side of Kaiser in its alphabetical rank. This catalogue of the names in alphabetical order, has been copied after the completion of all the names according to this rule, by Francis Philip Schwab. I first showed him how he had to bring before all things the names in alphabetical order, and when this was done and revised by me, the catalogue of the names has been written down by him in this alphabetical order, and from this catalogue appeared then those who until then, had brought their contributions for three months, vol. 1st page 213—215, in alphabetical order. It appears yet to me that two have brought the three months' contribution somewhat later, which is marked in the collection's catalogue, which I have not here, but in Boston. In this collection's catalogue all names of those are inserted, who had promised before me to pay contributions to the foundation of the parish of the new reign, until finally on the very festival of Easter, 1838, after the excommunication, a line was drawn over the name of Jacob Kaiser, and the name of Jacob Geyer has been inserted in his lieu, as he stands likewise in my Parochial matricle, with wife and daughter. But Leo Hefner has not been found out for my Parochial matricle, this being likewise requisite for the mystery.

† This name is abbreviated, and, not seeing this name in this catalogue elsewhere and because in volume 1st, page 214, it stands on the 101 place, I take it for the same, the more so, since the Christian name and the contribution, as well as the letters in the abbreviation agree with it.

‡ This one has inserted on the 7th of January, 1838, as the very last his name and contribution into my catalogue. The number of the sum of his contribution likewise agrees perfectly with the mystery of the celebration of that great day, and as P. Anthony Laforme has

114 Henry Buecker, 4. 115 Clara Tickers, 2. 116
 Elizabeth Weneman, 2. 117 Philip Schmitt, 5. 118
 Frederick Mesmer, 5. 119 Andrew Schellhammer, 5.
 120 Kasper Endres, 5.* 121 Frederick Westerman, 12.
 122 Joseph Ignatius May, 3. 123 Joseph Jægi, 5. 124.
 Mary Ann Philip, 2. 125 Theresia Klitzing, 2. 126
 Adam Haberstroh, 4. 127 Peter Lauer, 4. 128 Peter
 Weber, 4. 129 Andrew Allendorf.† 130 Peter Scheidt,

opened the door for the celebration of the greatest mysteries in Boston, as can be particularly seen from my second volume, so has he also concluded the celebration of the 7th of January, 1838; those, who follow P. A. Laforme in the catalogue, having had their names and contributions registered on the following days.

* This man had been under my predecessors Organist in Boston, but would not have agreed with the mysteries prepared for me in Boston by Christ. Therefore has Christ sent to me at the right moment Francis Philipp Schwab, from Europe to Boston, that he could scarcely first warm his fingers ere he had to play the organ, at the first divine service, performed by me in Boston. But Kasper Endres came also to have his name registered. Having then, however, elicited from him, that he with his family, belonged to the parish in Charlestown near Boston, I drew a line through his name, and he appears not in my remaining catalogues, and in this one I have also drawn a line through his name and he has afterwards shot himself in a fit of mental derangement. They are, however, not less deranged in their minds, who cause their schoolmasters to sing in Latin, and I see those mad beings in the world of spirits, in the manifold shapes of beasts, and am waiting longingly for the moment wherein we shall begin delivering these miserable spirits from their insanity.

† This name has been inserted not by my own, but by a strange hand; but then has a line been drawn across the same, without any addition of a contribution fixed to it. Therefore I do not know whether the above named had written his name himself or whether this was done by some of his acquaintances; the circumstance being doubtful, I have drawn a line across the same. But in volume first, page 213, stands Allendorf Adam, as the 8th amongst 134 witnesses, with his contribution 5. Whether he be the same, or how it is I do not know; since amongst the 134 witnesses vol. 1st, page 213-215, somebody may be, who occurs not in this catalogue, if he has brought his contribution for the first three months, and has then been registered in the collection's catalogue, without having appeared at the foundation of the reign of God, in order to assure us about his contribution, to that end. Allendorf is here as well a mystery as in vol. 3d, page 743 Allen-

4. 131 *Josephine Stegman*, 2. 132 *Louissette Wielache*,
 2. 133 *Christian Amling*, 2. 134 *Henry Kulman*, 5.
 135 *Mary Elizabeth Oberrielage*, 2. 136 *Francisca Av-*
erbeck, 2. 137 *Clement Selenger*, 5. 138 *Felix Marr*,
 2. 139 *Gertraud Tuemler*, 2. 140 *John Joseph Gerstle*,
 5. 141 *Augustinus Fahrlender*, 2. 142 *Mariana Wil-*
mer, 2. 143 *Anthony Larger*, 5.

This is the foundation's catalogue of the new reign of Christ on earth, which was taken as a fundament, that then the further steps could be done. There are indeed in this catalogue more witnesses of the manifestation of Christ than in the catalogue, vol. 1st page 213—215; although here likewise some occur who without previous assurance have paid their contributions for three months correctly, as for instance *Hude Herman* or the leading devil, who among the 134 witnesses stands in vol. 1st, page 215, as the 6×8th and is yet not amongst the 143, or the two stricken out deducting 141 witnesses, both of these numbers being eventually prophetic ones. *Joseph Zumgrunde*, volume 1st, page 215, had as the last amongst the 134 witnesses to play his required parts, that we could set up the Apocalyptic dragon as the 6×8th among the 134 witnesses, and return to him a receipt of quite a peculiar character in the second volume, as also has been mentioned in this book. But I had nearly forgotten to mention, that the Archbishop of Cologne, as one of the arch idolaters of our time, stands therewith in near connexion, for I have from no place found to come as dark

town or Alltown, and after the study of my third volume, these mysteries can become intelligible to the reader.

"The undersigned testify hereby, that they have carefully compared and found in perfect accordance with the foundation's catalogue, the proof sheets of the proper names and contributions, set in type by *Julius Bötcher*, except, that orthographical errors in the Christian names of those who had their Christian names, either written in their own hand writing, or in the English language have been corrected and the 111th, *John Schl*, &c. has been fully set out as *Schellhammer*.

"*AGUSTUS MEURER*,
PAUL KETTERLINUS,
HENRY ERNESTING."

witnesses at the manifestation of Christ, as exactly from those places, whereupon this idolater has the superior superintendence. It was therefore besides peculiarly proper that Zumgrunde, who had to come from those parts, must remind me of giving a receipt to the ruling devil. In the foundation's catalogue, this ruler had not to enter, he having been forced by the heavenly host to furnish me for this catalogue his servants, in order to represent the beast, its image, and the false Prophet, that these mysteries might be communicated on Easter, 1833, from the church of Jesus, and might consequently not appear amongst the 134 witnesses of vol. 1st, page 213—215. But there appears amongst the 134 witnesses on page 213, of volume first, as the 27th witness, Tattler Jacob, who appears not in my foundation's catalogue, he having had his name inserted into the collection's catalogue, being engaged in preparations for a long journey with his family, not before he has delivered his contribution for the foundation of the new reign, and undertaken with his family the long voyage, after having received by me the preparation for eternity, that he might appear in vol. 1st, page 423, as a witness amongst the 200 persons who had to enter into eternity near Cincinnati, for the illustration of the present manifestation of Christ, at the same hour wherein we conducted the earthly tenement of Christiana to its grave. I should, however, here again find no end, where I to compare the catalogue here inserted with that given in vol. 1st, page 213—215. In both, most names are the same; yet in a different order, containing in both catalogues very many mysteries, and many things have been already disclosed in my second volume, about the first three: Peter Pieper, Matthew Ludwig and Andrew Rimele. Many wonders had thus to precede until between darkness and darkness light came in their midst, and not only Jacob Geyer must on Easter Sunday hear his name, when I was pronouncing Jacob Kaiser as excluded from the church of Christ, in order to prepare me for great revelations in respect to the false Apostolic Majesty, but also Peter Pieper had at the great excommuni-

cation, to take the very first name for his, notwithstanding my having pronounced loudly and distinctly quite another name, and he could not believe the asseverations of his friends, that it was another name, until I quieted him about it, though, alas! he did not take the mystery sufficiently, to heart on account of which he together with all his hangers on is banished from the church of Christ. This is, however, not remarked here in order to weigh down these souls still more into hell, but to raise them to repentance and to convert them to Christ; since I am to-day celebrating one of the main festivals of the Apostles, viz, the ascension of our Lord Jesus Christ, indeed still in the loneliness of Philadelphia, yet surrounded by a great assemblage of dwellers in heaven.

I can mention in this book nothing farther about the mysteries concealed in the catalogue, wherein on the 7th of January, 1838, 112 witnesses, and the remainder on the following days have been received, excepting the remark that on the 7th of January, 1808, Peter Pieper has not only in the forenoon brought with him a numerous company, in order to hinder me in the foundation of the new reign, but in the reverse, for it having been overcome by my still stronger company has first signed his name and contribution, but that also in the afternoon Ferdinand Seiberlich has amongst the first, carried with him such a powerful succor in our behalf, that I was induced to think, that if in the forenoon the whole battle had been lost, we would have been enabled immediately to begin a new one with these fresh troops. But already before my Ferdinand arrived six times, ten mysteries have been secured, and the deepest things have been prepared for the afternoon and the evening. Charles Joseph Schell as the 73d has directly drawn after him our brave oxen, who likewise on the 7th of January have appeared in a remarkable order. But between them and the three main mysteries of the Abele's Alexis Bischofberger has caused to be placed himself, exactly on the 80th, and his two sisters on the 87th place, the 90th and 91st place having been destined for other mysteries,

and as often as I consider the mystery of Leo Hefner and the witnesses accompanying the same in my foundation's catalogue, I am overcome by a holy awe.

Joseph Arnold, who is volume third, page 844, amongst the 12th, and appears also, by a singular coincidence in volume one, page 213, amongst the 134th as the twelfth, was on the 7th of January, 1838, during most of the time present as witness, but caused his name to be inserted on the 38th place, directly before his friend, our Adam the Giant. But his son, Matthew Arnold, had to appear as witness of Leo Hefner, as of the representative of the Giant of the beasts, and by Matthew Arnold we have at length, after all the mysteries of Leo Hefner had been duly displayed, received, volume second, page 459-465, the last disclosure important to us, he having been present, whilst we secured Leo Hefner, on the 7th of January, at the setting of the sun. Then I give, volume second, page 465-472, an account of the most astonishing things, prepared for me by the heavenly host, when I had returned from the sick Christiana, wife of Matthew Arnold, and immediately after it, page 472-474, the deepest mysteries of the interment of the earthly tenement of this his glorified consort, Christiana, and the funeral office on the festival of Leo, who has reduced the Hebrew Ner or the lamp of Christianity to its dregs (Hefe-Hefner). These are connexions of things, which affect me powerfully, as often as I take them into consideration, as likewise when I reflect upon the five witnesses, Joseph Arnold, with his son, Matthew Arnold, and the witnesses, 87, 88, 89, whilst we were securing the 90th on the 7th of January, 1838, whom the Aulic Prophet Daniel had seen but in a thick fog, (nebel) how he, as Edmund Scherer, (shearer) only knew how to shear the sheep, in order to devour every thing with his mouth, (Edmund,) and how he finally, when the star appeared to Balthasar, received a notch, (Kerbe), that his voracity might not go farther. Thus the Lord knows, how to give to each one the name most suitable to the mystery and to bring him in the right moment to the place, be he as far distant as ever he will, to serve as a

witness of His manifestation. The most suitable had to be present as witnesses, whilst I put on record the mystery of the 90th place, on the 7th of January, 1838. Whether, however, the 91st, viz: John Pfrepper, (Grafter), was present or not is unknown to me; but he agrees as well with it, as Magdalen Reible, who also, on page 214 of the first volume stands as the 91st, immediately after Pock Joseph. It was exactly in the year 1791 when the principal commencement was made of rubbing (Reible) the church united in wedlock to the Roman goat and fallen off from Christ. But this was done, because the Pope was the wrong Grafters. "Thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the Olive tree. Boast not against the branches." Rom. xi. 17-18. These people did not know who, or what they were. Instead of considering themselves as grafted in by Christ, they wanted to be grafters, that they might destroy everything by their insanity, till John, or the mercy of God, has appeared unto them, in order to show to them in the most peculiar way, how matters stood in this respect. Indeed all the nine, who were registered on the 7th of January, 1838, between the mysteries of the 90th and 100th place are important for the illustration of the things; only I cannot dwell any longer with it contenting myself with the remark, that also John Pfrepper (grafter) has been and this as the 12th, excommunicated from the Church of Jesus, on the festival of Easter, 1838, but has freed himself from these bonds and that I somewhat later shall touch upon that briefly, how much those who are immediately following after the 100th, that is Jacob Kaiser or the false Apostolic Majesty are illustrating the position of this nuisance.

Since I am perfectly assured, that we have concluded with the 112th the high festival of the 7th of January, 1838, in the dark night, I endeavored to ascertain in my second and third volume the exact time, wherein the deep mystery of Jacob Kaiser has been inserted into my foundation's catalogue. The spirit represented him to me as dwelling in such a horrible darkness, as if he had been

put in custody whilst it was already dark night, and all the twelve who followed him, appeared to me to corroborate this darkness. But it appears to me now, as if we had secured this mystery likewise with the setting of the sun. The case could now be brought to a state of conclusion by asking those standing between, when they had come, when one or the other, it was to be expected, would exactly remember, whether a candle was already lighted or not, when his name was inserted into the catalogue. Now at least it is my impression that we had caught the mystery as well of the 90th as of the 100th place in the first half of the evening according to the Jewish computation, at least it appears to me now as if the 106th, namely, Philip Anton Lahr, who lived in the Episcopal residence, and came first amongst the Germans to Boston, had come towards twilight. By this circumstance has yet that statement, which the spirit has impressed me with, concerning our having caught the Apostolic Majesty in the dark night, lost nothing of its correctness.

We have for the illustration of the false Apostolic Majesty celebrated several mysteries. On the 100th place the same has been caught in such a manner, as to have been excommunicated on Easter, 1838, for ever and ever out of the church of Jesus. There are, however, several other representatives, announcing that the Emperor would turn to Christ, and would help also his ancestors who were sunken down in eternity, up to heaven. Of Christ, the Apostle says: "When he ascended upon high, he led captivity captive, and gave gifts unto me." Ephes. iv. 8. This was only a small number, when compared with those, whose deliverance from captivity he is now preparing. We are celebrating to-day, the festival of his ascension, and already the 69th day, since also I, likewise a prisoner in this room, am preparing the great deliverance in his name, and I shall remain over the festival of Pentecost with fasting and sighing about the blindness of men in this strange solitude, that many may be delivered, and to the Emperor, he announces the deliverance, who has been caught on the 7th of January, 1838,

the 111th, as John Schell Hammer in the dark night in my foundation's catalogue. He announces as John, or mercy of God, that to him who is to be Sounding (Schell or Kling) Hammer, a great light had appeared in his darkness, and, the mystery of his number being 100, the guide, who had brought John Schellhammer to me added still eleven, we having celebrated this year Easter, as the festival of great mysteries of the Emperor on the 11th of April: the ten horns of the beast must, however, fall off, and Schellhammer John stands amongst the 134 witnesses, volume one, page 214, as the 101st witness with his contribution. But the real mystery stands amongst these witnesses on the 100th place, under the name of Schell Hammer, (Sounding Hammer), Andrew, now to be the Emperor, and in order to remind him, Christ caused Andrew Schellhammer to come to me after the 7th of January, in clear day light, and, mark it, ye nations! here he caused him to come in my foundation's catalogue of the reign of God, to occupy the 119th place, the birth-day of the Emperor being celebrated on that day.

As soon as the Emperor shall understand correctly the unspeakable mercy of Christ, as Schellhammer John, with the number six, which he is contributing as such in the deep darkness, having written his name in my foundation's catalogue in such a manner, that I had to make inquiries in order to ascertain his person, he will be united with me in clear daylight as Schell Hammer Andrew, with the number five. I hope nobody will take it for an accident which has placed Schellhammer Andrew on the 119th place in my foundation's catalogue, after my having adduced already in the second and third volume, very many evidences of the heavenly host's having prepared and arranged at this foundation everything, as I have also in this book brought forth the most striking proofs in this behalf, and this, after these last proofs have been disclosed to me only after the receipt of Cleophas Tobias. But here as well the witness preceding him, as that who succeeds him, are very much illustrating the cause. Both are indeed already in eternity; but both of

them have inserted with their own hands, their names and contributions into my catalogue. About Caspar Endress, as the 120th, I have said already in the note to his name what was necessary. He has been only brought to me by an invisible power, for the purpose of giving testimony in behalf of the Emperor. But also Frederick Mesemer, on the 118th place of my foundation's catalogue, has been sent by the Lord into eternity, only, that he should give testimony to the dead Andrew Schellhammer in order to raise him, and through him, millions of others from the dead, by means of this book. I shall therefore disclose more about the state of Frederick Mesemer, beyond the grave, after having displayed some other depths of the heavenly kingdom. Not only the dead President sinking with all his pomp into the depth, but still other witnesses are announcing the death of the Emperor.

Having already taken in consideration amongst the twelve witnesses, volume third, page 844, Andrew Schell Hammer as the eleventh, we have only to look out among them after Judas Iscariot, in order to illustrate also by him the death of the Emperor. Several of them intended to represent to me Joseph Arnold as Judas Iscariot. But he belongs only to the party of the Mesemere, (sextons,) and is a faithful follower of that Arnold, who endeavored to free the church from the tyranny of the Pope, in order to subject the same to a still more horrible tyranny of the secular power. In the catalogues of the twelve Apostles, the traitor is in the last place. But now, whilst the Lord appears as a thief, this had likewise to remain concealed until the solemn confession itself plainly has denounced the betrayer. As it was the case with the Apostles, since Christ was for too long a time unwilling (according to their views,) to display His glory before their short-sightedness, that now more, now fewer of His disciples became staggering in their believing in Him, after having been stimulated to apostacy by His adversaries in every possible manner, so it is in our times. "For neither did His brethren believe in Him." John vii. 5. These brethren are (which is a subject

known to but few biblical searchers, yet not to be discussed here through want of space,) the three last but one in the catalogues of the twelve Apostles. Amongst the twelve, volume third, page 844, they begin with Joseph Halstrick, and in our mystery of the twelve, this one has become the betrayer of Christ, not, that he had hung himself like Iscariot, but that he might give to me the rope, to lay the same round the neck of the wolves, and to strangle in them that which is bestial. The Lord permitted him to fall only, that by this fall many might come to their resuscitation and ascension in heaven, and I have not mourned about his fall, because the heavenly host have disclosed it to me, why they have abandoned him for a short time and given to demons power over him and his wife. It is but now that very visibly the saying of the Apostle is going to be fulfilled: "For God hath concluded them all in unbelief, that he might have mercy upon all. 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!'" Rom. xi. 32-33. The testimonies at the manifestation of Christ are shining with the more brilliancy, when all people are opposing the Apostle, whilst yet every thing must testify, that Christ has indeed appeared unto us, and confided unto me at His manifestation the Apostleship. If the Lord had not opened His decrees unto me, I would also have had often to exclaim, respecting my next fellows, whose eyes He had partly opened. "O thou unbelieving and perverted generation, how long shall I be with you, how long shall I tolerate you?" Unbelief itself must serve to awaken belief, and the falling off to raise, and at the manifestation of Christ several must prophesy against their will and without knowing it themselves.

As the Bible speaks of many prophetic children, there are yet still many more in our time than ever has been the case before, and I would have to write an especial book, if I should explain all prophetic phenomena of this kind, as far as they have come under my notice. I have mentioned already, that the printer of this book, Julius Böttcher (cooper), is a prophetic phenomenon. The

same is the case with his wife Dorathea, bearing the like name with her, who has been raised from the dead, and Mrs. Bœttcher's maiden-name is Bergman (mountaineer), being equivalent in our mystery with Bayer or Bauer (farmer), both originating from *bregantov grad*, the mountaineer's castle, in my third volume, page 606, and my mother from Raven's Mountain or Raven's Rock, situated only somewhat more towards East, volume third, page 604, from whence she moved only three English miles, or one hour's distance for a foot passenger to the Mountaineer's castle, to reside there, and where she gave also birth to two male and two female children, in the town of Stone, of which prophetic phenomenon much could be said by way of explanation, if her first born child had not already explained too much in this book, being here only able to touch upon Dorathea's (formerly Bergman) having borne unto her husband four prophetic children, two of whom are of the male and two of the female sex; but she gave them birth in another order than my mother, the latter having borne her male offspring first and last, and the female in the intervening period, whilst Dorathea Bœttcher prophesied other things by her children and consequently in another order. When my first volume went to press she was delivered for the first time, and this against all expectation of twins. First Amanda (the amiable) made her appearance, and the reader can in the meantime, until he shall fully comprehend the mystery of Amandus or the Amiable in Central France, at least keep that in mind, that by Amandus my three volumes have been delivered into the hands of Dr. John Frederick Emanuel Tafel. But Amanda was followed by Julius as twin brother, who still puts his confidence in iron weapons, and Amanda was so weak as to make her parents fear she would die. But there came soon a Prophetess from Europe out of the city of Carlsruhe (Charles be quiet), and prophesied that Amanda would not die, and that soon a man would come, who would have books printed by Bœttcher, indeed not in rapid succession; since there would be much struggle; yet would all be done in the determined time. Then has

she predicted so much of this man, that I could be taken to be the same. But the Prophetess came to great distress and had to sell her six tea-spoons of gold by means of tickets. Julius Bøettcher felt very much inclined to rely upon number four; but the Prophetess told him, that his ticket was already sold, and that he should confidently depend on the printing affair, she having received the disclosure that the number remaining to herself would be drawn. This happened indeed, and the same Prophetess meeting me in one of the streets of Philadelphia, immediately addressed and recognized me, without our having ever seen each other before. Then she moved away and came no more to Bøettcher. To him was then born the third child, a vigorous Otto, who is still of quite a worldly disposition, now against the Pope, now with the Pope, striving for earthly goods; and although my third volume, much more voluminous than the previous two, discloses the decrees of Christ, yet will Otto not take any notice of them, notwithstanding the amiabilities of Christ's Amanda having been so fully exposed already in my first volume, as to induce all of those who bear the Christian name, to be duly converted to Christ. But Julius and Otto have pressed her so much, that the short-sighted thought she would die, and Julius Bøettcher has still to dwell indeed, between the fourth and fifth, yet in Crown street, number 110. This may put the reader in mind of the chandelier's (in German, Crown-lustre, Kron Leuchter,) breaking the seats by its great fall, and Julius Bøettcher, who has printed my second volume in number 110 of the Crown street, could in a subsequent period find no employment here, and it was given unto him, that he would find work in Race street, between the fourth and fifth exactly, when the saloon of a German and English Academy had become vacant, which he rented, and where after the printing of a grammar and a reader, he got also the work for this kind of reader, by which it being the fourth of my books, his longing for number four has been satisfied; his saloon, below which wagoners and blacksmiths are working hard, is as much as the room wherein I am writing, adapted for this pur-

pose, plainly announcing the mystery disclosed in this book, as likewise does the Apothecary shop adjacent on the right side, and unto Bøttcher a very promising daughter, has also on the 3d of May, 1841, the fourth child been born for a testimony.

Christ causes at his present manifestation so many prophecies to be given, that even the most enlightened can scarcely believe it, and most of the Christians of our days understand now about his prophecies as much as the ancient idolaters have understood. Since it would require an especial volume, to adduce many prophecies in many families of the 134 witnesses in vol. 1st, page 213—215, I shall add to those already touched upon in this volume, only the prophecies of the families of the 37 and 38th witness. They are the brothers Bernard and Joseph Halsstrick (neck rope). Both of them and they alone have come out of the horrible darkness of the Archbishop of Cologne and entered into the apostolic community, and have co-operated among the twelve for the promotion of the cause of our Jesus Christ, and at the older brother's, namely Bernard's dwelling, we have celebrated the festival of Easter on the 11th of April, 1841, and mentioned it in this book, whilst full of the greatest expectation, that the darkness would be banished from Cologne. Bernard Halsstrick has four children. All four are prophetic daughters. The youngest of them was baptized by me. Her name is Mary Ann Louisa, born the 28th of December, 1840, on Stephen's or coronation's day, and baptized the 8th of February, 1841, on Solomon's day or the festival of peace. I contribute nothing to such mysteries, except that when called for I come to administer baptism. Witnesses were: his brother, Joseph Halsstrick and the wife of Matthew Ludwig, the first among the twelve, Mary Ann Ludwig. Both of those witnesses belong to the Laodician church of the third chapter of the Revelation, as has become clearly evident already long ago with respect to the wife of Matthew Ludwig, and but lately in relation to Joseph Halsstrick and the names of Ludwig, (Lewis) and Louisa remind us, as it has been shown in my second and third volume, also of this mystery which

has taken rise from the genealogical tree of Mary Ann. The Lord, however, has caused it to be prophesied in various ways, that he would convert in our days also this church, and he has given to me Matthew Ludwig as the strongest support at his manifestation. The mystery of the seven prophetic churches of the Revelations second and third chapter has been disclosed in my third volume, and the present nations of Christian denomination, (the mystery of the three first of these seven churches having been already fulfilled in the earlier times) are dividing themselves still into the main parties of the four last churches of Thyatira, Sardis, Philadelphia and Laodicea, who will be united at the present manifestation of Christ in his new kingdom. Amongst the other prophetic phenomena, are now also, the four daughters of Bernard Halsstrick an image of this union. The parents were sorely disappointed when again a daughter made her appearance, whilst they hoped for a son. But all this was done for the illustration of the mystery which began already in Europe, and few now living persons witnessed such dreadful storms on the sea as Frances, wife of Halsstrick, but then has she for a compensation four noble daughters, as counterpart to the four stinking wolves, which have been caught alive below the church of the Apostle Andrew, and in her house has the Apostle Andrew celebrated this year, 1841, for the illustration of the rope, which he has laid round the neck of the wolf, (Halsstrick) on the 11th day of the 4th month, the festival of Easter; he having likewise solemnized on the eleventh day after the birth of her fourth daughter the fourth great anniversary of the astonishing light which has appeared on the 5th of January, 1837, at five o'clock in the evening, not only at Klagenfurth, where I was Professor, but also in Laibach in the same moment when the order of the Lord came to me to take the firm resolution to go to America, and now after my having so manifoldly shown in the first three volumes, that this light was a great sign for the nations, even the fourth daughter of the 37th among the 134 witnesses illustrates this mystery, and Laibach together with the whole world will be astonished when they shall

learn how wonderfully Christ caused Anthony Aloysius Wolf, Prince Bishop in Laibach to have been caught by the Apostle in the desert of Philadelphia.

I being unable to touch upon very many mysteries, even superficially, the prophetic phenomena in the family of Joseph Halsstrick must only be hinted at as briefly as possible. He is the youngest amongst the twelve, and the ninth or the first amongst those of whom, in the like number of the twelve Apostles, John remarks that they believed not in Christ. After the latest phenomenon, he had to come amongst the twelve on the last, but only for that reason, that he might be, immediately after his resurrection, the most zealous disseminator of the manifestation of Christ. This, Christ has caused to be hinted at manifoldly, already, and he is the 38th amongst the 134 witnesses; and the prophetic phenomena in his family illustrate mostly the mysteries for the abolition of the beast, of its image, and of the false prophet: which mysteries I have performed in the year 1838.

When I had stepped forth, on the 18th of February, 1838, as Apostle in the Cathedral Church at Boston, I gave, on the 19th of February, without delay, such a report to the Bishop, that he, if he had possessed the necessary knowledge of divinity, would have understood that I would from that moment, independent of all bishops, as an Apostle of Christ, continue the mysteries of heaven as he teaches me to do. At the close of the letter to the Bishop, I mentioned that I would make it known on the next Sunday, from the pulpit, that I would for the future go into the houses, if requested, for the performance of baptism: adding, volume first, page 317,—“I am bound in my conscience to proclaim this, since I was yesterday evening again requested by some one who came to my house to baptize his child, already of three months age, in his house.” I remark here, without taking this for the right place of explaining it, that Christ has shown, by the latest events, to those who either neglect or entirely reject paidobaptism, that the baptizing of children ought not to be neglected: and there is, beyond the grave, a great difference between the children dying without

baptism, and that of those who have received this ordinance as instituted by Christ. But the man who came to me on the 18th of February, 1833, is Joseph Halsstrick. His wife's name is Clara, meaning, in this connection, the clear-sighted. She is a sister of Anthony Laforme, who, on the 7th of January, has put his name as the 112th into my foundation's catalogue; and when I, according to the ancient apostolic custom, went into the houses for baptizing's sake, I performed this rite on the first day, amongst others, on her first-born child, a daughter. The wife of Joseph Halsstrick has indeed a great susceptibility for clair-voyance, and we shall soon hear of some important prophecies which have been given to her. But she saw already, when she was in the family way with her first child, that she would die in her pregnancy. But this, her delivery of a healthy, vigorous daughter, took place exactly when I arrived at Boston from Europe: and mother and child were well. But, in the mysteries, the three o'clock callings which Dorathea prophesied of me, are constantly repeated. After the lapse of three months, I was called to baptize this first-born child, having before already stepped forth publicly, as Apostle in the Church, and the child was called Mathilde. Having already in the foregoing volumes touched upon some mysteries respecting the baptizing of children, and shown, in volume second, page 486—491, that, on the festival of Pentecost, 1838, at the baptizing of children, mechanics were prophesying great things in strange languages, I remark that I give, at no baptism, any hints calculated to guide the parents in the choice of the name of the child, since the Spirit, provided their children are of a prophetical character, will prompt to them certainly the right name, best calculated for the prophecy. In respect to the children of Joseph Halsstrick, the reader will gain the conviction that they are certainly prophetical, and the Spirit could not have imparted to them a more appropriate name than they actually received. Since my arrival at Boston, great preparations for the performance of all the mysteries for the abolishment of Papism were constantly going on, and no

name is more pertinently allusive to the Papal Church than that of Mathilde. She was the woman who delivered the greatest giant amongst the popes, viz: Gregory VII. out of the greatest dangers, and who has, amongst all women, conferred the greatest riches upon the Papal Church. But the Spirit gave it into the mind of the prophetess, that she had to die; which meant that the Papal Church had to die unto Popery entirely, in order to rise freshly and youthfully into the new life in the resurrection for the new kingdom of Christ: for I have, in stepping forth, on the 18th of February, 1838, as Apostle of Christ, and going then on the 25th of February, 1838, first in this quality into the houses for the purpose of baptizing, received Mathilde immediately into the Apostolic Church.

When, however, then the children of darkness would not comprehend the great mystery, and began calumniating me, Halsstrick also, and his wife, adhered for a while to the opposing party, till the latter became at length in such a degree enlightened as to pray most ardently, that the Lord would disclose it to her by a sign, whether she should rely upon my unexpected annunciation or not. He instantly gave her the sign. She was from infancy not entirely, yet considerably deaf. But one evening the thunder voices began to operate so powerfully, that husband and wife became alarmed, and she could hear perfectly well on that evening, until nine o'clock of the following day, when the former calamity returned again. When both of them told me of this incident afterwards, I immediately understood from whence this phenomenon came, viz: from unbelief, which, in that hour, as Clara had herself to confess it, became re-invigorated, bringing back with it the old complaint. I thought at the account of Clara she had to remain deaf. Now is the Lord working the most various signs, which can make a far more visible impression upon every unbeliever, than if to all the deaf the ears would be opened; and whosoever gives no credence to these signs, will neither believe though all the deaf upon the earth should hear again at once. But the punishment had upon

Clara, who, soon after the received sign, had permitted to Satan a free ingress into her heart, subsequently a good effect, for, when she and her husband had seen from whence the punishment had come, they joined the Apostolic army, and Clara became pregnant a second time. The Spirit gave it, however, again in her mind during this her pregnancy, that she would surely die this time, together with the child. When she repeatedly expressed this opinion towards me, I assured her that nothing would befall either her or the child, provided she would remain firm in faith. But there were still two more women besides her in the same circumstances, viz: the wives of Joseph Ludwig and of Jacob Grimm; and when I went away from Boston to New York, all three were delivered, each of them of a vigorous daughter, so that the baptism was deferred, without fear, until the arrival of the Apostle. I came to Boston after the publication of the third volume, before the second Sunday after Easter, and baptized on this day of the good shepherd, the 3d of May, 1840, all three daughters, remarking here only, because unable to explain every thing, that the daughter of Clara Halsstrick was born on the 21st of February, and at the christening there were present, as witnesses, or god-father and god-mother, the brother of the father, Bernard Halsstrick, and the wife of Matthew Ludwig. When I was asking, at the baptism about the name of the child, that which the mother had destined for her daughter had escaped her memory; but the most appropriate she could bestow to the same came in her mind. "Her name is Augusta," she exclaimed in her ecstasy: and I baptized Augusta on the 3d of May, on which day the discovery of the cross stands in the almanac, when Helena Augusta, whose name occurs in the calendar the day after to-morrow, the mother of Augustus Constantinus is said to have found out, amongst three crosses, the right one, though, alas! we are only beginning in our days, the mystery of the real discovery of the cross; and I celebrated on the third of May the union of three into one, the other two mothers having come from other parties by their husbands

into the Apostolic Church, but Clara from the Catholic party. Augusta was the world-renowned sister of the first Roman Emperor, Augustus: and since each Empress is called Augusta, she is of course the image of the Imperial Royal Church. But Clara prophesied also that she had to die in this her pregnancy; yet gave birth to an Augusta, surpassing in strength all expectation, who was admitted on the third of May, by the baptism, into the Apostolic Church, and prophesies to the rulers that they will submit themselves at the present manifestation of Christ to his most sovereign will; as also the mother of Augusta, by her death shown to her by the Spirit, prophesies death to those rulers who refuse the transit through the spiritual death, in order to be new creatures in the new kingdom of Christ. But it is to be well observed, that the prophecy which I celebrated on the third of May, 1840, by the christening of the three daughters, opens a new course since the birth of the prophetic daughter of Julius Bøttcher, on the 3d of May, 1841, at seven o'clock in the evening, assuring me that the Lord, by way of fulfilling his prophecies, will soon open in the great world a great door, that three may be united in one. The prophecy of Augusta has then been continued, when Joseph Halsstrick and Matthew Ludwig, at the close of July, 1840, came to dwell in Carlton Place (Charlestown Place), No. 5, and when I came also exactly on the 5th of August, after my return from the long journey, to reside in the same house, and in a room which Halsstrick was about furnishing. First it had been agreed upon that Bernard Halsstrick, together with Matthew Ludwig, should rent the house. This, however, would not have agreed with the mystery: the family of Bernard prophesying other things, and only Joseph Halsstrick, with Clara, mother of Mathilde and Augusta, were apt to join the family of Ludwig, in order to announce the mystery of the Papal and the Imperial Royal Church at the Charles' Rest (Carlshroe), wherewith may be compared what is said page 425—427, the proof-sheets of which, till 446, are just now delivered to me, which are speaking of it, and illustrating also my last dwelling

in Boston, as well as giving an account to the reader, how the six sons of one father are prophesying by turns. Only here and there I can briefly remark, how also the printing office furnishes always those proof-sheets most subservient to the illustration of that subject which I am just then explaining.

When living with these families in the same house, I often observed the singular influence exercised by several of the heavenly host accompanying me upon Clara Halsstrick without her being able to comprehend any thing of what they inspired her with, respecting futurity. Amongst many such instances I shall for briefness sake, introduce here only two. On the 30th of November, as on the festival of the Apostle Andrew, there arose at 8 o'clock in the evening a whirl-wind round the house, I saw in the spirit the glory of Christ, without looking to the firmament. But Clara seeing the same on the sky, came to knock at my door, to make me attentive of it. My door, however, was shut, and she stood long on the window outside at my door, and told me on the following day that she had seen a figure like a man ascending out of the cloud towards heaven in unspeakable glory, and when she a second time was looking up to the sky, such an inexpressible glory of God was displayed there, that she could not possibly describe the same in words. I mention this, the Lord having exactly on this day, whereon I am celebrating in the solitude the high festival of His ascension, given to me so much leisure from distracting occupations, that I have disclosed still some more deep mysteries of the heavenly kingdom, and must now close this day's labor, in order to adduce the next time some warning examples before I conclude this volume.

Clara has been prepared for another important prophecy by such a great weakness, that she thought she would not overcome it. Then received she in the night from the 25th to the 26th December, 1840, the disclosure, that now the time for the fulfilling of the prophecies had arrived. The guide led her with him into a vale, where she observed many very unclean men, over whom judgment was passing. On the other side there was a cloud

appearing and out of it very many little angels were apparently coming forth successively, until at length two strong angels made their appearance in greater glory. The guide then took her, and led her in a school, where she saw me sitting in a white shining garb on a chair, and when approaching me the guide ordered her, to tell to me, that I should write down what she had seen. I was then, when Clara communicated to me this vision, engaged in writing the last of the many letters, which I have sent to Europe in November and December last.

I would have to write an especial book more, should I record the prophetic phenomena, which were exhibited by her and her children. Something I have touched upon, because, as the reader will soon learn, Joseph Halsstrick and his wife have apostatised from my ecclesiastic communion, and from this book may be seen, that I am used to adduce such evidences, as must give testimony to the manifestation of Christ against their will. Unto Bernard Halsstrick has still a fourth daughter been born much against his wish, on the 26th of December, 1840, and exactly in the night of this birth Clara Halsstrick received this remarkable vision, although Clara has a natural antipathy against Francis Halsstrick; but as this one must prophesy with her fourth daughter, thus her opponent, Clara, receives in the same night a prophetic vision. It is, however, necessary to know, that Clara has but very little knowledge of what has been explained in my books, and that I cannot impart much information about them to any one who studies not for himself my books, least of all to Clara, who is so dull of hearing, that I could scarcely tell to her that which was most necessary for her to know. She has neither of the two quoted nor of other prophetic visions understood any thing, except of some so much, that the kingdom of the Lord must be near. But she entertained about this nearness not less rude notions, than the Apostle did, when asking Christ before His ascension, whether he would now re-establish the kingdom of Israel? The readers of this book, however, I expect on the contrary will have comprehended every thing until now said

therein in such a manner, that they will be able to learn by themselves, without my aid, to understand the two alledged visions. More than one prophetic phenomenon, exhibited by Clara, remained even with me very obscure, until its fulfilling came to pass, and especially could I not fully comprehend how her third pregnancy would end in giving birth to another child.

Mrs. Ludwig mentioned first, that Clara was for the third time in the family way. Then the latter alluded herself to the rapid increase of her family. I remained silent. At length her husband told me, that she had been *enceinte* for several months. Now at last it was time to speak out my mind about it, in saying, that I believed not his wife to be pregnant, but had to remark that I used to speak in due time to married people what is necessary, and that it was desirable, that men should learn to be as reasonable as they can learn to be from beasts, whilst the Christian husband from higher motives will not molest his wife when menstruous, when pregnant or when suckling a child, but by abstinence strive to please God and avoid injuring his own family. To judge from these prophetical expressions of Clara and her husband about this third pregnancy the same must have commenced, when she was still suckling our Augusta. But we shall hear of this third birth, (the Prophets mentioning similar pregnancies and deliveries likewise in the Bible) with horror, when we shall have looked yet a while after our Augustus or Emperor; for I must confess, that I have found in the little Augusta my peculiar delight, as I am upon the whole very much attached to children; for if you will not become like children, you will not enter into the kingdom of God. The rulers and their spiritual and secular servants I entreat to study not only the whole book thoroughly with a truly childlike mind until they shall have duly comprehended every thing, written therein, but especially seriously to consider the pages 436—446, they having been set in type on the high festival of the ascension of Christ in the printing-office, and it having been proved by examples, that invisible guards, appointed by Christ are carefully calculating,

what is to be set in type on this or that place. Yes, before this festival they have caused even an indisposition to the founder of the stereotypes, that first a delay in the printing-office had to take place, followed by the more sedulous exertion on both days the eve and the festival, wherein much, viz. from pages 425—446 was set in type, so that this festival was concluded by the setting of the date of the document of Cleophas Tobias: "On the name day of St. Franciscus Salesius." It was, however, necessary, that my remark also in the last line of the 446th page came to it: "He belongs to new Saints." After the Saint, from whose fountain we are drawing all mercies was not more duly known and revered, but new Saints were made in Rome by godless intrigues in whom confidence was placed, the Christians became at length reduced to such a point, that they forgot in America even the ascension of Christ, and the heavenly guards, who in order to be understood by us, are accommodating themselves to our Almanac caused on the day of the ascension of Christ such pages to be set in type, on which the dominion of the beast in the so called Christian Church appears very much, and the fourth and last of the four beasts of Daniel shows itself in its full strength.

The mystery of that beast is indicated by the number 4, not only simply taken, but more especially when multiplied by 100; for if a reader should stop at the 4th page of my work, he will see nothing; but if one penetrates 400 pages deep into it, and comprehends every preceding thing correctly, this one is prepared for comprehending deep things on the 400th page; and already in the first volume nothing more appropriate could have come on the 400th page, than what the heavenly watchman caused to be put thereon; viz. my remark, that to the mystery by which Papism has been excommunicated from the church of Jesus, no more appropriate name could have been given than Leo, or Lion; for in the first volume, only his first name Leo, and not his family name Hefner, has been disclosed, and exactly on page 400 are the passages standing of the first Pope, by the name of Leo,

which will be found the more astonishing, the better the mystery unveiled in my book, shall be comprehended. But there are passages following the above, already on page 401, from which it will be seen that the Emperors have made the Pope such a mighty representative of the beast, as Pope Leo or Lion declares himself to be. But in the first volume so much only has been disclosed about the mysteries, as was sufficient to bring every sensible person to the understanding how matters stand. But the stubbornness of the Pharisees of old reappeared now in a far higher degree than formerly. In a more energetic way was it to be demonstrated in the second volume than in the first, that Christ had appeared unto us, and how matters stood respecting the Popery. But in the second volume on page 400, the mystery has been disclosed, why Andrew acknowledged Christ before Peter, and led the same to the Lord, and why Andrew was not present at the glorification of Christ. Matt. xvii. 1. sqq. but makes now his appearance to show Christ in his glory, and to undeceive the misguided, who had formed for themselves the strangest notions about Peter, in order to believe the lies which had been told to them respecting the Roman bishop. The idolatrous priests would not even yet obey Christ the Lord, notwithstanding such disclosures had been given to them. For that reason he caused page 400 of the third volume to begin with the words of Daniel vii. 7, sqq. "And I saw that the beast was killed and its body cast into the fire and was burnt," &c. After it had been shown in every possible way that the mysteries for the fulfilling of these and many other similar prophecies have been performed, that had finally in this fourth volume to be placed on page 400, which the reader may peruse again, and consider the more deeply, because it stands on page 400, on which besides many other deep mysteries, occur also on line 6 from below the 8 horses with the empty coffin of Cleophas. The invisible guide who calculates on what place of my book this or that has to come, has intended on the mysterious page 400 of this book, in peculiar combinations with the heads of the worshippers of the dry bones, to repeat that which

he caused to be announced on the same page of the third volume in the words of the prophecy of the Aulic-prophet Daniel, and in the catalogue of the 143 witnesses, which I have made known in this volume, he causes the same mystery to be still more singularly announced.

For after having shown that the Emperor has come among the dry bones, because he permitted himself to be deceived by idolatrous priests, and would not submit to the decrees of Christ, I have remarked that in this catalogue of the 143 witnesses, different names are in different relations, representatives of the Emperor, amongst whom the 119th, but who has come in the first volume, page 214, on the 100th place, represents him indeed as between two dead ones, but with the joyful hope of resurrection. In this catalogue, however, the Lord caused him to come on the 119th place, because the 100th is that of the Emperor, on which he stands in this catalogue in that shape, which he must put off entirely by the spiritual death, in order to become quite a new creature. His death announces then, the 119th place of this catalogue, on this place the name having come, which on the 100th place, vol. 1st, page 214, prophesies his resurrection, whilst the number 19 of the 4th month of the usual chronology, indicates the birth-day of the Emperor Ferdinand, on which day I really have received the report of Cleophas, showing forth that the Emperor has been horribly torn by wolves, and other wild beasts, and is lying until the day of resurrection among the dead.

Whether among the 143, still others have come amongst the dead, is unknown to me; but the 118th and the 120th are amongst the dead, as also the 116th who is spoken of in volume 1st, page 420, sqq. Here she is called Ann Mary Elizabeth Wenningman, who is the same, although she has pronounced her name, when I noted the same down in the manner, according to which the same is inserted on the 116th place of the foundation's catalogue. The dead having come together in this manner, I do not know how it fares with the 117th, namely, with Philip Schmitt (Smith), except my having discovered in the third volume peculiar mysteries of the Smiths,

occurring in Lutheranism, which is but a new species of papism, and that which has been taken from the Roman Pope, has been delivered into the hands of secular rulers or other grandees, who are real smiths for hammering and extenuating the poor man, using for that purpose the hammer prepared for it by Satan; in contradistinction of which Christ, however, provides us now with a sounding (Schell or Kling) Hammer. But never have there been anywhere more Popes, than in America, rising up in every sect, only that they are making their appearance in other shapes than the false lion in Rome. How the 116th is in accordance with the 119th, the deeper searcher can find out in volume 1st, page 420, sqq. her death announcing deep mysteries, standing in the most intimate connexion with the death of the false Apostolic Majesty. The 120th, namely, Kaspar Endres, however, is remarkable as organist in the time of my predecessors, also as organist in Charlestown, near Boston, because he had to record his name and contribution immediately after the mystery of the 119th into my catalogue, an invisible power having brought him to me to perform this mystery. When I learned then how matters stood, I cancelled his name, and he went afterwards to New York, and killed himself by shooting, in a street of that city, if I am not mistaken, for a testimony, that now, at length, the function of an organist at the Latin idolatrous service, which was in use, has ceased. The same is announced by the death of the 118th witness, namely, that of Frederick Messmer (sacristan or sexton). He derives his name from the service at the papal mass, and originates by virtue of this name from the sacristans. When I became acquainted with him he was engaged in directing clocks, as I have often to call at three o'clock, and amongst the dead, accompanying the Emperor, is he the third; Ann Mary Elizabeth Weneman having been the first, her death having taken place directly after the excommunication of the false Apostolic Majesty, already on Easter Monday, 1838: but Frederick Messmer, is also according to volume 1st, page 214, the 73d amongst the 134 witnesses, and he died early in February, and was buried

the 3d of February 1841. Two months before him his sister died likewise, suddenly like himself. He was a single man, thirty years of age, and belonged as far as I know to the well-mannered part of the young German population, but joined the large party which has Apostatised from my ecclesiastical communion. On that account it has pleased Christ to disclose in a singular way, what state those are in beyond the grave, who are dying out of the pale of an Apostolic ecclesiastical communion, though they may have been otherwise desirous of leading a pious life, as it appears to have been the case with Frederick Messmer, who, however, was used to work for a man who has become a sign amongst the opponents of the cause of Christ. Christ, therefore, directed it so that he has signed his name and contribution on the 118th place of my catalogue, for the illustration of the 119th, or of sounding (Schell and Kling) Hammer. But he having been destined by Christ as a sign at the resurrection of many, it came into his mind, when Clara Halss-trick was still living singly, to marry her. But at that time Clara was resolved still longer to lead a single life, and Frederick Messmer came to the same resolution. For Clara, however, Joseph Hallstrick was destined by the mystery for a husband, and she was not apprised of Frederick Messmer's short illness and subsequent death before he was gone; but she told me afterwards, that her mind had been much engaged with him about the same time when he died, having previously for a long time not been mindful of him, and on the 4th of February, Messmer having been buried on the day previous, the 3d, I came in the evening with the husband of Clara to the latter, and found her very low-spirited. Upon my inquiry after the reason of it, she told me that Frederick Messmer had come in the twilight, with several more spirits seeking for relief in great anxiety. I told her that she would see in the night more joyful things, and she reported to me on the following day, that the angel had come, and had shown to her a man in a white dress, with his face turned towards heaven. Then came a silver-white wagon from heaven, and the angel told her: If

thou wilt remain firmly in this state, wherein thou art now, then this wagon is prepared for thee.

I have touched upon the previous acquaintance of Clara with Frederick Messmer, and upon the encounter after his death for the illustration of the subject. I have already remarked, that since the funeral service held by me on the 27th of April, 1838, heaven has been shut up to all who can perceive the manifestation of Christ, proclaimed by me for the universal peace, but are disinclined to receive the same, and refuse co-operating for its dissemination. None of them can ascend after death, but all of them must descend. Without being connected with the Apostle of this manifestation of Christ, none can expect to find heaven open for him; since all those who are not willing to be united, are counteracting the highest intentions of Christ for the fulfilling of His promises respecting the universal peace of the nations. Consequently all other things, even a life full of piety and the performance of the best actions cannot open heaven to them. Three years are already gone by, since no rain of divine grace can be poured down except upon those who are standing in ecclesiastical communion with the Apostle, out of which those only are excommunicated, who, although the opportunity is offered, will not be united with me in Christ. When Frederick Messmer had laid down his earthly tenement, his soul by a natural attraction took refuge in an impression made upon the mind of Clara Halsstrick. But then commenced with him, as commonly with others, not being sufficiently purified immediately to ascend, or not corrupt enough instantly to sink deeply, the development of his internal state, and after having seen that he has apostatised from the union in Christ, and received besides by the Lord's permission through Adam Ries, instruction about his unfitness for entering heaven, on account of his having separated himself from the Apostolic communion, it has then been permitted to him for the information's sake of the living to seek relief in his insanity, and he thought to find it through Clara who lived then next to me. Other acquaintances to whom heaven was inaccessible, joined

him. But now I too cannot afford any relief to these erring spirits, and I must declare it with the heavenly host, the judgment to be a just one by which they are suffering. But there help for ascending, will be offered to those who were not quite corrupt, when, dying at the opening of the great door, and Messmer, together with his sister, had only to die in order to serve as a sign for the sounding (Schell or Kling) Hammer, and for an admonition to repentance for all the blind in Boston, and in all other places, who instead of joining me in Christ, have calumniated me. It was necessary that Christ died; but those who had the main guilt of his death upon their souls are deeply immersed in hell, if they have died in their horrible sin. In the like manner there would be no possibility of salvation during the period of the millennial peace, not only for a Pletz or Wolf, but also for many others in Boston and in other places, who have uttered calumnies against the great mystery disclosed by me in the name of Christ, if they have died in their sins. The Lord has permitted blindness and unbelief to take place, in order that his cause might develop itself the more gloriously, and being gracious, he has still spared the life even of the great sinners, to grant to them time for repentance, yet taken away from the living, that otherwise good-minded Messmer, who permitted himself to be deceived by the blind. When I observed how heavily Clara was burthened, I drove the insane spirits this time away from her, assuring Clara that she would have in the night a vision different from the former. She saw an angel and a man in a white shining garb; but this one did not show his face. He was Adam the Giant, who for this time drove away from her the troublesome Messmer, yet without permitting her to see his face. Another one had to remind her of the necessity of being steadfast to the end. For Messmer was called away by the Lord a few days before my departure from Boston, and then came the time of temptation for those who have not devoted themselves entirely to Christ, as it was the case with Joseph Hallstrick and his Clara, whom as Judas Iscariot, the purse, the bank wherein they deposi-

their money, instead of promoting the cause of Christ without reserve, has caused to apostatize from Christ. Of this the necessary disclosure will soon follow.

Here, however, I must ask every upright reader, whether in this book have not been explained an abundance of signs of every description and prophecies, not given alone in words but by many persons, the appearance of whom under these circumstances is as a prophesying image independent of the will of man? But in regard to such prophecies which the short sighted might suspect that they had originated by my influence, I was reserved by the direction of the spirit, as for instance in regard to Mrs. Clara Halsstrick, who lived near me, and of whose prophecies I was making mention only in general in this book, page 194, having come only now, since her apostacy from my ecclesiastical communion under the necessity occasioned by the document of Cleophas Tobias of adducing several more of her prophecies. For she prophesies by her two daughters, the first of whom was born at my arrival in America, and the second conceived, whilst she and her husband were connected with the party of my opponents; and I would have mentioned nothing detailed considering her prophecies, had not she and her husband apostatized, so lately as this easterly time from my ecclesiastical communion, that I must still set them up as a singular sign before closing this book. Nothing must be separated from the rest, but everything considered and judged in connexion with the entire chain of the alleged facts. Then only can be seen the glory of Jesus Christ, who in secret has prepared every thing in such a manner, that but now, since every thing has been disclosed, it will be viewed with astonishment. The reader, however, sees from the whole book, that I could disclose but little of the great mass which was laid before me. Nearly with every event I have touched upon, so many others have intruded themselves upon me, standing in connexion with it, and illustrating the manifestation of Christ, that in explaining the whole I would never have come to an end. The might, wisdom, and goodness of Christ are inexhaustible, and I have given to you, my

brethren, in this book, proofs of it, far surpassing all human expectations. What is consequently the most important duty of those who hear this?

Their first duty is to imitate my example, and to disseminate on all ways opened to them, the news of the present manifestation of Christ for the universal peace. The Lord has permitted it that men refused to listen unto me, until the entire spectacle has reached its proper display. But they will hear those who will become convinced from my work of the manifestation of Christ, and the more will be united in this testimony, the more powerfully their testimony will spread farther. That it must as rapidly as possible be made known to the court of Austria will have been proved, I hope, in this book abundantly. Every one hearing this and having ways opened, to make the cause known in the Austrian Monarchy, is in duty bound to use the opportunity, that he in case of his personal coming in this monarchy performs all that is possible for the extension of the sake of Christ, and whosoever by whatsoever opportunity, is writing to persons in that country, that he at this occasion announces also from my books the manifestation of Christ. All prohibitions to promote my books are prohibitions of the Apocalyptic dragon against Christ, and every one transgressing such interdictions, acquires in the sight of Christ most peculiar merits, and I have already, volume 1st, page 14th, announced, that every one hindering the spreading of my book is excommunicated from the church of Christ, and in the first period of the preface to the third volume the same has been repeated, that every one might see it directly and first examine the cause strictly ere he lays hindrances in the way of the extension of my books. The true servants of the Lord Jesus Christ have it to make known to the Emperor of Austria in every possible way, that he has been horribly deceived by his faithless servants, and is in the greatest danger of eternal ruin. We have indeed the divine assurance, that the Austrian Court will be converted from the darkness of Popery to the most active spreading of the manifestation of Christ, yet no peculiar insurance, that exactly the Emperor

Ferdinand must be the one who would undertake the work of the Lord, although I believe that the prophecies of sounding (Schell or Kling) Hammer will be fulfilled by him, and I have in explaining these prophecies looked so close into the subject, that I am expecting the best of Emperor Ferdinand, although the Lord can cause such sudden changes in governments to take place as was the case with our Presidents but lately, when in less than forty days one of them retired into private life, his successor went into eternity, and a third took unexpectedly the helm. I added this remark, only, that not a moment's delay might be allowed to take place in laying the cause before the Emperor, since as well he as others of his family could be smitten by temporary and eternal death, before others in their lieu might take up the word of God. Who from this volume gains a conviction of the cause of our Lord, would do well to write to those of the Imperial officers in Vienna, whom he considers to be the most faithful, admonishing them to represent to the Emperor how matters are standing.

I have in the first volume, page 72, named Andrew Meschutar, Imperial Royal, active Aulic Counsellor and Reporter in ecclesiastic affairs in Vienna, who was first in Laibach my Professor of Paidagogics, but in a much later period as Gubernatorial Counsellor, mediate successor of Anthony Aloysius Wolf in Triest, and at last when after my calling by the Lord, I needed him in Vienna for accelerating my arrival in America, he received an appointment in that city. I entertain no doubt, that as soon as men of importance shall have informed him of the state of things, he will go to the Emperor and report to him that other men declared him to have been horribly deceived by Pletz and his followers, and that the cause was to be examined anew, that the Emperor might not perish in time and in eternity. As I have mentioned one, so will others be acquainted with other faithful servants of the Emperor, to whom they will write for his salvation's sake, and those who are qualified to address him immediately, will lose no time in announcing to him the decrees of Christ for his temporal and eternal

deliverance. But that the most capable, not only in Vienna, but in the entire monarchy should examine the cause, was my request, when I despatched the first chest with books to Austria. Now at length each sensible Christian can understand from this book, that this cause is the cause of Christ. Not every one, however, is calculated for the task of comprehending every thing in my work in such a manner that he could rightly instruct the Emperor in his present obligations. I think the man to whom I have written, volume 1st, page 48, the 8th of May, 1836, might with his adherents be amongst the best qualified for it. Exactly as he, by the influence of the heavenly host has mislaid my letter so strangely, and forgotten my name so entirely, that he was prevented by it giving me an answer, so have I mislaid his letter. But he has at length, volume 1st, page 49, at the church wake in October, found my letter, and has by a peculiar illumination of the Lord, written to me on the same high festival. Therefore am I thinking, that he, the Lord having led him then already in so singular a manner, provided he is still alive, would be well calculated for the examination of my books, and this in common with his society, or, if he should have died, some others of his society. His name is Jacob Guenther, the Philosopher and Theologian, deservedly renowned by many writings which had publicly appeared in print, whose name the Lord caused to be taken from my memory, and his letter to be mislaid, until I have now at length come to the perfect reminiscence, that his name is Guenther, and I have the impression that his Christian name is Jacob.

In order, however, that the Emperor might be by degrees duly instructed respecting the decrees of Christ, disclosed in my work, he has, as soon as the subject is laid before him, instantly to call the following three men from my native country to Vienna, viz: John Traun who is mentioned by his name, vol. 3d, page 649, and is now Dean in Reifniz (Ribniza), the Dean Bedentschitsch, in my native town of Stone, who is likewise spoken of by his name in vol. 3d, page 651, and Gregory Kuscher, curate in Laak, who appears in volume first, page twelve,

and then severally in other places. They are to be located at a sequestered place, where they can undisturbedly study together my books, when they then will announce to him, according to the direction of these books the decrees of Christ. They have first to read this book, and then the former three volumes. That which these three men in common with Guenther shall determine at the Emperor's call, according to the spirit and contents of these books, will be confirmed by Christ in heaven, and whenever they on the spirit of these books shall admit the Emperor into the Apostolic ecclesiastical communion, from which he stands now excluded, I shall also in the same moment receive him, absent though in body, yet present in spirit into my Apostolical ecclesiastic communion in the name of Christ, announcing to him after true conversion and the firm resolution to fulfil for the future the will of Christ carefully, the absolution from all his sins and eternal life. As soon, however, as the Emperor shall be received into my ecclesiastical communion by these four men, or in case that not all could appear, of which only death or sickness unfitting them for travelling can dispense them, by as many as can assemble, judgment shall then be passed without delay upon Pletz, and all those who have exercised in Vienna, and Triest, an influence upon the godless censure over my books, and have contracted to themselves by it the exclusion from the church of Jesus, in the same manner in Vienna by twenty-four Elders, as it has been determined respecting Wolf at Laibach, who has been delivered unto Satan, page 390 of this book, on the pages following, except that in relation to Wolf the twenty-four are to be assembled in my native country; those collected in respect to the rest, have to convene in Vienna, and Wolf can wait for his judgment, until in Vienna the most urgent business shall have been despatched. To the Committee sitting at Vienna belong first the three to be called on account of the Emperor to Vienna; further also Meschutar and Guenther, provided they have as I am hoping not participated in censuring my books, after they will have well studied my books, for the furtherance of which object they must be dispensed

with the performance of all their other labors. Then have they too look out in the city of Vienna for others, whom they consider to be the most apt to make the number of the twenty-four complete, amongst whom one or more judicious Doctors of Physic acknowledged as such by Dr. Papst and others, whom Guenther knows as such shall be, whilst on the other hand, none who wears a mitre is apt for this assembly. The twenty-four have to determine, whether upon these men the punishment shall be inflicted announced on page 190 of this book, or whether they can be employed as missionaries; since to occupations at the court, neither Pletz, nor others who have participated in this judgment are qualified. This may suffice as rule in the process of purification at Vienna.

I introduce by his name in the third volume Charles Meyer, whom the Lord caused to be brought to me on wonderful ways, that he might come to the resolution of waiting three months for my third volume which was then in press, in order to deliver copies of all my three volumes to the King of Bavaria. I committed to him in particular a box of books and a copy of my work with a long letter to the King of Bavaria, to be put in his own hands and to mention where he had deposited the box, that the King might send for the same and communicate copies also to other courts. In a letter wherein a companion of Charles Meyer makes mention of it, he reports the King to be in a bathing place and Meyer to be in expectation of his return. From thence I have to this hour not received any account of the books and letter; wherefore I must publicly ask: Has the King received my letter or not? If he has, he has found therein every thing remaining carefully recommended to him, how he should himself cause my books to be examined and send them also to other courts. Should he not have received them, inquiry has to be made of the Apothecary at Ulm, where Charles Meyer had deposited the same. I shall add here, by way of remark, but so much, that the King, should he have received nothing from me, will indeed not be expressly excommunicated from my ecclesiastical community, which, however, will avail him not at all to reach

heaven, he having no other prospect than to sink in all cases to hell, should he not receive a new life by means of my books, his visionary doings not admitting of any excuse. But if he has received my letter, and not performed that which he has been charged with, he is excluded from my ecclesiastical communion; and should he die in this state no help can be afforded to him to enter heaven during the millennial peace of Christ on earth. The Emperor is excluded on that account from the church of Christ, even if he should not have received my books and letters, because the excommunication has been announced to him especially on Easter-Sunday, 1838. If he has indeed such godless servants, who prevented his not becoming acquainted with the decrees of Christ, their godlessness rests with him. In the like manner each ruler contracts to himself the excommunication from the church of Christ, whose servants oppose the spreading of my books, though this should remain unknown to him, the guilt being with the ruler, for his having such godless servants, who, without investigation of the cause, prevent its dissemination. So much in respect to this point. This is, however, the difference between those inflicted by the excommunication, and those who are not exactly in the same predicament, yet neither in the state befitting them for heaven, that to the latter help can be afforded during the millennial peace, but not to such who contracted to themselves the exclusion by hindering the cause of God, instead of promoting the same before all others. I am sorry to have learnt that the King of Bavaria was present at the solemnity of the three latest Saints in Rome, mentioned on page 164 of this book, and the newspapers are constantly filled with schemes planned in Bavaria, to bring forth new trumperies. "In Munich new-arrangements have again lately been made, indicative of the plan to give more and more extension to the monastic system," is said in the German "Old and New World" of the 1st of May, 1841, and shortly afterwards the following is mentioned relating to Bavaria: "Since the necessity of integrating the present military state, amounting to nearly 17,600 men (consequently 800 men

more than in the last year) caused a regress to the classes (according to the age) of 1819 and 1818, it was found out, that in the year 1819 nearly 8000 more male children have been born, than in the foregoing year.

I wished to preserve this statement, the same containing also a prophecy in the horrible number of 8000 male children, which number the Lord would not have permitted to appear, had he seen that the King, giving ear to the request of the Apostle, would fulfil his duty. But seeing the contrary, and that instead of the spreading of his manifestation for peace, the military state would be horribly increased, he permitted this disproportion to appear in the year 1819, wherein he commenced revealing his manifestation, as can be seen from my third volume, in a singular manner, and this especially relating to Greece, the child of Bavaria, and allowed also in the past year the collector Bayer, to the increase of the nuisance, to travel to Europe, but caused also on the contrary the resuscitated Dorathea Bayer to be given to us for a consolation, in order that all of us, who from whatever place can write either to the King or to such as surround him, admonishing him or them strenuously; all to inform that the time of the penal judgments is not far for the court at Munich or of the monks, and that no prolongation of the term is to take place respecting the King, Christ having called him already in the past year by the Apostle to the performance of great things, viz: to find his greatest delight, as he found before already his greatest pleasure in Italy, so now in promoting the conversion of the great ones of this country, yet without forgetting first to contribute as much as possible towards the conversion of the German courts.

But that the Protestants as well as the Catholics may use that which we have enjoined by occasion of the document of Cleophas Tobias by applying the same to themselves, I must in particular add what is necessary to know in respect to the Protestant idolatrous service, being forced to it, by the latest news from Boston, wherefrom I had to learn, that Joseph Halsstrick and his wife Clara have apostatized from my ecclesiastic communion

and been solemnly received into the Lutheran congregation. This was not surprising to me at all; it caused rather my astonishment, that the Lord caused not only the prophecy of the third pregnancy of Clara to become so strangely verified, but also my repeated foretelling, that the Satan would conquer those amongst my fellow-laborers, who would not devote themselves to Christ with all their hearts. Joseph Halsstrick and his wife have done me many favors during my last stay in Boston, and the Lord will reward them for it; but they placed their confidence still upon their money, deposited in the bank, instead of laying it out for the promotion of the sake of Christ. This Christ has permitted for their humbling, that here also it might be verified that which the Scripture says unto Pharaoh: "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." To which words Paul adds the following: "Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth. Rom. ix. 17-18.

How this is done, each reader of this book ought to know by himself. When the time comes wherein visible proofs of the manifestation of Christ are to be given, in order that his name is proclaimed in all lands, He chooses men by whom that is to be executed, which is, according to his supreme wisdom, the most convenient. To this end, not only those who endeavor to fulfil His will in all cases must contribute that which Christ has destined for them in the execution of his plan, but also such as with whom this is not the case; and in order that all that may be carefully done, the heavenly host forces every one to perform that to which he is destined by the Most High. Of this we have in this book constant proofs, and especially in Joseph Halsstrick and his wife. He, to whom all their ways were known before they were born, took care, as in respect to the others to whom he has at his present manifestation allotted peculiar mysteries, that both should bear the most appropriate names. She is from paternal side of French descent, a La Forme (form), which may remind the reader of the seventy-two

forms which have been mentioned before the Wolves-story, volume three, page 827, and, to pass by all things preceding, that then, when the majority of my congregation (after having learned that I was attacking popery) apostatised from my ecclesiastical community, this also was the case with Joseph Halsstrick and his wife: from all of them the heavenly host has retired, leaving to the dark spirits free room for action, to beguile this great number of my associates, that they fell off from my ecclesiastical communion in the same manner as the Jewish rabble who accompanied Christ six days before, as their king, to Jerusalem, but cried then with one mouth, "Crucify him!" This was done after my having, on the third Sunday after Easter, 1838, proclaimed publicly, that I would not enter any more the Episcopal Church, until the bishops would learn to comprehend that I am Apostle of Christ. There was then no reason at all for any one of my congregation to apostatize from my ecclesiastical community, having in my public addresses explained the subject in so far that every one could have felt sufficient confidence to ask me for a more special explanation about the nature of the subject. But this great apostacy was indispensably necessary for the development of the cause. On that account the heavenly host retired now, and the dark spirits effected the great apostacy. But this excuses not one of my congregation; for all of them were at liberty to resist the dark spirits: a liberty which was indeed taken by some, but the majority followed the evil spirit, leaving to themselves not the smallest room for excuse. The whole congregation, however, would have been excusable, if they had not appeared on the 7th of January, 1838, for the foundation of the new kingdom. I have indeed, in the foregoing sermons, explained that which was to be elucidated, in order to show to the congregation how necessary was this foundation. But Satan had also his assistants to pretend to the contrary, and when the hour had arrived for the taking up of the names and contributions, he arrayed his army in order to prevent their insertion into my catalogue. But the very chief leaders of

my opponents had to be amongst the first who inserted their names. Here, where the congregation would have been excusable if they had refused the recording of their names and contributions in my catalogue, the heavenly host must invisibly drive men into my catalogue in the same manner as fishermen include a great many fishes in a large net. But several months after this, the apostacy even being required to illustrate the cause, the heavenly host had no call for urging the congregation to remain united with me, but they had already, through a conversation of several months, discovered me to be willing to employ all my powers for the promotion of the general good: and I have in public sermons explained the signs of the present manifestation of Christ, according to circumstances, in such a manner that nobody can excuse the great apostacy; nevertheless, the same was permitted by the heavenly host, because, by this falling off, the manifestation of Christ has received an astonishing illustration. The apostacy was so great that not twelve remained steadfast with me in Christ. But when the number twelve was to be completed, the heavenly host has raised the men best calculated for the work: as, for instance, both brothers Halsstrick, and then also prepared the house wonderfully, wherein I lived together with the younger Halsstrick, where many more wonders have taken place than the few I have touched upon here.

When leaving Boston the last time, the Lord at length permitted, in his wise intentions, that the power of darkness began exercising its influence upon Joseph Halsstrick and his wife in a conspicuous manner. Schaufler, whose endeavors towards suppressing the cause of Christ, have been briefly touched upon in this volume, page 196, sqq., failed not duly to exert himself to influence Joseph Halsstrick, and the dark invisible spirits, finding no support by his wife, had free space to beguile her.

Shortly before my departure the Protestants in Boston have at length appointed a preacher. His name is said to be Kembe. I was little interested in this appointment, yet presumed he would study my books in his own behalf

if he would not offend. I was told he had just married, and written that he would bring the whole gospel with him to Boston. He must yet have heard much about an Apostle in Boston, who announced that much was until now concealed in the gospel, which but now was about disclosing itself, and he being himself already somewhat advanced in years, he ought to have been at least then so prudent as to examine the subject, when Joseph Halsstrick was brought so far as to go over to his party. I became informed that the apostacy of Joseph Halsstrick was preparing, and I felt no impulse of the spirit to warn him in a letter against falling in the abyss. At length I received a letter, dated May 2d, 1841, wherein the solemn transit which was taking place on the same day, was described. The Protestant minister announced according to this letter, to his hearers, that these two, namely, Joseph Halsstrick and his wife, had taken the resolution of joining the Evangelical Protestant church, and they were then received as erring sheep, who had finally found their shepherd, by having read to them the confession of faith, upon which they even had to swear, according to this report, to be faithful to the same. Then, as it was reported, the preacher laid his hands on them.

On the 2d May fell in this year the third Sunday after Easter, on which in the section of the gospel is read: "After a little you will not see me, and again after a little you will see me." This was my motto, when I on the 3d Sunday after Easter, the 6th of May, 1838, took leave of the Catholic church till the bishops shall acknowledge that I am an Apostle of Christ. In the past year, however, the 3d of May coincided with the 2d Sunday after Easter, whereon as on the festival of the good shepherd, I have received the daughter of Halsstrick, Augusta, in the church of Christ. But since Augustus is so long unwilling to be converted, the spectacle of Satan has at length three years less four days after my solemn leave of the Papal church, been executed by extraordinary permission of Christ, in the "Evangelical Protestant church," that the devil took all the great things done by Christ, from the heart of the youngest amongst the twelve, who yet placed amongst all of them most confidence in his

purse and in the bank, as he did once to Judas Iscariot, that he might betray Christ at his most glorious manifestation. Little of this glory has remained in his heart, it being obliterated by his constant working during the day, and domestic engagements even on Sundays, and if a Judas, after having for three years constantly enjoyed the instruction of Christ, has finally become his betrayer, nobody can find it strange that Christ, since the images of the old and new covenant must be renewed at his present manifestation, permitted a similar case to take place amongst the present twelve, for this case has taken place for the resurrection of many. The power of the demons, to whom Joseph Halsstrick has opened his heart, exercised since my departure from Boston, a strange influence upon him, and when I finally had commenced treating Wolf, for whom he had to furnish the rope to be laid round his neck, according to his merits, the pressure of the demons upon Halsstrick (neck-rope) was the stronger, the more I pressed their servants, until he at length declined his solemn confession. And to what church has he now devoted himself? In Boston this denomination was commonly called the "Lutheran," but my reporter calls the same the Evangelical Protestant, that is according to the Apostolic explanation, the church protesting against the gospel of Christ, and nobody who belongs to this church, will have a share in the heavenly kingdom, without being truly converted to Christ, as he reveals himself now at his present manifestation.

In Boston not only the German Catholics who have apostatized from my ecclesiastic community, but the German Protestants too, who, instead of hearing my real addresses about the manifestation of Christ, and receiving correct instruction by the study of my books, have chosen teachers according to their own taste, and adhered to the false prophets, are deserving the same punishment with the Catholics, who fell off from my ecclesiastical community. All those in Boston acquainted with the German language, who first of all men had the opportunity offered to them of gaining a correct information of the manifestation of Christ, and would not accept the same, are real rebels against Christ, for whom no other way to heaven is

open, than that of converting themselves to Christ from all their hearts, uniting themselves intimately with the Apostle of his manifestation for the universal peace, and co-operating most actively to the foundation of this peace.

Christ having sent his Apostle first from Europe to the Germans of Boston, and decreed to perform here the greatest mysteries, for the foundation of the universal peace, and to work the most astonishing signs of his manifestation, and most of the Germans having rejected and despised him who had come in the name of Christ, instead of receiving him as such, to them is to be applied the words of Christ saying: "Wo unto thee, Chorazin! wo unto the, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou Capernaum, which art exalted into heaven, shall be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment than for thee." Matt. xi. 21—24. Christ has worked in these cities, many and great signs. But if between these signs, a difference could be made, these former ones would appear much inferior in comparison with the signs worked by him in Boston, at his present manifestation. He yet has only changed the manner of working signs. For having decreed to appear as a thief, he has performed all these wonders secretly, in such a manner that they can be only understood by the explanation given by his Apostle. These signs, however, begin already to be related as preparations in the first chapters of the holy Scripture, and then they have been continued through all the following centuries, and the nearer connections commenced in the families to whom Christ has caused to be given the names most appropriate to his manifestation, in order to call out of them in the fulfilling of the times, those persons whom he has destined as signs at his manifestation, to whom he has also caused to be given at their christening the baptismal

names most suitable to the signaling of the cause, in order that they might prophesy by their family and Christian names; and when the time of the great assemblage in Boston approached, he caused them to be brought from all countries to Boston, by his servants, invisible to bodily eyes, in order to prepare them in the *Bostan* (according to my native tongue), for the great struggle, which, after I had arrived on my birth-day, the 29th of November, 1837, from Europe, at Boston in the name of Christ, has then immediately commenced. I, however, had to be first conducted into the largest sugar manufactory to the German Protestants at Boston, that the three sugar loaves, of which Dorathea prophesies in this book, might receive new illustrations, if there was space for it. When then Protestants accompanied me on my birth-day about the city, the signs of the Lord began, which then were continued, that I, though already arrived at the fourth book, can still furnish always fresh specimens of them, and since having come first in Boston amongst the Protestants, they are the less excusable, because they are otherwise used to assist each of those attacking Popery, and having made only an exception with me, by having not only everywhere refused support to me, but also by their leaders having exerted their utmost endeavors entirely to prevent my steps. If I had stepped forth in my own name, I would have met assistants everywhere; but since I have appeared in the name of Christ, I have met everywhere with resistance, for a testimony that the church has fallen off everywhere from Christ.

The prophet Swedenborg, son of a Lutheran bishop, has disclosed enough about the new idolatrous services which took its origin in Protestantism, about the dead belief, the stifling of the spirit of Christ, and the horrible ruin of the Protestant church, as well as about the inexpressible misery wherein their leaders together with the great mass are immersed beyond the grave, that abundant reasons have been offered to enter deeper into the investigation of these things. But they progressed with giant steps still farther on the road of perdition, that the great whore of the 17th chapter of Revelation, engendered by Protestantism extended her dominion constant

farther, and now has Christ at his most glorious manifestation, shown in various ways by signs, not only how it is with the Papal, but also with the Protestant sects. But there was no attention paid to mild admonitions, and the spirit has offered me opportunities of using a stronger language, and of disclosing how Christ the Lord according to the prophecies of the Scripture, and the latest experiments of his Apostle confirmed by signs, is viewing not only Popery, but also the Protestant sects, and he has for undying memory's sake, caused it to be announced in my third volume, page 666, that the number of the beast 666, Rev. xiii. 18, has its issue in Protestantism, and I have in this volume, on page 50 and 51, mentioned this mystery, until I have at length received the charge of the spirit, which has also become visible by manifold signs, especially given for the information of the Protestants to excommunicate from the church of Christ, the representative of the sects, protesting against the gospel of Christ, beginning with Lutheranism, together with his assistant Schmidt (Smith). Although the Lord caused after these signs had been given, that again new documents, and especially on Luther's festival, 1839, such as came from the Lutheran Doctor Meyer, and other Lutheran Doctors, to be delivered to me, as were exhaling the greatest stench, as can be seen from my third volume, before the prophecy is given about the wolves, there having yet, notwithstanding my illustrations of the things, but few become sensible and reflective about them, until finally this book furnishes illustrations of a new kind, beginning with the testimonies of the resuscitated Dorathea, and then bringing forth with the "Eh, what is this?" and with other remarkable latest productions of the Evangelical Protestant Church, the most singular proofs of the manifestation of Christ, but must end now with a particularly stinking sign.

It having been proved in my third volume, that the Evangelical Protestant Church has taken her origin not from Christ but from the generation of the Smiths, it was quite in order, that the Protestants in Boston should have received shortly before my arrival from Europe at Boston,

a Smith for a preacher, but who in due time ceded his place to the preacher Mærz (march), that he should receive the stroke, which also has been mentioned on page 195 of this book. Schaufler came yet not by it to his right senses, that he might appear in this book not only on page 76 in the most singular connexion with the contents of the large letter, but also on page 196 sqq. follows immediately his excommunicated predecessor Mærz, he having not only eluded by all his efforts, the Protestants in Boston, but contributed also his share, that the Protestants got a third preacher, and that the three o'clock calling of the Apostle must be constantly renewed. I do not know exactly the name of that preacher, but they called him Kembe, sounding like Kumbe or Cumbe (lie down). Thus the prophecy speaks, and this horrible downfall has been prepared for him by Schaufler, instead of studying for himself my books, and admonishing the preacher, who prepared Joseph Halsstrick for the horrible apostacy. The first account of it was given to me in the month of March, of this year, since exactly then the strange third pregnancy of his wife, Clara had according to the news received by me to terminate. But, as I have received Augusta, born in February, or the month of purification, 1840, not before the 3d of May, 1840, into the church of Christ, so had the Protestants also to celebrate on the 2d of May, 1841, the reception of this pregnancy in their church. They received Joseph Halsstrick with his Clara, and amongst the 134 witnesses, Joseph Martin stands vol. 1st page, 214, as the 66th. Martin is deduced from Mars, the God of war. This idol with the latest acts of war and machines for the destruction of men and the most horrible apostacy from Christ and misery of every description, could be engendered by Protestantism. Amongst these witnesses, Martin Joseph, or the appendix, is immediately followed by Joseph Ignatius May, as the 67th witness. Joseph has come out of the Ignatian nuisance of the Bishop of Cologne, into the Apostolic ecclesiastical community, but followed then on the 2d of May, 1841, the doctrines of Martin Luther. We must therefore consider him still in the catalogue of this book on

page, 542. The Lord caused the 143 men to be delivered on pages 539 to 544 of this book into the Apostolic captivity, in that order in which they are prophesying. Here stands page, 142 on the 100th place, the mystery of Jacob Kaiser. He is immediately followed by Christian Schmitt (meaning Smith); and Luther, the son of a smith, together with the remaining leaders of the Protestant parties, have torn the church from the Pope, but not restored her according to the doctrine of the Bible, but subjected her as a slave to those powers, who in the mystery of Jacob Kaiser (Emperor), have been represented. These powers have not ceased in America devastating the Protestant church, but are manifestating themselves rather more and more horribly, only changing their shapes, as little mountains, or small idols, and the Christian shows himself only as Smith, who knows nothing but furnishing iron weapons for the maintenance of the truce, and if it should come to a new outbreak, for the massacre of men. About this I have disclosed occasionally several things, and would have to write a volume by itself to illustrate the subject, should I explain the whole. Christian or the true follower of Christ was mourning on the 14th of May, 1841, not only about the false Apostolic majesty in Europe, but also about the church in America, so horribly hammered in pieces by those Smiths; and immediately after Christian Smith follows Joseph Halsstrick, caught on the 7th of January, 1838, in the Apostolic foundation's catalogue on the 102d place, who came by his apostacy on the last place; in consequence of it, it was right, that exactly on the 14th of May, that is the 12th day after the solemn burial of Joseph Halsstrick as the youngest of the twelve, and of his wife Clara, Christian celebrated the great funeral, the signification of which is more and more extending, till finally the prophecy of Clara was completely fulfilled. She had to die. This she prophesied not only during the first and second pregnancy, the offspring of which I have received by the spiritual regeneration into the Apostolic community, but she foretold the same also during the third pregnancy, and as this was of a quite different manner, her death was

also very different from that prophesied in the previous births. The two first births have risen by regeneration to a new life; but the third time she gave birth to a monster, and the most horrible death to herself and to her husband, for by the transit of both from the Apostolic into the Protestant ecclesiastical communion, both fell off from Christ, blocking up to themselves all ways into heaven except they should awaken (as I hope they will), from their horrible error, and return into the Apostolic communion. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the son of God afresh, and put him to an open shame." Hebrews, vi. 4—6. After Christ has disclosed His will so astonishingly as can be seen from these four volumes; nobody, who can know this, and is yet resisting the will of Christ for the union into the Apostolic ecclesiastical communion, can be saved, and deepest of all, will fall those into hell, who were already externally participating in that communion, and enjoying the gifts of the spirit, if they then separate themselves from that communion. For that reason the first church which joyfully received all who turned from the former idle service of Judaism or paganism with all their heart to Christ, was very severe towards those who had apostatized from her, when they applied again for re-admission, subjecting them sometimes to penitential penalties for life-time.

The apostacy of Halsstrick and his wife appear the more horrible by the consideration that Christ has shown to this couple peculiar graces, having given not only prophetic images by their children, but also prophecies by the visions, which were imparted to Clara. But the horror which we find in it, and which can only be blotted out by becoming fruits of repentance, is softened by reflecting upon the reasons why Christ permitted this horrible falling off. I have already shown, that the heavenly host abandoned this couple at the time deter-

mined for it. This would yet indeed not have happened, if this couple had co-operated with the grace, and the fault must be attributed to these two, who, like others, ought to have overcome the waylayings of Satan by his servants. The Lord, however, permitted this to take place out of wise intentions, viz:

1. It can be seen indeed from my work, that since the times of the old Patriarchs to this hour, testimony is given to the manifestation of Christ, which I am proclaiming in the most various ways; but it takes much time and trouble until the whole connection of things is thoroughly studied, and the next thought produced by the influence of Satan into his servants, is, that I must be necessarily, in order to execute such things, associated with secret societies. This has severally been objected against me by such as did not choose to study my work, in order to learn the state of things. The devil Cleophas reproaches me likewise, "with having been deceived by the assistant slaves of Satan." But not only Cleophas had to give testimony to my Apostolate at the manifestation of Christ, but also very many others, as likewise the neighbors, living round me. The first ten months I lived in Boston with the baptized Jew, Meyer. He, as well as the brother of Mrs. Clara Halsstrick and the Priest Freygang, were of the opinion I would be in a few days sent away from Boston if I could be lodged with Meyer. But Christ has commenced working so wonderfully, that the main supporters of Priest Freygang persuaded him to move away, and Meyer had to do everything necessary for the mystery of the heavenly kingdom, and he was to be set up in many relations as a sign of the present manifestation of Christ. When, however, the question was about the laying out of money, the wife of Matthew Ludwig had to take the lead and to encourage the men. But exactly this woman permitted herself then to be most deceived by the adversaries of the cause of Christ. This has yet not injured the cause, and I lodged afterwards always, as often as I came to Boston with Matthew Ludwig, although his wife, when I endeavored

to guide her on better ways, complained to her husband that I wished to reign in the family, whilst in the same time she endeavored to dislodge me. The spirit, however, telling me that I should remain, all her exertions proved unsuccessful to her but not so to me, since they showed to me many things in a clearer light, than would have been the case if I had had no antagonist. Joseph Halsstrick and his wife, who had before lived next to me, had, however, to apostatize entirely from me at the end of the spectacle, in order that by it a great contribution towards the illustration of Christ's manifestation might be given.

2. Experience has frequently taught me, that those to whom the Lord has imparted peculiar illuminations, are frequently self-willed, inclined to boast of these illuminations and not willing to comprehend that He has imparted to them but a small fragment of the great mass of knowledge and science, which He has prepared in our days for His church, in order that they also, might give testimony to His manifestation, and might not think too much of themselves on account of the free gift, imparted to them by the Lord, for the best of the church. Many indeed, have already on account of some signs, which the Lord has given to them of His manifestation, (who, however, had seen by them, but a very small fragment of the long chain of the things, which the Lord has caused to be shown by me,) spoken to me in such a manner, as if every thing of it had fallen to their lot, and they were the principal darlings of God, although I have seen them in great blindness and affected with many moral deficiencies, but could contribute nothing towards the healing of their pride, because they considered themselves already as perfect, in the way of the Pharisees of old. Though I am by my preaching all that of which is required for a full explanation of the great connexion of things, concentrated in the present manifestation of Christ, which the Lord has disclosed to me by His heavenly host not entitled, on this account, to the least privilege before any man, it having been disclosed unto me, not in consideration of my own merits, but for the universal benefit, and

unto me also but in so far as it was suitable to the wisdom of Christ: they are yet not willing to learn from me to be wise and lowly minded; or some might even think that they, on account of their having children, by whom the Lord prophesies to us future things, had received a privilege before others, although this is not at all the case, Christ being inclined to speak to us at His present manifestation also in such languages, as are not at all depending upon the will of man, and I have also shown in this book, manifold methods, by which Christ, at His present manifestation, announces the same, as well by means of His friends as of His adversaries, without their knowing it, and therefore no man, having been used by Him as an instrument, should boast about it before Him; He making use, not only of the good, but also of the bad ones, as likewise of the elements, and of several natural objects, which are announcing also, in their way, His manifestation. In order to teach all to be lowly-minded, He permitted the horrible apostacy of those to take place during my absence, who lived next to me, without yet having had by this circumstance, opportunity of conversing much more with me than other people, since I am not working for some men, but for the benefit of all, and must publish in books the explanation of the manifestation of Christ, in order that the same may be spread easily through the whole world.

3. By the fall of this couple the Lord has procured an opportunity to me to say several things which I would have otherwise passed over in silence. It is of the utmost importance, that I, by speaking of the state of Frederick Messner beyond the grave, have illustrated the truth, that nobody, having opportunity of standing visibly with me in Apostolic ecclesiastical communion, and will not, can enter into heaven. It has, however, also with Clara Halsstrick become peculiarly evident, how, during her living near me the influence of the heavenly host accompanying me, has operated upon her, whilst during my absence the army of darkness took hold of her. About this I could write much if I had not to close this book; I shall therefore only remark here, that as often as Clara

prophesied, my glorified mother was exercising a peculiar influence upon her. I have volume 3d, page 607, hinted that my mother, before she married, to give birth to the Apostle, was in the service of the last Abbess of the nunnery of Clara at Muenkendorf, near the town of Stein, (Stone). Emperor Joseph ordered that convent of nuns to be turned into an Imperial domain, and the Abbess chose my native town, Stein, for her residence, and my mother came in her service. Muenkendorf is in my native language Mekinje, that is the last flour wiped off from the two mill-stones, by which the same is ground, and we have to come again to the mill-stone, Revel. xviii. 21—24, the deep mystery of which has been explained, volume 3d, page 564, sqq. But on page 607, I am giving an account, that the dominion of Kreutz (Cross), to which belongs the large Kreutzberg (Cross-mountain), from which the stone has torn itself for the illustration of the prophecy of the 2d chapter of Daniel, has bought from the Emperor the Domain Muenkendorf (Mekinje), by which the superior jurisdiction over the district of my native town was transferred to it. In this town the last Abbess of the daughters of Clara of Mekinje, went to spend her last days, and my mother came by being her attendant, in such connexions with Laibach and Bishops Laak, that I had to write an especial volume about the prophetic visits I paid then together with my mother to these places. But only the Abbess came to live in my native town, her subordinate monastic sisters having gone to dwell at Michelstættten, twelve English miles from my native town, Stein, to the west, to the spiritual sisters there, either of Augustinus or Dominicus, to end their days there, as the last members of their convent; and I came with a son of their sexton in Muenkendorf, in special connexion. I am telling in this volume, page 346, where I am speaking of the wild beasts, also of the seventy-two forms, and immediately after this it is said, page 347: "Then the wolves-story has been continued, until I received in the Seminary of Priests, a German Michael (that is: who is like God?) Wolf as room mate." This took place in the fall of 1818, and volume 3d, page

193, appears to be a failing of my memory in having written 1817 instead of 1818; being now, according to my present calculation, inclined to think that I have made in the year 1818, the prophetic journey spoken of on the alledged page with my new glorified guides, Valentine Vodnik and Matthias Kallister. In this volume, page 365-366, I touch only upon one point of the mystery of that journey, whereon the spirit induced us to visit the native place of Juri Kobita, that is, George the Mare, who has been mentioned on pages 80 and 81 of this book, and the remains of "*Novi dan*," that is, new day, together with the Roman road. Of this *Novi dan*, my prophecy stands likewise on page 80, the mystery of which has then only been disclosed, when the illustration of the document of Cleophas Tobias took place, and is going out of Danuj, let it be light, the residence city of the Emperor. In this book on page 365 and 366 it stands: "On the prophetic journey, I left my friends and instructors, Matthias Kallister and Valentine Vodnik, in Neustadt (Newtown of Lower Krain), and I went alone in the German town of Gotschee, to my fellow student Michael (that is: Who is like God?) Wolf, who has now appeared as Anthony Aloysius Wolf." In my books the same takes place which is peculiar to the Bible. Only something of the mystery is introduced, and then are several points in various places, in other connexions added for the illustration of other mysteries. I went from Neustadt not directly to Gotschee, but stopped on my road for several days at my uncle's, who was parson between Neustadt and the warm baths or Toplize. He is Primus, (that is the first) son of Luke, the older brother of my grandfather Michael, on the paternal side, of which mention is made in volume 3d, page 620. He told me that he just now had been invited by Anthony Mesham, our countryman, born in the same parish of Stein, the son of the sexton of the convent of the sisters of Clara in Mekinje, to preach on the next Sunday at St. Michael's, near Neustadt, the festival of St. Michael being to be celebrated. I was then already Clericus with the inferior orders, and my uncle invited me to ac-

company him, and to deliver in his place the sermon about the mystery of Michael. I told him that I was still too little acquainted with this mystery, and would therefore rather deliver in his place the morning-sermon, and then ride with him to St. Michael, in order to hear his sermon about this mystery and to assist parson Meshan at the altar. After the performance of this prophetic mystery, and my having formed a closer connexion with Meshan, he was soon promoted from St. Michael, near Neustadt in Lower Krain, to Michelstættten, or in the place of Michael, in Upper Krain, as parson. By this change he became the parson of the sisters of the convent at his native place Makinje, but who, driven away from thence, had to seek refuge at the place of Michael, and of the spiritual sisters who had their convent there. The Emperor, however, has also taken their cloister from these sisters, and turned the same into an imperial domain, leaving yet to them a section of the large conventual building, in order that they might expect their last moment there in company with those of Muenkendorf, that is, Mekinje, who had remained there, being both the last of their convents. When the sexton's son, Meshan, was parson in this place of Michael, and I for the first year priest in Laibach, he invited me to come on Corpus Christi-day, 1820, to him, to assist him in the procession and the preaching. I came and told him that the presiding at the procession belonged to him as the already aged local parson, but to me to assist him thereat and to sing the Gospel, but to preach in the afternoon. All this has been done in accordance with the mystery, and after the ceremonies were over in the church, the daughters of the two sisters Clara and Augustina, or Dominica, assembled; but of Clara only two very aged ones were still alive. We made our observations about Mekinje, their old home, and also the place of my promenades when still a child, as also that my mother had been the attendant of their Abbess when residing in the town of Stein, and then already the connexion commenced, that the Clara Halsstrick before the La Forme, or the form at Boston became a Prophetess. My mother had to be

prepared by the last Abbess of the daughters of Clara at Mekinje for it, to magnetise finally in her glorification, also Clara Halsstrick for the gift of prophesying. But when I left Boston, my mother accompanied me in society of others, and Frederick Messmer (sexton), with other spirits of darkness, finding no relief with Clara, operated upon her to lead her into the abyss. The Lord permitted it for the illustration of His manifestation, and I can add only so much, that on account of a letter which I was expecting from our J. J. Thompson, in order to conclude this book with him, I could not write this before the week of Pentecost, and since on the 31st of May, on Monday after Pentecost, the catalogue of the 7th of January, 1838, page 539-554, has been set in type, thus the prophetic scene, which I have celebrated on Corpus Christi-day, 1820, in the nunnery at the place of Michael, is likewise a new illustration of the separation of the 80th, or Bischofberger's from the mystery of the 81st place of his two sisters, who are the representatives of the two orders who are still living in the convent, which yet has been turned into a Government domain, but separated from the persons belonging to the administration of the domain, these from Mekinje, in strict obedience to the Pope, dressed in a brown habit of wollen cloth, girded with a rope like the Franciscans the others on the contrary, who had in Michelstættten their permanent inheritance, were dressed in white and enjoyed a greater freedom than the ladies of secular courts. My arrival amongst them was prophetic; and I came to this place as assistant at the Corpus Christi festival, and as a preacher about this mystery, which, without a prophetic signification, would be the most abominable idolatry, and was in Vienna and the like cities celebrated very adequately with great military pomp by the firing of cannons and guns. Without being able to enter here into an explanation of this short allusion, I shall remark only so much, that this will then be understood, when the biblical doctrine respecting the Lord's supper, shall have been displayed. The German name "Frohnleichnamsfest (feast of serving the dead body in socage) is very

suitable as prophecy. A truly compelled service was rendered unto the body of Christ, killed by the beast, the former being the church, and on the 20th of April of this year, after my having received on the 19th of April the document of Cleophas, the procession of serving the dead body in socage was celebrated here in Philadelphia, whereat, finally the empty coffin was drawn by eight horses. Where the labor is about being terminated, many horses are brought to assist the Bishops. He that is able to receive, let him receive the meaning of that which I have only hinted at briefly in this number three, instead of writing an especial volume about it; for I learn as an Apostle, several languages of men and angels; yet if I had not charity, I would become as sounding brass or a tinkling cymbal. i. Cor. xiii. 1. In the catalogue, on pages 539-544 of this book, the two sisters had to be separated from Bischofberger, the mysteries of their prophecies having then come to the 90th and 100th place, in order to be excommunicated on Easter, 1838, for all future times out of the church of Christ. But in the catalogue, volume 1st, page 213, they are united with him on the 20th place; since also the 90th and the 100th of this catalogue are prophesying, that the representatives of these monsters will rise from the dead, and fulfil their duty in the new kingdom of Christ, and about this I have already as early as in the year 1820, in the place of Michael, (whose mystery the reader shall learn from my third volume), celebrated prophesying mysteries at the Corpus Christi day; and that the Emperor will be no longer a dead sounding brass, or a dead tinkling bell, but an Andrew, (Strong) sounding (Schell) Hammer, called into life, is again announced by the pages most important for the Emperor, from 534 to 535, set in type on Pentecost-eve, wherein I see a long chain of mysteries for the rulers, but cannot find space here to disclose them, having still to adduce the principal reason, why the Lord permitted, that the Prophetess Clara has fallen so deeply together with her husband. After her refusal of marrying Messmer, she was applying for reception in the nunnery in Charlestown, near Boston on the hill, whereon

the struggle for liberty had commenced, but was not admitted on account of her being dull of hearing, and then was the convent burnt and destroyed. All this was done in unison with the mystery. But the eyes of men were closed, and Clara Laforme had to become united with Halsstrick, in order then to prophecy, and having besides other prophecies, also shown that her daughters Mathilde and Augusta have been given by Christ at His manifestation, as prophetic images, I have still to show, that

4. Christ permitted her falling off and that of her husband from the Apostolic ecclesiastical communion into the communion of Lutheranism, especially to give to the Protestants at the close of this book still some important instructions, since they also have not been satisfied with the important disclosures given in the third volume about their anti-christian conduct, after the prophecies of the old prophets and after the last phenomena, illustrated by so many signs. In the third volume I adduce page 806 sqq. the prophetic vision of Swedenborg, who saw three hundred Protestant divines marching towards heaven, but who were tumbling down headlong, and looked whilst falling like dead horses. Then I add in what shape Christ has shown to me these destroyers of his Church, and why he caused me whilst disclosing in Boston their mysteries for the third volume to dwell opposite to the great livery-stable in Elliot Street, No. 56 and permitted the most horrible stench to break out for a preparation to the documents of Protestant Doctors, which he condescended to send on Luther's Festival, 1839, for my use to Boston. These mysteries having appeared in print at New York in the third volume, I went first to Boston and received there on the 3d of May, 1840, by Baptism into the Apostolic communion, not only the daughter of Joseph and Clara Halsstrick, Augusta, but also the lawfully born daughter of Joseph Ludwig and Elizabeth, formerly Gegenheimer, Mary, Josephine and Amelia, likewise lawfully born daughter of Jacob Grimm and Margareth, formerly Mannert. The mothers of both last mentioned children have come out of Protestantism into

the Apostolic ecclesiastical communion, and by their fathers the Lord has at my steps in his name performed great things, and I have already in this volume alluded to his causing it to be prophesied by Jacob Grimm, the 35th amongst the one hundred and thirty-four witnesses, vol. i. page 213, that he will destroy all of them in his just anger, who, instead of co-operating with his Apostle, will oppose him. When I made after this mystery the long voyage, whereof many wonders, signs and prophecies have been explained in this book, the third pregnancy of Clara Halsstrick was commencing, and when after my return I lived with her in the same house, having been assured by all other inmates of the house, that she was indeed pregnant with the third child, there originated finally a horrible stench of quite a strange nature in the house. I thought the spirits of the dead bones, mouldering below my feet, must have produced this insupportable stench, as a preparation for uncommon phenomena: but Matthew Ludwig assured me, that it must originate with Clara Halsstrick. Yet, according to the calculation of this pregnancy the rotten flesh, together with the mouldering bones, could not make their appearance sooner than about the same time of the year, when 1840 Augusta was born, that on the 2d May, 1841, a new reception in the strange congregation could be celebrated. For the child, which was the issue of this pregnancy could not have been received by the Apostle in his church. Schaufler has, during my long Apostolic journey begun to prepare it, and he has after my long absence from Boston brought it in the womb to ripeness and finally into the world, that it might be received by the preacher of his confession into his church: it is the idol, despised by Christ and all his Saints, and which his Apostle curses in his name and which emits such horrible winds and such a dreadful stench, that I never have experienced any thing surpassing it. That is the spirit, which the Protestant preacher in Boston and all the preachers, resisting at the present manifestation of Christ the Apostle of that manifestation can impart by their imposition of hands, their prayers and asseverations unto

those deceived by them, that is the sweet scent, so highly agreeable to the Apocalyptic dragon and to his adherers but which is abhorred by Christ and by all his Saints, who eject all those who have been infected by this spirit from their company and send them to hell; they are as little calculated for heaven as dead horses. This Christ has affirmed by all the signs explained in my former three volumes as also in this book, and finally illustrated by this new birth of the latest idolatry.

I have not a word more to say about it; the Lord having caused at his manifestation such singular events to be prepared, in order to sensualize it to every party, where each of them is, and where each, if desirous of salvation, has to look out for deliverance. Whether the preacher's name, who has received Joseph Halsstrick and his wife in his ecclesiastical community be Kembe or whatever it be, he is, as it has been announced to his predecessor, vol. iii. page 845, excommunicated from the church of Christ. The condition of re-admission into the church of Christ, announced on page 190 of this book shall only then be applicable to him, if he will not directly begin as soon as he can have studied this book spreading the present manifestation of the Lord; for since he, like all preachers in the United States acquainted with the German language, could have learned the news of the manifestation of Christ long before he had come to Boston, and have disseminated the same, and has even as preacher in Boston neglected doing this, but on the contrary caused a great scandal to take place, by inducing the two persons, seduced by Schaufler, to deliver before him the open confession of their apostacy from the Apostolic ecclesiastical communion, it is imposed upon him for the expiation of his scandal in the name of Christ that he has (as soon as his eyes will be opened) to do his utmost to open the eyes of as many in Boston, as the Lord will allow him in his grace. The rest will then be communicated to him, what course he will have to pursue, in order to become perfectly reconciled to Christ and capable of administering a parish in the Apostolic ecclesiastical communion which he shall

have where it will be shown by the spirit of Christ after his having worked becoming fruits of repentance. In Boston, however, he shall not continue to be minister in Apostolic ecclesiastical communion, but when without delay he shall have done first that in Boston which has been indicated to him, the remainder, as leading to his true temporal and eternal welfare, shall be announced to him; should he, however, neglect the time for his genuine happiness, and desire in a subsequent period to be received into the Apostolic ecclesiastical communion, then has for him as for all, who neglect the agreeable time, the condition been announced on page 190 of this book.

He who has counted pages and lines of this book, as has already multifariously been proved, caused this great annuciation to be placed on page 190, because the number of this page contains the double mystery of the false Apostolic Majesty with the number 100, and of popery with the number 90. All teachers of religion, who will now neglect to fulfil their duty, are, as much as is lying on their part, popes in their way, who resist Christ as much as they can, after his having revealed his will so manifoldly by signs and prophecies, and are seeking at the same time to keep the Church which Christ has now decreed to be free of the slave yoke of the false Apostolic majesties, in the bonds of slavery prepared for the same by these false majesties. These false majesties are not only in other parts of the world, but most frequently to be met with in America, who, nearly every where where they cause a small meeting-house to be built, do this under such conditions as are an abomination in the sight of Christ. But I would have to write a volume by itself, should I unveil these majesties: yet will the reader find in various places of my four books, allusions respecting them, and the mystery of the curse pronounced over all teachers of religion of Christian denomination, who shall remain deaf and blind after all the explanations of the signs and prophecies of the present manifestation of Christ given in these four books, could nowhere have been placed more suitably than on page 190. These are the very worst idolaters, to whom

nothing stands open but the deepest depth of hell. Christ shows mercy to the heathen who are performing that which is possible to them in their situation, and he causes them to be led after death through the steps destined for them, to light. But there is also in popery and in other Christian parties, much idolatry of various kinds, as will become self-evident when we shall develop the doctrine of Christ according to the hints given in Scripture. From whence, however, it is to be derived that, till now the Bible has been misunderstood so much by all Christian parties, has been briefly alluded to in various places of my books, and more especially in volume second, pages 496-515. The Lord has, however, in all times shown mercy to those who were seeking for truth with an upright heart, and endeavored to live according to the acknowledged truth: on the contrary, he has threatened the most horrible punishments to those who resisted the truth pertinaciously, and sinned by it against the Holy Spirit. This Spirit has, however, now revealed itself so manifoldly and extensively, as has been shown in the mysteries of the heavenly kingdom, explained in these four volumes, wherein all things since the earliest times of the patriarchs and prophets are united, and the teachers of religion who would now resist him, would have to experience, as rebels against God and worshippers of their own idols, the hardest punishments in eternity.

Now I have at length briefly to notice what is necessary respecting my Germans in Boston. By far the smaller number of them belong to my ecclesiastical communion; but a large majority of them have joined, yet indifferently, the opposite parties, and many of them have evidently endeavored to prevent my steps which I do take in the name of Christ. Now it has become eventually visible that, to all of them heaven is closed. I have unfolded it as it has been shown to me by the Lord, and this indeed not in order to inflict upon the wounded still deeper wounds in their souls, but to instruct all where they have to seek for their deliverance. As I am Apostle of Christ,—as now, I trust, has at length been proved for all abundantly sufficiently,—no

other way to heaven stands open to them than only this, that they become united with me in Christ. Ignorance not caused by our own fault in this respect, will be excused. But ignorance arising from our own guilt leads, in this most important cause, into hell, as is the case with all Germans who were present at Boston when I was there, and became not united with me in Christ, if not an even worse ignorance originated from malice, was at the bottom. There was an opportunity offered for all of receiving the necessary instruction from me about these most important things, and those who refused accepting this offer, or were even putting obstacles in the way of the dissemination of this cause, will be cast by Christ, if they will not repent, into hell. The circumstances are not the same with the Germans in Boston as with the Germans in other cities. In Boston the greatest things have taken place for the disclosure of the mysteries of the heavenly kingdom, and from Boston the testimony of the manifestation of the Lord ought to have rapidly spread all over the whole world. But Christ has seen how deeply those had sunk who are bearing after him the glorious name of Christians, and how much his Apostle has to disclose of the mysteries of heaven, until the Christian family can see their horrible situation, and view themselves as in a mirror. For that reason has he, in his mercy, when I came from Europe to Boston, caused all German Catholics to be put in motion by the heavenly host, in order to co-operate with me until all the mysteries were performed in the Catholic Cathedral Church at Boston. But then had the heavenly host to leave most of them, that the struggle between light and darkness might become visible, and much be drawn to the light of day which otherwise would have remained concealed: and by many wonders and signs it has been shown that Christ, with his heavenly host, is striving for and with me, and he has given to me so many of the Germans in Boston for helpmates as were necessary for me, that the struggle could be brought to an end and the truth shown in the most glorious light. The Lord conquered often with a few over many, and the smaller now

the number of the few was, who contended in the name of Christ, the greater was the number of the invisible assistants in the combat who were with me, and I fought in the name of Christ for the universal peace of all men, in which all Germans ought to partake in a greater proportion the more gloriously the manifestation of Christ has been illustrated, even by the obstacles which the same had to meet and to overcome; only that those who were among the opposers must be truly and from all their hearts converted to Christ, if they desire being reconciled to him, and have to co-operate the more zealously for the future in the dissemination of his manifestation, the more their opposition has hitherto prevented the spread of the cause of Christ.

Therefore, I announce in the name of Christ, immediately after true repentance of their sins and the firm resolution to agree for the future faithfully with the will of Christ, not only to our brother Joseph Halsstrick and his wife, Clara, but also to our brother Schaufler, the reception in our Apostolic ecclesiastical communion, as well as to all others, to whatever party they may belong, and however they may have slandered me. I promise to all of them, as soon as they shall open their eyes and see their dreadful state, my utmost assistance, that they may be perfectly converted to Christ and reconciled with him—provided they will, as soon as the great things disclosed in this book can have become known by them, lay their hands on the work, pray Christ for true conversion, and will work the more actively in promoting the union of all Germans in Boston into the Apostolic ecclesiastical community, the more they until now had prevented the same. As soon as this labor shall have begun in a most active manner, I expect to be informed of it by a report subscribed by several persons, that I may come myself to Boston and do what becomes me towards the perfect reconciliation of all with Christ, and then celebrate the mysteries of the body and blood of Christ with all, in order that, by participating in his Spirit, we may work harmoniously according to our high calling. Taking it for beneficial, after what has preceded, to go

myself to Boston and to bring every thing in order, nobody has yet to expect a shining example from that quarter, for it would be quite an extraordinary mercy of Christ if those who had sunk so deeply, and sinned so horribly by their stubbornness against Christ, should precede all others by a good example, and the cause has finally been disclosed in this book in such a manner, that every one who can read the whole of it, and will yet not co-operate without delay in the dissemination of the manifestation of Christ, becomes most deserving of punishment. Very many in Boston having contracted to themselves this liability of punishment, and Christ having permitted this for the opening of the eyes of others, it is equitable and just that I, eventually, after such an extended explanation of the great mystery, should offer first my utmost assistance to all in Boston, especially since Christ, notwithstanding all the resistance of so many in Boston, has yet caused all the support for the publication of the explanation of his mysteries to be derived from Boston.

Christ has also in respect to this book shown particularly, that He has destined some of my twelve in Boston for the advancing of money in behalf of the publication of the same. I have mentioned, that our witness, A. Leimer, after my having told him, that I was of the opinion the book would not amount to more than 250 pages, had promised to become security with the stereotyper, that he should be paid at the lapse of six months. But when he declared after my later observation that the book would become far more voluminous than he had told me, he would not stand as security for more than 250 pages, the Lord showed me soon afterwards, that He wanted him not at all in this affair, he being so much concerned in worldly occupations, that they distracted him in such a degree, as to prevent him from studying my works, and to oblige him now to undertake a journey of several months' duration. These occupations arose from his not listening to the advice which I have given to him on the 20th of March, 1839, when coming to lodge with him. This was for him most detrimental, but as

necessary for the illustration of the manifestation of the Lord, as that many in Boston, and in other places remained blind instead of operating with me. Whilst coming now, the 23d of May, as on the sixth Sunday after Easter to me, and telling me that he would begin the long voyage to Missouri on the 25th of the same month, I told him, he should notice well, and be mindful of it, when reading my book, that just now the proof-sheets of the 22d of May, whereof, page 466 is the last, had been brought to me for correcting them. When he was packing then here his baggage, on the 24th of May, and making visits, pages 467-476 were then set in type in the printing office, so that the setting of that which relates to his testimonies on these pages was fully done exactly then when he began his voyage, on the 25th of May. I intimated to him, that, since he had only resolved to be surety for 250 pages, I wanted him not at all, but was now expecting a letter from Boston in behalf of it. He went away in order still to enquire, whether the letter had arrived or not, wishing to participate in this news. But he should not partake in it, the letter arriving after his having actually begun this voyage, Matthew Ludwig having taken care by this letter of every thing, which ought to have been performed long ago by the Emperor of Austria. But if this had been done, we would not have received the document of Cleophas, for the pressure of the big bellies of the Princes-Bishops and other bestial productions of Anti-Christ. It has, therefore, pleased the Most High, that mechanic Ludwig Matthew, assisted by Adam Haberstroh and others should find means also, for the publication of this book, whilst the Lord showed also respecting this book, as it was with my former books, that He can make known by a few mechanics, possessed of but scanty means, the explanation of the greatest things by having them printed with stereotypes, and the testimonies of our brother, A. Leimer, are the more evident, the more they were delivered against his will. He left to me together with the room, all his furniture and utensils for my use, when he was setting out for his journey.

As he always, when staying with me all night in the same room, read to me from the Allotments for the year 1839, Bethlehem (Bread chamber), printed with Henry Held (Hero), 1838, those destined for the same days prophesying by the same, so also on the 25th of May, immediately before his departure, it being the following: "Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds, causing their flocks to lie down." Jerem. xxxiii. 12. First my books the pages and lines of which are by order of Christ numbered by heavenly spirits as well as the days when this or that mystery is to be set in type, must be studied thoroughly, then can a progressive insight of these and more similar prophecies of the scripture, which but now will commence to become fully verified, be expected to begin. In my work the latest experiences of every kind, are to be met with, how the prophetic spirit made use of several images in order to open deep truths, of which even the Prophets had little or no presentiment. There is also in this Philadelphia every thing reminding of desert and ruined places; there are no shepherds, in order to raise to Christ flocks, and to feed them; there is much boasting about the Bible, whilst not even the first elements have been learned, necessary for expounding her depths, and here lies A. Leimer's Bible according to the German translation of Dr. Martin Luther, 36th edition Stuttgart issued from the privileged Biblical Institute, 1835, before me. There ought after the mystery of the 6×6 editions has become complete, at least some care to have been taken of freeing as much as possible the German edition of errors of every kind, of which it abounds. But not even that has been observed, which would have indeed but little contributed to the understanding of the Bible. Thousands of preliminary knowledges are required only to disclose something in the same, of which most of the modern readers of the Bible are ignorant. Yet even by the help of all the introductory information much remained undisclosed in it, until at length Christ has given to us the key for it by these four books, written by the

higher direction of His spirit. But there prevailed such an insanity of self-deceit in opining to understand every thing as soon as the Bible was prompted, although every preparation for entering into the real meaning of the holy writ was entirely wanting. I made in volume third, page 720 and 721, mention of such a preacher who had come in his insanity for the purpose of tempting me, and who published then, Luther's small Catechism, to which little book I made the following remark: "In this little volume there are contained several great errors, and yet does Mr. Bagans confess, that he has sworn to adhere to the Lutheran confession. I am uncertain which party was the most unreasonable, those who demanded from him an oath of his allegiance to that confession, or he who took this oath," &c. At last I remarked that Bagans would receive the hard pronounciation, and he, become a Pagan, should he further preach against the cause instead of examining the same, for I learned then, that he was preaching against me. I found in him, as Satan has represented him to me, an insane catcher of the words of the Bible, with whom I could do nothing, not being capable of treating a subject with any body verbally, which has been explained in four volumes, which, in order to be understood must be studied, one hour being insufficient for throwing a light on this subject, as in general the catchers of Biblical words, who have become insane by the reading of the Bible, without being prepared for it, nothing can be said in one hour to bring them to sober reflection, for that reason I could say nothing either to this man or to Nast, mentioned already in this volume on page 320, since they were not at all in the state of accepting a reasonable instruction. But as Professor of the Biblical study, I said, after having led my students the whole year, as much as I could daily increase their insight, to a correct comprehending of the Bible, and after their having gone through the preparatory studies, as the biblical languages, Archaiology, biblical Hermeneuticks, &c., at the close of the school year in addressing them, that I had shown to them the way, whereon, by continuing their studies they would arrive at a deeper

penetration of the sense of the Bible. Here, however, I remarked that publicly on that account, because I have lately learned from a letter from Boston, that a preacher has been in Boston, who boasted to Schaufler of having been with me and caught me with the Bible. Whether Bagans or Nast was this preacher, I do not know, not having any recollection of having received visits from more preachers, except that Nast came to see me, accompanied by Vogelsang. But I have visited many preachers, when Christ has shown by signs and wonders in my third volume, as also in this book, to the nations as machines of the devil, and warns them, to be on their guard against these idolaters. If, consequently, one of them is boasting of having caught me, it is not he, who has caught me, but I, who have caught him with his not being a Christian preacher, but a Pagan, if he, instead of studying my books beguiles men by such follies, and is consequently delivered unto Satan, not to be received by me into the Apostolic ecclesiastical communion until he will write to me and learn from me, by what fruits of repentance he can be received into the Christian ecclesiastical communion.

The allotment, read to me by the witness, A. Leimer, when taking leave contains from the new covenant the verse: "Every scribe instructed unto the kingdom of heaven, is like unto a man, an house holder, which bringeth forth out of his treasure things new and old." Matt. xiii, 52. This I hope has been done in rich abundance in this book. Jesus asks his disciples: "Have ye understood all these things? They say unto him; Yea, Lord." verse 51. And I ask the reader whether he has understood all that which is written in this book? When he shall have studied it attentively with an upright heart and real hunger and thirst after truth, he will know so much about it, that that, which has been explained therein has been prepared by Christ, to whom has been given all power in heaven and on earth, and has been executed by the service of his heavenly host. But by studying it only once, every thing contained therein can not be duly comprehended, and even if it were gone through six times,

yet at the seventh perusal many things would still be observed, which were before not fully appreciated, and it is for the comprehending of many mysteries of the heavenly kingdom, touched upon in this book, necessary to study also the three volumes of "Memorable Events" thoroughly. Quite other notions about the heavenly kingdom will then be gained, than have been acquired by those who have never reflected until now upon the usual word-catching of biblical expressions to their own perdition, and that of other fellow beings. By the study of my books a preparation will also be gained to use the Bible not for the purpose of destroying, but of edifying, and as soon as means will be procured, care will be taken to spread the Bible with suitable explanation amongst the believing, that they may not be made insane and bewildered by the abuse of the Bible, as was the case until now with very many, a sufficient number of examples of it having been given also in this book. This I am remarking to day, the third of June, on Thursday in the week of Pentecost, when in the Almanac stands Erasmus, equivalent to Amandus, the lovely, whilst I am celebrating the festival of Pentecost, according to the new calculation, which is in the same time the chronology of the first resurrection, in consequence of which Easter was on the 15th of April; but in the printing office was yesterday set in type, page 558, as the last, consequently on the same day of the next month, after the fall of Joseph Halsstrick, the commencement of the wonders, which the Lord has done respecting him, the setting of which is continued this day, from which circumstance I am anticipating a joyful result, the more so, since I have still to adduce the last example, how the Lord for the strongest illustration of his manifestation is showing forth, that the witnesses must give testimony to my Apostolate at this manifestation of Christ against their will.

I am mentioning in this book on page 79 and 80, that I caused our brother John Jacob Thomson to look out for money in order to pay the forty-eight stereotyped pages, and the copies taken thereof; but I spoke of the prophecy on page 80, in such a manner that it was seen,

that he was then viz. in October last, still seeking money for it. I could have obtained it very easily from my Twelve in Boston by speaking only a word to them. But the Spirit has shown me to actuate the Prophet to seek it for this trifle, after my having sought and found it for 1966 stereotyped pages, and for all the other expenses. By his searchings such strange things have displayed themselves, that unless I restrained myself as I always do I would have to add many more sheets for the illustration of the ways of God. At length he has found it. Of this I received the news on the last festival of Andrew, the 30th of November, at the same time by him and by the printer. I am giving in this book, on page 325 an account of some signs occurring when I was approaching the house of Thomson, amongst others also of three black mute birds, and allude there to the demoniacal state of the three women in his dwelling. That the demons are accustomed to assail also the Prophets and Apostles, of this we have not only, amongst others, a warning example in Judas Iscariot, but also the latest in the Prophetess Clara Halsstrick. This is not to be wondered at, after the attempt made by Satan of seducing Christ, but wherein he failed being successful. We read after the first temptation in Luke iv, 13, that the devil departed from Christ for a season; consequently not for ever, but to assail him then anew. In examining the Journal of Thomson, I found therein as before mentioned, many prophetic visions; but it was then, not yet the time for adding, that something of the Apostolic criticism is required for discerning spirits from spirits, in order to judge correctly, respecting each vision, since these visions partly originate with the heavenly host, partly with demons, who were constantly near him, exercising their influence upon the women. I tell in this book on page 514, that in York, viz. the night before my arrival in the house of Thomson, many demons have been led before me. Having removed these miserable beings in the name of Christ, I am uncertain whether they or others from his wife assailed Thomson. I found at least in his Journal, that in the same night the demon had represented it to him, as if an unbelieving

preacher would come to see him. I observed from the same Journal, that he had read my three volumes, but I found out also by an examination how much he had retained of them, that the devil has taken from his memory and heart most of that which stands in my three volumes, which occasioned me to remind him, that the same devil had given it in his mind, that an unbelieving preacher would come to see him, when I made my appearance. We slept together with Thomson and in the first night, when we prepared ourselves for rest, Satan came from that part of the house where the women slept, exhibiting much anger, and threatening to attack Thomson. I ordered him to halt in the name of Christ. He instantly stood still looking at me full of fury, and when I ordered him a second time to be gone he retired in the same direction he had come from. I told then Thomson, that he would be attacked afresh by Satan, whom I had driven away.

On page 416 I report that Thomson has sold his house, namely, with all the fields, cattle and other furnitures, belonging to a farm. He did this as has been remarked from noble motives. But there arises another question, viz. whether he has not given by it occasion to Satan to greater temptations? Joseph Halsstrick with a small property has been overcome by Satan through money; from the far larger property of A. Leimer, when he would not listen to my advice, the devil caused a great deal to be squandered by others. But J. J. Thomson has, since Dorathea has risen from the dead, constantly pondered about it, how the manifestation announced by the resuscitated Prophetess Dorathea, would take effect, instead of quietly expecting how the same would appear explained in my three volumes, of which she was prophesying, and how every thing would become clear by my large letter, which now has become a considerable volume. After my books had appeared, and also the large letter had come into his hands, he at length sold his farm, but instead of considering, that now finally the advice of the Apostle was to be requested, in regard to the manner in which the money which he could advance, was to be employed for the furtherance of the cause of Christ, he

permits himself to receive the impression from Satan, to do nothing in this respect previous to the returning of the resuscitated Dorathea and her advice about it, as if she, on account of her death and resuscitation, possessed a deeper knowledge than the Apostle. When I saw him blinded in this respect, I thought, finding him exactly at my arrival in the greatest bustle, with packing and selling off his furniture, the necessary agreement could take place afterwards; when he would be more composed for it by correspondence, and wrote to him from here to Baltimore the first and second letter, but received no answer. Then I wrote to him a third letter in a new style, showing to him how Satan, whom I had seen about to attack him, but had driven away from him, had now overcome him and robbed him of all contained in my books: wherefore it was necessary for him to be armed against Satan, to study my books anew and to do all in his power, in order to get this book through the press, that immediately afterwards the printing of the English translation of it, which had begun already since Easter from the proof-sheets, might take place.

After this letter he finally sent me an answer, and reported in the same time that he had received but one of my two former letters. He says amongst other things: "To thy important letter I have devoted the due attention, and I have also thy first book before me, and find the close connexion of the therein contained testimonies exactly corresponding with the Revelations of the Word of God, and the testimonies given to me," &c. When I stepped forth the first time on Sunday Sexagesima, 1838, as Apostle in the church, the section from Luke, viii. 5-15, was prepared for me to be read, and I am now constantly experiencing, how the devil by worldly engagements and cares, and by the riches of this world is robbing those who have but superficially read my books, even of that little which they have taken up by it. Even the two men, by whom the Lord has caused to be given many important testimonies to my Apostolate, have become so confused by worldly occupations, together with the influence of the demons, that every thing contained

in my books escaped them, and that A. Leimer was not at all in that disposition of mind calculated to urge him to a renewed study of my books. J. J. Thomson reports to me indeed, that he is studying again my first volume. But how long he will persevere in this study and resist Satan, is another question; for he says: "I have had an offer to enter into the fabrication of sterrin (candles)," &c. He had told me already personally, that he had been invited to employ his money in the commerce with candles, and I told him that these allurements were snares of Satan, to spend his property in purchasing the stuff for material light, instead of spreading the light of Christ. Seeing, however, that Satan laid all possible snares for him and confounded him in all ways, I wrote again a letter to him with the request, to answer immediately and then to come to me personally, as soon as he possibly could do it, since that, which I had to tell him was of such a nature as not to permit to be despatched by letters. But I received no answer to it, and I suspect that it has not reached his hands, his relations being altogether subjugated by Satan, that they oppose Thomson from earthly motives. The waiting for an answer was the reason why I could not come sooner to the close of this book, seeing that also at the end of the same, mention was to be made of our witness, J. J. Thomson.

Our Francis Kling writes in the already mentioned letter of the 20th of April, 1841, in a prophetic spirit: "Write to Brother J. J. Thomson, to pray also for me the Lord; for let him know, that I am publishing a volume in behalf of the poor human family, for the healing of their bodily diseases, written in such a manner as to be intelligible and applicable for each person capable of reading; the book will free the suffering human society from the egotists and dealers in poisonous drugs, who are speculating only on duration of human diseases. I have heard of a Thomsonian society, roaming about the country and teaching people to cure the sick by another method, viz. by emetics," &c. There appear farther the most singular prophetic pieces, when Dr. Kling inquired in Cincinnati after the costs of the printing of

his book, causing the calculation to be made according to the size of my books, which induced me to have it calculated by my printer according to his method. In Cincinnati, as the mysterious seat of Popery, were 36 or 6×6 lines for each page, caculated as corresponding with my forms; but by my printer 39 lines, as the prophecies in the allotments of the year 1839, were in accordance with it. Then are all the remaining number in Cincinnati agreeing with Popery, as with my printer, they are in unison with the Apostolic mysteries. A further explanation being here not admissible, this was only remarked somewhat to illustrate the prophecy of our Dr. Kling respecting Thomson.

I alluded in my letter to Dr. Kling, to Thomson, and the spirit made use of this opportunity to cause Kling to prophesy. He suspects our J. J. Thomson to be the founder of the Thomsonian society, as of egotistical dealers in poisonous drugs, for promoting cures by vomiting and sweating. He is, as far as I know, not founder of this society, nor even in any connection with the same, but was for twenty years a carrier of letters in Baltimore, before he went out to his farm near York to live thereon. But by this society the company of Thomson has been symbolized in the same manner, as by Dr. Kling, the Apostolic society. The devil is so busy, that as soon as he remarks that Christ is ready to strike him, he endeavors to out go him and deceive men by his preludes. Eight years before I stepped publicly forth as an Apostle, has he set up his Joseph Smith, as the sign of Protestant Popery at its issue to deceive men, to take him for an immediate messenger of Christ, and I had to unmask this Joseph, or appendix of the devil, namely that Smith, who under the mask of a messenger of Christ has concealed himself, and to publish him on page 289 of this book, as excommunicated from the church of Christ; but then on page 290, as the main seat of the mystery, to indicate how his assistants are anxious to escape the knowledge of the truth. But when the Lord caused Dr. Kling to step forth for the illustration of his manifestation, the Thomsonians had to precede him, who, as dealers in

poisonous drugs operate by emetics, causing their sick people to sweat.

As I have written for the healing of the poor human family of their mental disorders, and the horrible ruin originating therefrom, a work intelligible and applicable for each person capable of reading, in order to free the poor man from the egotists and dealers in poisons, who are only speculating how to prolong human diseases: so had, in like manner, our physician Kling to be an image yet only in physical respect of that which will now be executed. The spirit stands with the body in such a connection, that the physicians of the millennial kingdom, will know how to preserve spirit and body in a healthy state. Only the dominions of the beast understood the art of separating the physicians of the body, from the physicians of the spirit, in order to lengthen the duration of diseases. So likewise tended the company of Thomson, the type of whom are the society of the poison-dealing Thomsonians, to divide that which Christ had decreed to unite, by which they would have misspent the most noble gifts of Christ, by their turning them into poison for the ruin of men, and to the confusion of the world. The prophecies of Dorathea in her state of clear-sightedness, and her resuscitation, are noble gifts, caused by Christ to take place for the illustration of his manifestation. Although Dorathea has indeed prophesied of three books, and of a large letter, by which at length alone her prophecies would be disclosed and confirmed, the fabricants of poison have not yet come by it to sound reason, to wait for this large letter, which has now turned out into such a voluminous book, but they have planned schemes according to their own views, in order to make themselves conspicuous before the world. The deacon of Leon or the lion, who had finally to serve as schoolmaster in Baltimore, and has recorded the evidences of Dorathea, thought that now the road to aggrandizement was opened for him, and his migration was the first caravan with Dorathea to Philipsburg. But the Philipsburgians, from whose property Leon had already squandered far more than 100,000 dollars, have gained at length, so

much sound sense, to conceive that there must still other things take place than only the resuscitation of Dorathea, ere the millennial kingdom can begin; and the company of Thomson prepared themselves for a farther migration. But our J. J. Thomson made himself ready for a second caravan to follow them, in which he was yet prevented through Christ, by making him wait in the desert near York, for the Apostle. You read in this book, page 176: "I received on Saturday, (before the 6th Sunday after Pentecost) in the evening, the disclosure to go on Sunday morning to York. I thought before the angel of the Lord had brought me this message, the Lord would give me the marching order, via. Lancaster to Philadelphia. But this march would not have led me to Thomson, although it was necessary for me to go to him, in order that after our encounter on this then made journey, such astonishing things might display themselves, as the reader has learnt from this volume. But I had still then at the second encounter, to deprive him of all his weapons, in order that he might stand as indeed a great witness at the manifestation of Christ in this book; yet only as witness that I am the Apostle at the manifestation of Christ, since all that which has been furnished by Dorathea, through his instrumentality, is but a very small link in the great chain of events which Christ has caused the Apostle to bring together into four books, as signs of his manifestation, to be shown to the nations; Thomson and all others being under the necessity of learning to understand from my work, the manifestation of Christ. Otherwise they would be only dealers in poison, who, though Christ has even caused some signs of his manifestation to be given to them, would apply these signs only for the confusion and ruin of men. I have shown in the former, as well as in this book, how the signs and prophecies given for the illustration of the manifestation of Christ, are in accordance, and many a prophecy is displaying itself but by degrees, showing successively its extension, as was, for instance, the case with the three sugar loaves, in the prophecy of Dorathea, which have now been united by me in A. Leimer, J. J. Thom-

son, and J. Halsstrick, who were indeed sweet in my mouth, but this as the little book, Rev. x. 10, caused a great deal of pain in the belly, yet this for the welfare of the nations, the threefold testimonies appearing by it quite impartial.

So much only in general, since I would otherwise never come to an end, should I continue the explanation of the wonders of Christ. In Thomson's house also Christ caused, that Satan was delivered before me and permitted him to operate upon Thomson powerfully after my departure from him, that also through him it became visible that he had to give testimony to my Apostolate against his will and to furnish to me the weapons deposited with him for the overcoming of Satan by the illustration of the manifestation of Christ. With him this is still particularly remarkable, that he has for years also collected writings, wherein disclosures are given about Freemasons and their degrees, in order to be prepared for a battle with them. When I found at his house this collection prepared for me, I had to peruse the same also rapidly, and when the printing of this book commenced, and I found the translator of this book likewise, as every thing else in a strange manner, he beginning immediately the translating from the proof-sheets, the same endeavored to find out how far I had been initiated into the mysteries of Free-masonry, and when he saw, that I was acquainted with their deepest mysteries, he would try by the pressure of my hand to explore what degree I might have reached. I reminded him of the superfluity of prying into their degrees now, in order to look deeper into their mysteries than they are capable of doing themselves, since presently the "Ritual of Freemasonry," published by Avery Allen, Boston, John Marsh, 1831, and several other books, wherein their mysteries are developed, can be read, and from them the subject be judged with more impartiality and freedom of prejudices, than freemasons themselves are used to. In volume iii. page 721, what was necessary is said about the folly, or to speak more correctly, the impiety of swearing upon the Lutheran confession. On the same place a similar folly or blas-

phemy has been reproved, viz: that of promising upon an oath allegiance to the Pope. The same is applicable to the oaths of other secret societies. "But I say unto you, swear not at all. But let your communication be: yea, yea, nay, nay; for whatsoever is more than these, cometh of evil." Matth. v. 34-37. The dominion of the beast has affixed oaths to every insane invention, but in the new reign of Christ obligations to what we are in duty bound to perform by means of oaths will entirely cease, since the sense of our duty will actuate us and follies will vanish, which caused even blasphemies to take place by means of such oaths. So much, that every one who has by light-headedness taken an oath, may repent this thoughtlessness and learn to comprehend, that it was sinful to addict himself by an oath to a folly and that it would be an increase of the sin and a continuation in the same, if though occasion was offered to see the folly, the oath delivered would be used for a pretext of remaining therein; for before the blasphemy was originating from lightheadedness and self-contracted ignorance but afterwards there would arise from these faults a remaining in blasphemy showing an ill-willed heart. This is for an admonition to all, to whatever society they may have devoted themselves by whatever oath. When Christ is calling us, all respects to men must cease. Therefore shall I in closing unfold a mystery hitherto concealed; because it is placed in the Gospel exactly before the doctrine of the oath and is now to be made known for the removal of the hindrances of the spreading of the manifestation of Christ. Christ says:

"But I say unto you: That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery." Matt. v. 32, and Matt. xix. 9, Christ says again: "Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery and whoso marrieth her which is put away, doth commit adultery." This passage has, like thousand other things in the Scriptures during the dominion of the beast been misunderstood, and in

consequence of it, it was most frequently pleased to translate the word containing the reason for which Christ permits the solution of matrimony by "adultery" and also in the original text to substitute the word meaning adultery for the word which expresses fornication and in this manner to adulterate the words of Christ by being in the error, as if Christ permitted the solution of matrimony on account of adultery. But Christ has in both places used the word meaning fornication, and in case of the wife's having become a whore, permitted to the husband the solution of the matrimony. In chapter xvii. of Revelation the great whore, the mother of whores is spoken of, and of the wine of whose whoredom the kings of the earth have become drunk. I have shown in the third volume that this great whore is the church as far as fallen off from Christ, and having become faithless towards him. Matrimony is with Christ and in his church insoluble: but out of Christ only animal or earthly motives or external force are the bonds by which married people hold together.

As Christ has at his present manifestation made known to us his will in such a manner, that it has become perfectly evident, that he is tolerating none in his church, who after having had opportunity of learning his manifestation, refuse still to be united with us in his church, so has he likewise disclosed to us the meaning of that fornication for the reason of which a man can put away his wife and marry another. Till now, since so many parties prevailed in the Christian world, that it was doubtful which way to turn in order to find the undefiled spouse of Christ, the meaning of this fornication has likewise remained doubtful, and there exist but few truly Christian conjugal connexions on earth. The great whore is the fallen off church, and every one who is unwilling, after having had opportunity of becoming acquainted with the manifestation of Christ to be united with us for the dissemination of his manifestation is committing fornication with this great whore. When therefore a man opens his eyes, becomes acquainted with the manifestation of Christ and unites with us for the spreading of the new

reign of Christ, his wife on the contrary reminds blind she indeed belongs by it to the party of the great whore, her husband having freed himself from them, and it is the duty of the husband to exert his utmost efforts to save also his wife from perdition. Is she first averse towards being converted, he must not give up the hope of her conversion, but wait for it in patience, provided she is laying no obstacles in his way on which he is walking in the light, which has appeared unto him and endeavoring to spread this light farther. But if this is the case, and she is co-operating with the adversaries of the cause of Christ, to the disturbance of the domestic peace and the hindrance of the cause of Christ, he has to admonish her that he has received from Christ the permission of removing such a wife from him and of seeking a consort participating with him in the light. Should this admonition prove fruitless, he has to announce this to the community walking in the light, in order that three men of venerable character may lay it duly at her heart, that her husband, provided she will not strive to preserve the peace in the house, will make use of his Christian liberty. And should also this measure be abortive, and in the space of a week after the admonition of the three men the disturbance of the peace in the house not have ceased, it will be left to the option of the husband, to be separated according to the matrimonial laws of the country from his wife, and when this has taken place, the husband has still to wait for a month farther, whether the Lord might perhaps impart to her the spirit of acknowledgment of her sins and of conversion, and if after a month's lapse this was not the case, having been invited once more for this purpose by the three men, the conjugal connexion is then to be considered as perfectly dissolved and it is left at the husband's liberty to enter into matrimony with another female. Amongst such persons there was indeed never a real state of spiritual matrimony existing, but only an animal intercourse of the bodies. When consequently to the one party the spiritual eyes are opened, whilst the other, instead of being at least quiet, causes disturbances of the domestic peace, I have here

quite briefly hinted at the liberties enjoyed by the citizens of the new kingdom of Christ in such a case.

All matrimonial connections must be entered into in the Lord: that is, only those who are in the Apostolic ecclesiastical communion can inter-marry, when no impediments exist preventing the conclusion of the marriage, whereby that is to be observed which is required by the political laws in this respect, presupposing that they are requiring nothing which cannot be conscientiously done by the citizens of the kingdom of Christ: then it has duly to be made known to the congregation when assembled, to know whether nobody has an objection to bring forth against the matrimony about to be concluded. Where no such degrees of consanguinity exist which are preventing by the prohibitions of the Scripture, the conclusion of the matrimony, and a reasonable hope can be entertained of the gaining of a permanent livelihood of the parties united, when forming a family, and of perpetual happiness as a result of this union, the betrothed couple, after the public proclamation before the assembled congregation, and every thing required by the political laws have been duly performed, shall, in presence of him who announces the word of God in and to the congregation, and has proclaimed their resolution to the congregation, and at least two more witnesses mutually promise to each other connubial fidelity for life-time; when then they will pray the Lord in common for his blessing to fulfil the duties of their new state, and the preacher of the word of Christ has to announce to them solemnly that I, though absent in body yet present in spirit with them, do impart to them in the name of Christ his blessing to their new state. Finally, that has to be inserted into the book of the congregation, when and before which witnesses the matrimony has been solemnized.

Likewise shall as well the infants, as also the adults, not having yet received baptism instituted by Christ, be admitted by this ordinance into our Apostolic ecclesiastical communion, which is done by sprinkling them with water whilst the words are spoken, "I baptize thee in

the name of the Father, the Son, and the Holy Ghost:" yet shall adults not be admitted to baptism until they have gained a correct knowledge of the manifestation of Christ, and come to an upright conversion from the darkness unto him. All disputes in respect to sprinkling or immersion are ceasing, and we use that in baptizing which is for us the most convenient—the Lord having now given sufficient other signs, that we must die unto the sin and rise up with him into a new life, if we desire to be purified by the ablution in baptism from sins. But no one who has already received the baptism in the name of the Father, the Son, and the Holy Ghost, shall be baptized again. Here is not the place closely to unfold this subject, and before the same can be fully illustrated the immersing Baptists must content themselves with the fact Christ has made known by signs that, to his Apostle that which is leading to the welfare of the nations has been disclosed. Baptism has to be performed by that individual in the congregation who most often, for the edification of the congregation, prays and preaches before them, except in cases of emergency, when every other may be called up for it who can be had, and who is capable to pray for the edification's sake the Lord's prayer, and what else may be becoming, and who can add also an admonition suitable to the occasion. All christenings are to be recorded in the book of the congregation, remarking when and where the baptized was born and baptized, together with the names of the parents and witnesses.

On Sundays, and when it can conveniently take place, also at other suitable hours, the congregation has to assemble in such places where they can meet with most propriety, and those to whom the Lord imparts the gift of praying and speaking publicly, have to edify those present in such a manner that, whilst one is exhorting or praying, the others may follow him in the Spirit without disturbance: and if one is done, another one, who is illumined by the Lord, if the time will permit it, has to continue in the work of edification. Materials are sufficiently prepared in my books, until that which will be the most suitable in all instances can be published by the

press, since here only a few hints could be given to precede the regulation most appropriate for the kingdom of God in respect to the divine service, and all ecclesiastical functions, which will be introduced in due time: and it is to be observed, that we ought to walk, since Christ has brought us to the new light, as children of the new light, in such a manner that our light may shine unto all who are not yet united with us, and we shall not permit any one to participate in our ecclesiastical community who will not conduct himself as an enlightened one, feeling it, at the same time, to be our greatest duty to do every thing in our power that this light which has appeared unto us might be spread as rapidly as possible all over the world, beautifying all nations.

Whatever the Spirit has disclosed to me in respect to the husbands, in order that they may not be disturbed by their wives in our ecclesiastical communion, I have communicated, presupposing that it would be unnecessary to make known also that which, according to the Spirit of Christ, would have to be observed if the case should happen that the wife's eyes became opened, and she had to suffer, on account of it, persecution on the part of her husband: for I suspect that, after Christ's having made known to us so multifariously his manifestation for the peace of all nations, the husbands would, as the stronger part, and as the heads in their houses, go before the women, as the weaker part, with a good example. The oftener they will attentively read my books through, the more gloriously will shine upon them the grace of Christ which has appeared unto us, and the more cheerfully will they pass on to meet the moment wherein they will find death to be but a transit into the society of the heavenly host. Unto all those united with me in Christ, and uprightly converted to him, I declare in his name that the heavenly host will wait with joyful longing for their reception in their dying hour, and when any one of those united with me in Christ will lie on his bed of sickness, then may any one of ours who has an opportunity to do this, go to him and remind him of all the consolations of Christ, which he will have preserved in his

heart from my work; and when his earthly tenement shall be delivered to the earth, those most prepared for it will address words of consolation to the brothers and sisters present, as well as to those standing still far from us in spirit, who might be present, showing how necessary to them is their uniting themselves with us in the new reign of Christ, in order to participate in his glory together with the heavenly society. The space, however, does not permit more, except to close the book with the hodiernal Allotment for the 4th of June, 1841, which, according to the prophetic choice for the year 1839, has been prepared for me.

“It is good for me that I have been afflicted, that I might learn thy statutes.” Ps. cxix. (vulg. cxviii) 71. If Christ had not led me through all the humiliations narrated in my books, the astonishing things which have been explained in my work for the welfare of all nations, would never have been disclosed. Then we find in to-day’s Allotment:

“I am the good shepherd, and know my sheep and am known of mine.” John, x. 14. This is the text for to-day, from the new covenant which Christ our true shepherd is now renewing with all those who are cheerfully receiving his manifestation for the universal peace of all nations, as the same has been explained by me, his most unworthy servant, under his extraordinary direction, by the guidance of his saints, and who are turning to him with all their hearts, and disseminating his decrees for the welfare of all nations with all their power. His grace and his peace be with them through all the days of their life; His blessing accompany their endeavors at the spreading of His new reign on earth and their good works will follow them into eternity. Amen!

The original text was set in type the 11th of June, 1841, on Friday, in the octave of the Corpus Christi mystery developed in this book; and likewise on the day of Barnabas, or the Son of Consolation, less compositors having been engaged on the last days, on account of the striking off the copies of this book from the stereotyped forms. The English translation was set in type the 16th of November, 1841.

To all Those who have Studied this Book Thoroughly.

Because every one who has done this, must have come to the perfect conviction, that the cause which I am proclaiming is the cause of God, and since every one who lays claims to having studied my book, if he has not come to this conviction, is an impudent liar, of whom I have found myself several, who dared to lie to my face that they had studied my books, though they had at the best, if ever they have seen the same, looked at, or into them as a shy horse is wont to view a strange subject by which it is frightened and induced to run away; and only he who conceives that which has been explained in my books in such a manner, that he can communicate it, at least the main outlines of it also correctly to others, is entitled to say that he has studied my books; and since, such a one must have gained the certain conviction, that the signs explained in this book have been prepared by higher beings for a testimony, that the cause which I am proclaiming is the cause of our Lord Jesus Christ, to whom has been given all power on heaven and on earth: it must be known to every one who has arrived at this conviction, that in this book many points have been touched upon, the more special display of which is to be given as soon as possible, no opportunity having been left to do it in this book. Further will there be, as soon as the spreading of the great things which have been disclosed in this book, shall begin immediately, also, a number of the most important phenomena of general interest, by which the general welfare will be the more promoted the sooner they will appear before the public, according to truth by means of the press. Yet will there probably be found also in the time to come, as from this book the most horrible disfigurations of the cause of our Lord Jesus Christ, have been made known to the reader, many such, who will write with insane invectives against my work, without having read the same; and we need the means, to make it as speedily as possible known to the public how matters are standing. That which is most in-

dispensably necessary and not to be delayed without causing the greatest detriment to the believing community, relating as well to the doctrine of faith and morality, as to the divine service and the whole church discipline, will as soon as men will commence opening their eyes, be spread with all possible speed. Besides this, must from our side, every thing relating to art and science, and published in whatever part of the globe, be taken in consideration, and we must make known our judgment about the human improvements, and the positive and negative doings of the present generation, relative to political and religious subjects, in proportion to the new reign of Christ on earth, as likewise we call upon all, to communicate to us their reflections upon our views. In short, we have to make haste, to display truth in such a manner, and to illustrate the same, as it has been hinted at in the beginning of this book, in order that every thing may be duly prepared for the millennial peace.

How the beginning for it is to be made every one knows who has studied this book. On page 226 I mention that taking it for a necessary step, I am seeking for means to issue a weekly paper, in the German and English language, that is a paper of which a sheet has to appear every week separately in the German and one in the English language. Both the German and the English sheet have to contain the same articles, to be translated correctly from the one in the other language, and both will correspond with each other so exactly, that the comparison of both can be an excellent help for the study of the one or the other of these languages.

Our paper will comprehend every thing deserving general dissemination, but it cannot receive such advertisements as are of no general interest. Nothing will, of course, be admitted in our paper for payment of insertion, whilst every thing deserving of general publication will be promulgated by us from a sense of duty, that the nations may not any longer sigh under the heavy yoke of slavery, but will walk as citizens in the glorious reign of Christ. We consequently will make use in our paper of a universally intelligible language. Every writer, artist or farmer, who will discover something of general in-

terest for the nations, will be invited to indicate to us the means, to examine the same as soon as possible, in order that we may recommend it as deserving according to our conviction. Not only that, however, which is useful, but also that which is obnoxious, to warn the nations against it, shall receive our full attention, though endeavors should be made to conceal it from us. As soon as the cause of Christ will be duly spreading itself, we shall have everywhere correspondents, who will give us reports about everything occurring of general interest in their neighborhood, as also every one will be requested to bring forth, that which he might have to object against our views in our paper, that we may have it printed together with our remarks, in order that by a closer examination of the cause the whole world may learn what opinion ought to be formed of it by right.

That, however, to do justice to the various matters to be admitted with due reflection to their merit and the space extant, will require a strict and impartial selection, this will be admitted by every one considering the subject justly, and reasonable conditions, by which an admission in our paper can be expected, will be made known and laid before all for examination.

Our paper is intended to be one of permanent value, and to become important as an historical source to all future generations, and since we are resolved to have the same published in two languages, the most expanded in a literary view of all upon the globe, we do not entertain a doubt, that the same will be spread also in other languages, and we shall publish it in such a form with uninterrupted pages, that the hebdomadal numbers can be bound and preserved in volumes.

All that remains shall be made known in the first number, and nobody acknowledging the cause, which I am proclaiming for what the same really is, the sake of Christ, will doubt, that I shall spare no pains to cause a paper to be printed of such usefulness and extent, as could not hitherto make its appearance. But, in order to effect this, a general interest, and the utmost support of all those to whom the Lord will open the eyes, will be

required, and I can announce here, but so much, that as soon as means will be obtained, the beginning of the publication will directly take place. For this purpose, we have above all to look out for subscribers. The larger the number of supporters or subscribers will be, the more perfectly can the paper be fitted out. But the best prospect for obtaining many subscribers will open itself, if every body, who has come by this book to the conviction that Christ has appeared unto us for the universal peace of the nations, will spread the book not only as much as possible, but also collect as many subscribers as he can, for the paper announced. Yet are only the names and residences, and whether the subscriber desired a German, or an English copy, exactly to be recorded, without taking from anybody any thing like pay in advance. In larger places, many collectors may be employed, some one knowing this, some one another of whom a part are better acquainted with the English, another part better with the German population, knowing best to whom they may apply with success to obtain subscribers.

But in order to have as many lists of subscribers returned unto us under one cover as can conveniently be collected, it will be desirable, that the collectors of one place or one neighborhood will deliver to one amongst them the results of their collections, each marking the number of his subscribers, in order that we may preserve the memory of his exertions, and show him our gratitude for his trouble, whenever we shall be able to do it. The collectors of the lists will deliver their catalogues to that one whom they will consider most apt for this business, that the requisite number of the first printed papers may be sent to the main collectors to divide them amongst the subscribers, and to collect in due time, as our Agent, the money for the paper. For this duty is to be chosen a respectable and settled man, to whom co-agents are to be given, that we may, in case of necessity apply to the responsibility of each of these three.

These collections of subscribers have not only to take place in America, but all over the whole earth; our paper being destined, like the Kingdom of Christ to possess and

exhibit an universal religious political tendency. Consequently ought those who have an opportunity to do it, write also in this respect into other parts of our globe. All our fellow citizens in the new reign of Christ, will exert their utmost endeavors in collecting subscribers; this being calculated to contribute most towards the spreading of the new reign, and whosoever will neglect any thing in this respect must know, that he is not yet a good citizen in the reign of Christ. For as I shall exert my utmost efforts to render the paper answering to the intentions of Christ in our days, in the like manner will all true followers of Christ support me as much as they can, in the dissemination of the same. If the inhabitants of this part of the earth will distinguish themselves in collecting subscribers so much, that we can begin the publishing of this Periodical, before even the collections of the subscribers from foreign parts of the earth will reach us, we will cause the numbers to be stereotyped, in order that copies of them may be spread all over the world. In pursuing the performance of this undertaking, nothing ought to be taken in consideration, except the promotion of the general welfare, as I have devoted myself entirely to the same. In respect to the peculiar merits which every one will be able to acquire about the new kingdom of Christ on earth by assiduously collecting subscribers, each individual is expected to do his best, and those who are in need of a temporal support may rely upon our willingness to remunerate them as soon as we can.

Our paper, of which a number will appear every week, will cost two dollars per annum, that is each subscriber will send us two dollars without deduction for postage, etc and will yet not refuse taking upon him his share of the other expenses for transportation and with the Agent, and the Periodical will exhibit such a character that even our adversaries will be obliged to admit, that only the general welfare is the subject laying most at our heart.

If to all appearance the subscribers in one county are all collected, the lists are to be sent in letters, free of postage, to "Mr. Frederick Klett, Apothecary in Philadelphia, Pennsylvania," for all expenses have to fall

upon the subscribers, or if this should not be practicable for the entire way, there is that which has to be laid out to be brought in account, and refunded afterwards by them. I made the acquaintance of this gentleman since the opportunity mentioned on page 381 in this book, as one in whom I could place full confidence, in this business, relating so much to the general welfare, and he will collect the letters with the lists of the collectors for our paper, and communicate these letters in a fixed time to me, not only for that purpose that the paper may be sent out regularly, but also that I can make use of these lists in the history of the spreading of the new kingdom of Christ, by imparting as well praise to those who are deserving of it, as by exposing those to shame, who should neglect their duty, for every thing which now is done for the foundation of the new kingdom of Christ, shall be delivered to posterity in a faithful account. At present I cannot distinctly say where I shall stay next, but Mr. Klett will receive all the letters directed to him as above said.

But it is for the spreading of the kingdom of Christ not enough to have subscribers rapidly collected. This is indeed to be done as speedily as possible, since we must defer the publication of the paper until we shall be covered in this respect, by a sufficient number of subscribers. But of these we cannot collect money until we have sent to them at least the first number of the paper, and given them sufficient security that they will receive the paper during the entire year. But, for this purpose, however, we need, ourselves, a great deal: not only a printer with the requisites for printing, but also means for procuring the most valuable periodicals, books, the keeping alive of a correspondence, &c., and although I shall contribute whatever I shall be able, to the perfecting of the paper, I shall yet need the help of some assistants, in order to make in all branches what is necessary ready for report in its fullest extent, and for publication, both in the German and English languages. Then it will be necessary to publish many other things, as for instance, not only these four volumes in several lan-

guages, but also other works, which I possess in manuscript. To mention only one, there is already a considerable part of the three first volumes translated into the English, but I had not the means to have the remainder of the work translated, and if even the entire translation had been completed, it would require a considerable sum of money to have such a large work printed. Of this book likewise, so much has been already translated into the English language, that the printing could begin directly, if the means for it were at hand, and care shall also be taken to have the book printed as soon as possible, likewise in other languages. How many other things will be besides required, till the great motion for universal peace can begin, is not here the place to explain. I have, however, hinted at it on that account, that those, who have studied the work thoroughly, and will consequently derive from it the conviction, that this cause is the cause of God, may take this as a strong exhortation to do whatever is in their power, that every thing required by God to be done on our side might be done. I have on page 175 of this book alluded to the horrible sums, which were spent in destroying a few naked Indians, instead of cultivating them. Now a calculation asserts, that each Indian, killed during this war, costs 40,000 dollars. All this money has been advanced by the citizens of the United States. But we could, if far less than for the head of an Indian would be advanced to us, render happy many millions of men, and yet return the money in the stipulated time. Whosoever, therefore, gains from this book the conviction, that this cause is the cause of God, and consequently the money advanced for its promotion is laid out with more security than in the most solid bank, and can advance something, will please to write to me, directly, how much he can advance, yet to keep the money until I shall have first written to him about it. But those who would invest money from Europe in behalf of this cause, might, on account of the great distance, send an assignment, yet penned thus, that payment should be made to me alone, or such as would be especially authorized by me to receive

the money, that should any thing happen with the letter, nothing might be lost by it, and likewise that I might raise the money if the business should advance slower here in America than in Europe, together with an instruction what to do with the assignment if the necessary money had been already advanced to me, here in America. So much for those who might incline advancing money from Europe, for the promotion of the universal peace. Otherwise I am ready to accept it as a liberal donation, and to employ in the best possible manner in the establishment of the kingdom of Christ, whatever will be sent from any part of the world whatsoever, assuring, that I, on my present station shall apply it for this purpose so as no other one would be capable of doing. But as a loan I can accept nothing else but what can be obtained again from the sale of the books.

In respect to name and residence, I entreat every one, to write the letters so exactly and plainly as to prevent every mistake. In the direction to me to my name, A. B. Smolnikar, is to be added: Care of Mr. Frederick Klett, Philadelphia, Pennsylvania, or if the letter comes from Europe to New York, to my name will be added: Care of Samuel Colman, John street, No. 14, near Broadway, New York; or if the letter should arrive by the steamship at Boston, to my name has to come: Care of Mr. Matthew Ludwig, Washington street, No. 402, Boston, Massachusetts. For I do not know at which places the Lord is preparing occupations for me, until He will show us a place, where we can stay longer, publishing the paper, and other writings by the press, and can then inform our brethren, whereto letters and other requisites might be sent for us. In the mean time I have mentioned places, where I can be found out always, in order to deliver letters and other things unto me.

In respect to the Austrian Monarchy, I must, however, add, that Cleophas writes to me: "This first and probably last to you, disagreeable address and communication from the Austrian States," &c. It appears, that it has been granted to him by special grace to have the letter sent over the line; having indeed no other letter as yet

received, coming out of the Austrian Monarchy, except from my colleague, who had to travel to London to be able to write to me. According to bestial wisdom, the little idols in Austria would deter me from further steps, by sending to me the document of Cleophas, and I have declared to my brethren how horrible such bestial men are before the sight of Christ, who are so much afraid of a Professor of the Biblical study, of whom also Cleophas declares that great things were expected of him, concerning the dissemination of Christianity, that they would intercept all intercourse with him, as far as it is in their power, because he proclaims, that now at length, after men had been through thousands of years slaughtered worse than the wild beasts, Christ had appeared unto us for the universal peace, which proclamation he accompanies with the call to examine strictly into the cause, giving in the same time the sacred pledge, that the same can stand the strictest investigation of all divines in the whole world. The Austrian subjects have advanced to the Emperor Francis, for the purpose of waging war, many hundreds of millions of florins, and he has repaid them with money made of rags. But now they are also called upon to do their utmost for the universal peace. This ought to be preached in Austria and everywhere as well as that each one who intercepts a letter destined for the Apostle will find his reward for it in hell. There will probably exist all roads leading out of Austria, on which, what is necessary can be communicated to me until the dead idol of Austria, blinded by the idolatrous priests, will be called into new life into the kingdom of Christ.

But ye citizens and strangers in the United States, you can do yourself every thing which will be necessary for us furthermore, as till now but a few mechanics of small means have executed that which was necessary for us until now. Who confides unto banks, shall together with the banks by breaking with Jesus Christ perish: but who confides in Him, and advances for his sake whatever he can, shall receive it back with the best interests, the blessing of Christ will remain in his house, and his name

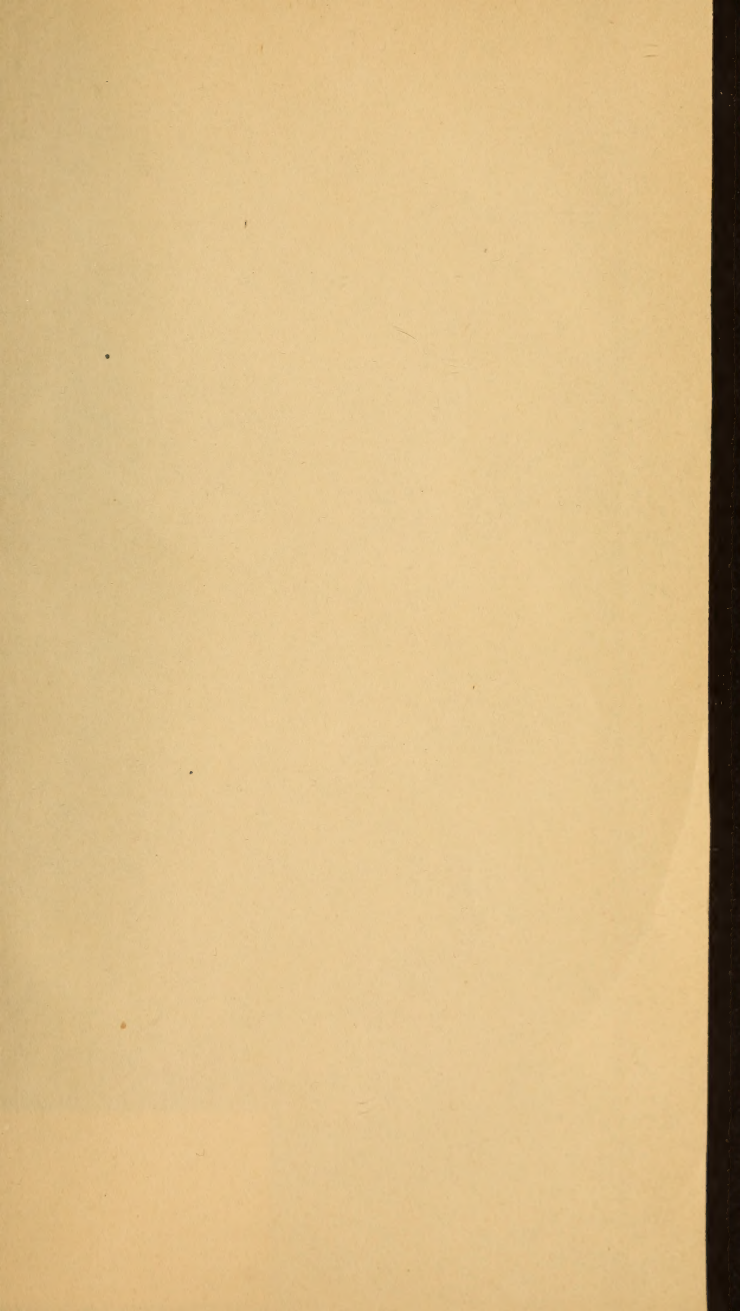
will be written in time and eternity in the book of life. I shall assure him with my own hand writing that he shall receive that which he will advance for the promotion of the cause of the Lord with the best interests. The objects in our possession are as a pledge, that from them the payment will be received back, and I receive nothing before I am giving an account, for what purposes it shall be applied, and as soon as I shall have persons to whom I can confide this business, I shall have nothing to do with money myself. Where a society can be formed in this respect, I wish the same would inform me whatever they could do. I desire first only such communications from the United States, that, if as many should unite for this purpose that we could not use all their offers of aid, as could and ought to be the case according to justice and equity, I would claim only the help of as many as we would now be in need of, viz. for publishing the weekly paper and the books, accepting the money only as a loan. Otherwise we need a great deal for the spreading of the kingdom of Christ amongst the fallen off Christians, the Jews, Mahommedans and Heathen, and as preparation for this pious end, I can accept money as a mild offer, and shall make faithfully known what will be confided to me. But the offer of help which can be given as a loan would be most agreeable to our Lord Jesus Christ, now when his manifestation is first to be spread, and I shall transfer the great zeal of all, who will offer their help to the continuation of the cause of Christ to the memory of future centuries, if there were even as many that we could not accept money from all of them as a loan. Not a moment, therefore is to be lost after the opening of your eyes, if you are able to do something for the promotion of the new kingdom of Christ on earth, to inform me of it that I may act accordingly.

The grace of Jesus Christ be with all, who as zealous citizens of His new kingdom on earth omit nothing of all that which they are able to do, but will co-operate with us for the dissemination in the most active manner. Amen.

ERRATA.

Page	54,	2d	line,	for	Smolnikar,	read	Smoleikar.
"	64,	5th	"	from	bottom,	for	1840, read 1846.
"	73,	23d	"	"	"	"	Sigorians, read Ligorians.
"	80,	6th	"	"	"	"	Hirska, read Jlirska.
"	83,	11th	"	"	"	"	Vodnike, read Vodnik.
"	97,	14th	"	"	"	"	Smolnikar, read Schmolikar.
"	154,	17th	"	"	"	"	boar, read boor.
"	159,	12th	"	"	"	"	numbers, read number 666.
"	206,	19th	"	"	"	"	any, read my.
"	216,	9th	"	"	"	"	Riese, read Rese.
"	228,	16th	"	"	"	"	reader in, read reader. In.
"	415,	9th	"	"	"	"	he succeeded, read they succeeded.
"	457,	2d	"	"	"	"	Holman, read Stolman.
"	536,	6th	"	"	"	"	Raumeister, read Baumeister.
"	537,	1st	"	"	"	"	Tikers, read Fikers.
"	537,	3d	"	"	"	"	Mesmer, read Messmer.
"	538,	4th	"	"	"	"	Selenger, read Selinger.
"	538,	4th	"	"	"	"	Marr, read Marx.
"	540,	19th	"	"	"	"	1808, read 1838.
"	544,	20th	"	"	"	"	on that day, read on the 19th of April, &c.
"	545,	7th	"	"	"	"	Mesemer, read Messmer.
"	545,	13th	"	"	"	"	Mesemer, read Messmer.





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